HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME FOURTEEN

FROM OCTOBER 24, 1903
TO APRIL 16, 1904

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

ZION CITY, ILLINOIS
ZION PRINTING AND PUBLISHING HOUSE
1904

Digitized by Google
Original from
NEW YORK PUBLIC LIBRARY

THE NEW YORK
PUBLIC LIBRARY
81090?
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1904

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

INDEX

ADAMANT, a forehead of, Zion must have 610
Age, teaching concerning the consummation of the 435
the consummation of the, is drawing nigh 733
Ages, we are at the end of the 183
Apostasy, the, has manifestly come 187
Apostles, all, were prophets 427
Aristides, story concerning 395
Around-the-World Visitation, story of the 607, 631, 679, 727, 758
Australia, large Branches in 393
Australians, expressions of love from, to the General Overseer 368
Authority, Divine, the necessity of 433
the, has gone out of the churches 498

BALTIMORE, story of degeneracy of a church in 217
Bank, Zion City, a run to 209
Baptism, a full obedience demands 496
infant, a false practice 755
is a wicked travesty 585
real meaning of the word 586
the, of the Eunuch 754
BAPTIZED AT—
Adelaide, Australia, January 24, 1904, by Deacon C. Friend Hawkins 623
Auckland, New Zealand, October 18, 1903, by Deacon J. Thomas Wilhide 255
December 31, 1903, by Deacon J. Thomas Wilhide 623
Bellingham, Washington, March 18, 1904, by Elder R. N. Simmons 743
Brantford, Ontario, December 4, 1903, by Elder Eugene Brooks 255
Cambridge, Massachusetts, October 8, 1903, by Evangelist Helen A. Smith 29
Castle Liebburg, Switzerland, September 3, 1903, by Evangelist Sophia Hertrich 255
September 22, 1903, by Evangelist Sophia Hertrich 255
Chicago, Illinois, October 11, 1903, by Elder J. R. Keller 191
December 6, 1903, by Elder W. H. Cossum 287
December 20, 1903, by Evangelist W. C. Christie 351
December 27, 1903, by Elder W. H. Cossum 415
January 7, 1904, by Elder Lemuel C. Hall 447
January 10, 1904, by Elder Lemuel C. Hall 415
January 24, 1904, by Elder Lemuel C. Hall 479
January 31, 1904, by Elder Lemuel C. Hall 509
February 7, 1904, by Elder Lemuel C. Hall 543
February 14, 1904, by Elder W. H. Cossum 623
February 21, 1904, by Elder Lemuel C. Hall 623
February 21, 1904, by Elder W. H. Cossum 623
February 28, 1904, by Elder W. H. Cossum 423
March 6, 1904, by Elder W. H. Cossum 670
March 13, 1904, by Evangelist W. C. Christie 694
March 20, 1904, by Elder W. H. Cossum 743
March 27, 1904, by Elder Lemuel C. Hall 719
April 3, 1904, by Deacon G. W. Matson 743
April 3, 1904, by Elder W. H. Cossum 743
April 3, 1904, by Evangelist W. C. Christie 743
Cincinnati, Ohio, December 20, 1903, by Deacon A. E. Arrington 351
February 21, 1904, by Deacon A. E. Arrington 623
March 20, 1904, by Deacon A. E. Arrington 743
Cleveland, Ohio, March 27, 1904, by Deacon C. F. Kelchner 743
Dresden, Germany, December 16, 1903, by Elder Carl Hodler 647
Enterprise, Colorado, March 20, 1904, by Deacon J. L. Cook 719
Graz, Austria, December 11, 1903, by Evangelist Hertrich 647
Heathcote, Ontario, November 12, 1903, by Elder Eugene Brooks 191
Herisau, Switzerland, November 8, 1903, by Elder Carl Hodler 647
January 31, 1904, by Elder Carl Hodler 647
Kansas City, Missouri, January 1, 1904, by Deacon C. E. Robinson 415
Kansas City, Kansas, February 7, 1904, by Deacon Charles E. Robinson 573
Lawrence, Massachusetts, October 14, 1903, by Overseer William H. Piper 29
Leeds, England, October 7, 1903, by Evangelist H. E. Cantel 64
February 16, 1904, by Overseer H. E. Cantel 670
BAPTIZED AT—
London, England, November 29, 1903, by Evangelist H. E. Cantel 287
January 31, 1904, by Overseer Daniel Bryant 573
February 28, 1904, by Overseer H. E. Cantel 670
Los Angeles, California, November 26, 1903, by Deaconess L. A. Wilkinson 287
Melbourne, Australia, November 8, 1903, by Overseer W. G. Voliva 351
March 7, 1904, by Overseer W. G. Voliva 767
Mount Morris, Illinois, March 27, 1904, by Deacon O. L. Sprecher 719
New York City, New York, November 1, 1903, by Overseers William H. Piper, H. D. Brasefield and J. G. Excell 94
November 1, 1903, by Overseers William H. Piper, H. D. Brasefield and J. G. Excell 128
December 27, 1903, by Overseer George L. Mason 383
January 31, 1904 by Overseer George L. Mason 543
March 20, 1904, by Elder H. Warszawiak 719
March 20, 1904, by Overseer George L. Mason 719
Oswego, Illinois, November 23, 1903, by Elder F. M. Royall 191
Patterson, Louisiana, October 11, 1903, by Deacon William D. Gay 94
Philadelphia, Pennsylvania, November 15, 1903, by Elder Gideon Hammond 191
November 29, 1903, by Elder Gideon Hammond 287
Rotherham, England, January 18, 1904, by Deacon Robert McKell 573
San Antonio, Texas, September 13, 1903, by Evangelist Emma Samuel 128
January 17, 1904, by Evangelist William D. Gay 479
March 13, 1904, by Evangelist William D. Gay 694
San Francisco, California, January 3, 1904, by Elder W. D. Taylor 543
January 21, 1904, by Elder W. D. Taylor 543
San Jose, California, March 28, 1904, by Elder W. D. Taylor 767
Seattle, Washington, October 31, 1903, by Elder August Ernst 128
December 17, 1903, by Elder August Ernst 415
January 3, 1903, by Elder August Ernst 415
Sydney, Australia, November 3, 1903, by Deacon J. S. McCullagh 623
Toledo, Ohio, December 20, 1903, by Elder T. Alexander Cairns 320
Toronto, Ontario, November 22, 1903, by Elder Eugene Brooks 543
December 27, 1903, by Elder Eugene Brooks 191
December 31, 1903, by Elder Eugene Brooks 383
February 14, 1904, by Elder Eugene Brooks 623
January 17, 1904, by Elder Eugene Brooks 509
Tupelo, Mississippi, November 15, 1903, by Deacon L. G. Boggan 154
Vancouver, British Columbia, December 8, 1903, by Elder R. M. Simmons 320
December 13, 1903, by Elder R. M. Simmons 320
December 31, 1903, by Elder R. M. Simmons 415
March 13, 1904, by Elder R. M. Simmons 743
Wellington, New Zealand, December 7, 1903, by Elder John C. Reiff 623
January 17, 1904, by Elder John. C. Reiff 767
February 3, 1904, by Elder John C. Reiff 767
Zion City, Illinois, September 2, 1903, by Elder R. N. Bouck 191
September 9, 1903, by Evangelist E. W. Reder 191
October 7, 1903, by Overseer J. G. Excell 191
October 21, 1903, by Elder C. R. Hoffman 29
October 28, 1903, by Elder C. R. Hoffman 64
November 8, 1903, by Elder Percy Clibborn 128
November 11, 1903 by Elder C. R. Hoffman 128
December 2, 1903, by Elder W. O. Dinius 223
December 9, 1903, by Elder C. R. Hoffman 255
December 16, 1903, by Elder F. M. Royall 287
December 31, 1903, by Elder F. M. Royall 383
December 31, 1903, by Overseer G. L. Mason 383
January 10, 1904, by Overseer J. G. Speicher 415
January 27, 1904, by Elder G. Hammond 509
February 3, 1904, by Elder A. F. Lee 543
February 10, 1904, by Elder G. Hammond 599
BAPTIZED AT—
Zion City, Illinois, February 14, 1904, by Elder W. O. Dinius 573
March 2, 1904, by Elder W. O. Dinius 670
Zürich, Switzerland, September 6, 1903 by Elder Carl Hodler 255
October 4, 1903, by Elder Carl Hodler 255
November 1, 1903, by Elder Carl Hodler 255
November 18, 1903, by Elder Carl Hodler 647
December 6, 1903, by Elder Carl Hodler 647
January 3, 1904, by Elder Carl Hodler 647
January 13, 1904, by Evangelist Sophia Hertrich 647
February 7, 1904, by Elder Carl Hodler 647
Barnard, Deacon Charles J., address of 707
Barnes, Judge V. V., address of 269, 370, 706
a tribute to 267
Beautiful, all of God's creations are 178
Bible study for the home 423
Bible training school, an intermediate, opened in Zion City 208
Blackmail, concerning an attempt to 732, 733
Body, a heavenly, we will have 363
the glorified, teaching concerning 341
the great importance of caring for the 299
Borrow, Zion will never 181
Bovard, Mr., says healings not permanent 729
Brasefield, Overseer H. D., address of 705
testimony of concerning Stephen Merrit 311
Bryant, Overseer Daniel, address of 705
Marconigram from 179
telegram from 179
Buckley, Dr. James M., an editorial by 316
at issue with the Word of God 277
immediate cause of New York Visitation 276
in attack on General Overseer contradicts himself 282
judgment pronounced upon 319
praises General Overseer's personality 277
reply to 276
standing of 276
untrue to a promise made to Geueral Overseer 276
Business, God is in 522
the Christ combined, with religion 114

CABLEGRAMS AND TELEGRAMS—
Australia, Adelaide; cablegram from, from General Overseer 581
Australia, Sydney; cablegram from, from Overseer W. G. Voliva 581
California, Indio, near Los Angeles; telegram from, from General Overseer, January 13, 1904 389
Los Angeles; telegram from, from General Overseer, January 17, 1904 421
San Francisco; telegram from, from General Overseer, January 21, 1904 422
Honolulu; cablegram from, from General Overseer, January 27, 1904 454
Newcomb, Deacon A. W., telegram from, January 3, 1904 359
Warszawiak, Herman, telegram from, to General Overseer 221
Cancer was unknown among the Jews 406
Candy, why, is made in Zion City 305
Cantel, Elder Annie Ruth, address of 365
Overseer H. E., address of 365
marriage and ordination of 342
Capital and labor, the interests of, are identical 558
CARTOONS—
Christian Science, so-called, Elijah the Restorer denounces the anti-Christian imposture 456
Darkness, a vain effort of the kingdom of 240
Divine Healing, Elijah the Restorer proves to the Southland the present-day reality of 632
Elijah the Restorer leading to the Bethesda of living waters 656
leaving America on his Around-the-World Visitation 358
preparing the way for the work of Restoration 488
reclaiming the desert wastes 331
victoriously defends Zion 232
warns against national destruction 390
warns away the disloyal 174
Fear is from the Devil, Elijah the Restorer shows that 606
Jerusalem, Elijah the Restorer declares Judah and Israel to be the rebuilders of 520
Judah and Israel, Elijah the Restorer points the way of deliverance to returning 424

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

CARTOONS—
Medicine as a science, Elijah the Restorer exposes the false claims of 552
New York, Elijah the Restorer proclaims to, the Eleven Commandments 72
the pioneer work of Elijah the Restorer and Zion Restoration Host in 704
supreme court, Elijah the Restorer rebukes, for its presumptuous interference 584
Obedience, the straight path of, Elijah the Restorer pointing out the 752
The evil power behind the degenerate who would fire the assassin's bullet 106
The united business interests of Chicago endorsing the General Overseer 264
Victors, the return of the 140
Cartoon representing the Devil leaving New York, description of 45
Cash basis, Zion to deal on a 243
Cathedral, the three angels of Milan 23
Chains, the two; good and evil 283
Chicago Auditorium, story of fire in 609
Children, a word to, concerning obedience of Zion are learned in God's Word 39
Christ, the authority of the, will be absolute 115
came to fight the Devil 284
could not heal every one 56
declaration of the, received with anger and doubt 74
did not come in His Divinity 235
did not heal 235
has not changed 75
the, is the only way to the Father 6
it was expedient for the, to go to the Father 16
knocking at the door 129
ministry of the, began with teaching 57
mission of the 74
to proclaim the Kingdom of God 463
number in family of the 402
received the Holy Spirit after baptism 339
second coming of the, very near 687
shall be supreme 108
taught and preached before He healed 73
there was danger of the people idolizing vestments of 16
worked thirty years and talked three 402
Christian Alliance a curse to Divine Healing 53
deadly results of a lie taught by the 53
Christian Catholic defined 301
Christian excursions, so-called, disgrace of 143
Christian Science makes man the product of nothing 459
some definitions by leader of 459
some words concerning 74
the truth in 460
undermines common honesty 460
why, is called an anti-Christian imposture 459
Christmas, its meaning to many 340
Church, differences which weakened the early 497
how the, became apostate 492
Methodist, controlled by laity 498
power to rule the, comes from God 189
Roman Catholic, a dead church 428
the, false idea of mission of 734
the, is in confusion 558
the primitive, did not go to doctors 113
the, should not be divided 690
Churches, shameful abandonment of God in 283
that rule their pastors 180
the apostasy of the 731
there are noble Christians in all 500
Circumcision, a Divine ordinance 337
law of, fulfilled by the Christ 337
of the Christ, why subject is avoided 339
Cities, plans for other 525
Cleanliness is godliness 407
Clibborn, Elder Percy, address of 365
Evangelist Mabel Barnard, address of 366
Commandments, the, should be repeated every day 71
the Ten, cannot be separated 6
the Ten, God's standard for right thinking 396
Compulsion, Divine, commission of, given by the Christ 180
CONSECRATION OF CHILDREN—
Chicago, Illinois, October 4, 1903, by Elder J. R. Keller 191
November 22, 1903, by Elder Lemuel C. Hall 320
February 28, 1904, by Elder Lemuel C. Hall 670
March 10, 1904, by Elder J. R. Keller 719
Detroit, Michigan, January 10, 1904, by Elder T. Alexander Cairns 415
Eskridge, Kansas, September 27, 1903, by Elder David Reed 191
November 20, 1903, by Elder David Reed 191
Lafayette, Indiana, December 18, 1903, by Elder S. B. Osborn 543
London, England, October 4, 1903, by Evangelist H. E. Cantel 447
October 7, 1903, by Evangelist H. E. Cantel 447
November 1, 1903, by Evangelist H. E. Cantel 154
CONSECRATION OF CHILDREN—
London, England, January 3, 1904, by Overseer Daniel Bryant 573
February 7, 1904, by Overseer Daniel Bryant 670
New York City, January 10, 1904, by Overseer George L. Mason 447
Philadelphia, Pennsylvania, November 29, 1903, by Elder Gideon Hammond 287
San Antonio, Texas, January 10, 1904, by General Overseer 479
San Francisco, California, February 21, 1904, by Elder W. D. Taylor 670
March 29, 1904, by Elder W. D. Taylor 767
Seattle, Washington, November 22, 1903, by Elder August Ernst 383
Toronto, Canada, January 24, 1904, by Elder Eugene Brooks 509
Waukegan, Illinois, February 28, 1904, by Elder F. M. Royall 743
Zion City, Illinois, October 15, 1903, by Elder C. R. Hoffman 29
October 16, 1903, by Elder C. R. Hoffman 29
October 24, 1903, by Overseer H. D. Brasefield 64
October 25, 1903, by Overseer H. D. Brasefield 64
November 15, 1903, by the General Overseer 154
December 20, 1903, by Overseer H. D. Brasefield 351
December 24, 1903, by Elder C. R. Hoffman 383
January 17, 1904, by Overseer J. G. Speicher 474
January 30, 1904, by Elder F. M. Royall 509
March 20, 1904, by Overseer J. G. Speicher 719
February 21, 1904, by Overseer H. D. Brasefield 623
Constantine was only a nominal Christian 497
Constitution of United States does not recognize God 463
Consummation of the age, signs of the, manifest 361
Conversion, story of, of a young man in New York 69
Cooper, Sir Astley, quotation from, concerning medicine 553
Cotton, Deacon Frank W., address of 706
Court, the General Overseer has never gone into, as plaintiff 273
Covenant of Divine healing conditional 589
Covenants in Zion City do not restrict the leasing of the land 464
Covetousness is idolatry 680
Creditors, a second committee of, 1903 266
enthusiastic meeting of, 1903 244
letter from, to Judge Kohlsaat concerning withdrawal of receivers, 1903 265
of Zion, 1903, remarkable action of 242
resolution drawn up by, 1903 265
terms of settlement with, 1903 272
perfect unanimity among, 1903 265
Criticism, General Overseer glad to receive honest 279
Crooked paths, Christians cannot afford to explore 753

DAILY Bible study for the home 257, 398, 466, 534, 615, 651, 699
Dan, tribe of, landmarks of 432
Day of Jehovah, one thousand years 436
the great and terrible, of the Lord is at hand 183
Death rate low in Zion City 405
Zion's 523
Deliverance in childbirth 88, 91, 92, 124, 375, 377, 379, 411, 412, 473, 535, 538, 568, 598, 643, 645, 738
Democratic government, fallacy of 429
Detectives, words of appreciation to, who protected General Overseer during the New York Visitation, 1903 149
Devil, the Christ is the Conqueror of the 284
the, is a personality 283
Die, we must, to live 561
Directory of ordained officers of the Christian Catholic Church in Zion 616
Disease is the result of sin 284
not from God 284
offspring of sin and Satan 84
the real author of 42
the result of breaking God's law 55
there is no, in God 42, 83
whence is 83
Disorder and confusion are devilish 557
Divine Healing, acceptance of, not one of conditions for fellowship in the Christian Catholic Church in Zion 496
a portion of theology of Protestant and Roman churches 277
covenant of, rests upon obedience 591
four thousand witnesses to 280
from Genesis to Revelation 740
is not an innovation 588
lost to the church because of false teachers 78
taught in Methodist hymns 277
the covenant of 407
Divine Healing, there is no experiment in 113
why churches would not accept 299
Divinity, the Christ did not come in His own 235
Divorce, teaching concerning 637
Doctor, Zion will maintain the right to do without a 112
Doctors, the Devil's agents 85
Dorcas directory, the revised 122
Dowie, Dr. A. J. Gladstone, address of 116
and Miss Esther have had smallpox 301
Overseer Jane, address of 115
letter from, to Zion, October 29, 1903 120
left America with only enough money for expenses of Australian trip 220
ready to discontinue journey to Australia, if necessary, 1903 245
reasons for trip to Europe 116
Rev. John Alex., an ecclesiastic because he must be 278
autograph letter of, to Zion, September 2, 1903 103
cablegram from, from Adelaide, Australia, March 6, 1904 628
cablegram from, from Adelaide, Australia, March 13, 1904 654
cablegram from, from Adelaide, Australia, March 20, 1904 677
cablegram from, from Adelaide, Australia, March 27, 1904 701
cablegram from, from Adelaide, Australia, April 3, 1904 725
cablegram from, from Adelaide, Australia, April 7, 1904 725
cablegram from, Deacon Hawkins, from Perth Australia, April 12, 1902 751
in good company, written by Elder T. Alexander Cairns 715
letter from, to Christian Catholic Church in Zion, October 23, 1903 3
to Christian Catholic Church in Zion, October 30, 1903 35
to Christian Catholic Church in Zion, November 6, 1903 67
to Christian Catholic Church in Zion, February 3, 1904 605
Dunlop, Joseph, story of imprisonment of 561

EARTH, the, out of its true place 84
East, vast building resources of the 213

EDITORIALS—
appointments and transfers 137
Blount, F. M., letter from, to General Overseer, December 8, 1903 227
Bovard, F. D. branded as a liar and coward to be dealt with in San Francisco, January 19, 1904. 293
Brasefield, Overseer H. D., report of 294
Bryant, Overseer Daniel, Marconigram from, 136
Buckley, Dr., concerning reply to 172
Cantel, Evangelist H. E., married and ordained Overseer 260
Chicago *Inter Ocean*, sketch from concerning receivership. 296
Chicago *Record-Herald*, editorial in, concerning receivership. 198
Chicago *Tribune*, sketch from concerning receivership 199
Creditors, 1903, a meeting with a committee of 200
Dowie, Dr. A. J. Gladstone, interview of, in London *Express* 228
Overseer Jane, ill in Cannes, France, 100
truth concerning London meetings held by 261
Feast of Tabernacles, date for Fourth, July 13, 1904, to July 24, 1904 133
General letter from General Overseer to THE ZION BANNER concerning receivers appointed, 1903 165
General Overseer and party leave for South, January 1, 1904 226
intended visit of, over the world 294
Kohlsaat, Judge, granted motion for discharge of receivers, 1903 102
Lee, Elder A. F., report of, on New York Visitation 227
Money left in Zion City during visit to Australia 99
New York Visitation, success of 170
President of United States, press in a veiled conspiracy against the 132
Press, Masonic influence in the 171
Properties, many valuable, placed in Zion's hands for investment 134
Receivers, a letter from one of the, 1903 100
appointed for Zion City 227
Reporter admits manufactured reports in papers 196
Resolutions adopted by a meeting of Zion's creditors, 1903 200
passed by creditors, 1903 227
Securities, appalling shrinkage in worldly stocks and 228

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

EDITORIALS—
Suits, piling up of, 1903, part of Masonic conspiracy 167
Visitation, Around-the-world, change in date of departure 261
itinerary of 295
plans for, changed 231
schedule of 168
Zion Building and Manufacturing Association, good work of 135
Zion Cities, others in view 135
Zion City Bank, a "run to," 1903 166
left in hands of Overseer J. G. Speicher and Deacon Charles J. Barnard 297
Zion, credit of, sound 202
to carry on a cash business 229
Zion's Educational Institutions, opening of fall term, 1903 165
progress in 136
Zion's financial condition sound 134
stocks, unchanging strength of 100
Editors, an evident change of heart in, of Chicago 328
Chicago, friendly attitude of 268
Education does not save men 435
in Zion City, excellent facilities for obtaining 303
Electricity, the future use of, in Zion 363
Electric railroad from Chicago to Milwaukee to pass through Zion City 653
Elijah, a contribution to the discussion concerning, written by Rev. Jean Kradolfer 502
a sketch from Jewish encyclopedia concerning 431
Hospice, no unclean man can sleep in 245
John the Baptist never knew he was 50
John the Baptist was 638
must come the third time 13
question of, must be settled aside from General Overseer's personality 733
the Jewish attitude on the 364
teaching concerning 50
teaching of Jewish Rabbis concerning 688
the Jew understands concerning 432
the theology of Christian commentators concerning 688
the past work of 13
the Preparer, the miraculous birth of 50
the prophet of the Restoration 363
the reappearance of, not difficult to understand 338
the Restorer, belief in General Overseer as, not one of conditions for fellowship in Christian Catholic Church in Zion 496
declaration of 51
in a battle with the worshipers of Baal 50
members of Host and officers of Christian Catholic Church must recognize General Overseer as 499
Peter's prophecy concerning 689
struggle of, before declaration was made 51
the third coming of, taught by theologians 13
ELIJAH'S RESTORATION MESSAGES—
No. 85—"It is finished" 21
No. 85—Faith the mightiest power 175
No. 86—Go through 207
No. 87—Peace, the legacy of Jesus 233
No. 88—Review of recent events in Zion 324
No. 89—A message for the nations 391
No. 90—"All Israel shall be saved" 425
Envy has uprooted mighty nations 457
Esquimaux, John H., letter from, to Overseer Speicher, March 23, 1904 701
Eternal, only that which is, is from God 23
Evangelization of the world cannot be effected by isolated effort 211
Evil, God does not do, but permits 300
Zion's fight is against, not individuals 113
Excell, Overseer J. G., address of 368
testimony concerning Stephen Merritt 371
Excursion of Zion Restoration Host 117

FAITH, active, teaching concerning 659
a Divine, is not an empty formality 14
everything Divine is built by 178
is not the basis of the Gospel 13
is not the beginning of the Gospel 585
must not rest on human testimony 531
only can issue an order 178
passive, teaching concerning 660
perceptive, teaching concerning 658
perfect organization founded upon 179
real, without repentance, impossible 14
receptive, teaching concerning 659
retentive, teaching concerning 659
Faith's reward is victory 179
Falsehood, a conspiracy of 661
Family and home must be restored 690
Zion brings peace in the 180
Father, God is the, of all 42
Fear caused the crucifixion of the Christ 608
General Overseer born without 284
is an absence of love 209
is the parent of all crime 608
makes a man useless 237
Fear, there is no, in love 608
the Devil is trying to make God's people, him 608
two uses of, in Scripture—filial and slavish 608
was the cause of the deaths in the Iroquois theater 609
Fool, the rich, story of 680
Form in itself is worthless 399

GASTON, Deaconess Elizabeth S., address of 367
Gate, why man at the Beautiful, was not healed 40
Gay, Evangelist William D., letter from, to General Overseer, December 19, 1903, and December 21, 1903 310
telegram from, to General Overseer, December 18, 1903, and December 23, 1903 310
General letter from the General Overseer 3, 35, 67, 605
General Overseer, baptism of, by Triune Immersion 587
God's wonderful dealings in the life of the 594
Gifts of God are all in the Holy Spirit 492
of the Spirit, the, are perpetual 492
Godliness with contentment is great gain 457
God, some things, cannot do 41
the supremacy of, declared by the General Overseer 6
GOD'S WITNESSES TO DIVINE HEALING—
Anderson, Mrs. Emma 193
Angstead, Miss A. Ruth 513
Baker, Miss Clara E. 385
Coffman, Mrs. D. A. 481
Fox, Miss Dorothy 417
Gay, Mr. and Mrs. C. A. and family 745
Grote, Mrs. Louisa 289
Harris, John R. 625
Holt, Mrs. Martha 449
Johnson, August 161
Johnson, Miss Ingeborg 257
Kraus, Miss M. Rose 353
Linquist, Mrs. Katherine 577
Megrue, Mary 673
Peter, Herman 721
Potts, Mrs. R. H. 649
Rief, Mrs. C. M. 697
Towers, Lydia 545
God is imperishable 682

HADLEY, Samuel, in New York Mission 494
Hammond, Elder Gideon, address of 703
Hatred taken from heart by grace of God 111
HEALED OF—
abscesses of leg 621
abscess of throat 621
acute indigestion 26
affection of the larynx 621
afflicted eye 668
aneurism 126
asthma 374, 412, 567, 568, 621, 730, 746
backache 539
biliousness 535
bladder trouble 737
bleeding piles 345
blindness 125
blood poison 419, 621, 645
bowel trouble 162
brain trouble 249
Bright's disease 26
heart disease 87
broken leg 409
rib 539, 738
shoulder 621
wrist 59, 249
bronchial asthma 58
bronchitis 515, 567, 732
burn 26, 377
cancer 76, 87, 249, 258, 290, 410, 620, 729, 738
cancerous skin disease 126
catarrh 89, 126, 354, 374, 410, 539, 621, 626
catarrh of bowels 747
the stomach 412, 447
chills 25
cholera infantum 503
morbus 412
cold 26, 88, 125, 620, 645, 738
Cocaine habit 53
concussion of brain 249
congestion of lungs 86, 620
constipation 90, 92, 345, 567, 578, 737, 746
consumption 249, 621, 738
cough 88, 91, 249, 535, 620, 621
cramp 412
croup 249, 643
crushed leg 598
curvature of the spine 411
deafness 25, 87, 162, 375, 440, 471, 739
demoniacal possession 568, 621
diarrhea 92, 730
diphtheria 25, 90, 376, 538, 643
HEALED OF—
diseased finger 621
diseased limb 621
dislocated arm 87
shoulder 249
dizziness 621
dogbite 411
dropsy 195
dysentery 125, 411, 472, 483, 515
dyspepsia 126, 410, 539, 730, 732
eczema 89, 125, 345, 377, 147
enlargement of heart 27
epilepsy 374, 418
erysipelas 375, 539
female weakness 25
fever 92, 124, 125, 345, 409, 412, 419, 535, 567, 692, 747
fistula and piles 473
gathering in eye 25
general weakness 621
goiter 730
granulated eyelids 578
grip 86, 249, 412, 473, 503, 539, 587, 620, 643
growth in side 598
growths in head 374
headaches 249, 374, 412, 698
heart disease 87, 195, 737
trouble 27, 91, 124, 162, 345, 374, 377, 567, 621, 698, 746
hemorrhage of bowels 668, 738
stomach 621
hemorrhoids 626
hernia 650
hydatids 551
hysteria 738
impaired eyesight 737
indigestion 411, 419, 698
infirmity, spirit of 514
inflammation of rectum 125
stomach 411
inflammatory rheumatism 717
influenza 412
injured eye 89
shoulder 87
injury 27, 89, 249, 377, 444, 645, 746
insomnia 737
internal diseases 450, 514, 539
injury 58
trouble 87, 89, 90, 92, 195, 345, 375, 567, 578, 621, 737
uterine hemorrhages 731
kidney disease 626
trouble 91, 249, 737
leprosy 124
liquor habit 567
liver trouble 91
lumbago 25, 567, 730
lung trouble 162, 345, 410, 598, 621, 626
malaria 88, 411
mashed fingers 738
measles 451, 515, 643, 645, 737
morphine habit 482, 730
and cocaine habit 53
mumps 90, 125
nasal catarrh 578
nearsightedness 124
needle in finger 642
nervous headaches 26
indigestion 195
prostration 345, 539
trouble 90, 730
nervousness 354, 377, 737, 746
neuralgia 62, 162, 249, 376, 411, 515, 567, 568
obesity of heart 90
pain in abdomen 692
in back 411
in chest 692
in head 62, 411, 473
in stomach 473
painters' colic 746
palpitation of heart 643
paralysis 25, 26, 86, 376, 578
paralyzed arm 91
peritonitis 25
pharyngitis 621
piles 125, 162, 567, 746
pinkeye 88
pleurisy 291, 645
pneumonia 49, 86, 125, 249, 419, 692, 738, 746, 747
poisoning 27, 91
quinsy 86, 643, 746
rheumatism 87, 90, 249, 345, 378, 410, 411, 419, 539, 668
acute 747
rupture 92, 375, 419, 471
of the bowels 674
rush of blood to head 195
scald 539
scarlet fever 621
shortened limb 58
snuff habit 621

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

HEALED OF—
sore ankle 90
breast 375
foot 62
gums 473
jaw 88
nose 88
on face 515
throat 88, 376, 411, 412, 473, 567, 598, 645, 747
sores on face 92
spasms 87
spinal disease 58, 385
sprained ankle 26, 87
arm 377
stammering 411
stomach trouble 62, 92, 124, 249, 354, 621, 738, 746
stricture 503
summer complaint 412, 568
swelling feet 642
syphilis 546
throat trouble 738
tobacco habit 248, 375, 377, 412, 472, 505, 567, 597, 621, 738
tonsilitis 410, 503
toothache 645
tuberculosis 86, 730
tumor 59, 62, 291, 379, 578, 698
typhoid fever 483, 598, 738
ulcerated leg 538
throat 345
tooth 747
varicose ulcers 87
vomiting 92
weak back 90, 92
eyes 90, 92, 124, 345, 377
lungs 354
whooping cough 91, 645
womb trouble 473, 738
Healer, General Overseer never claimed to be a 280
Healing, facts concerning a present-day ministry 494
facts which prove continuity of ministry of 493
gifts of, how, became lost to the church 493
is a Divine reality 735
mighty power has attended the ministry of 78
Hill, Evangelist Sarah E., address of 368
Holiness need not be proclaimed 407
Holy living a Divine necessity 735
Host, the, returned with joy from New York, 1903 141

IDOLATRY, a warning against 15
finds many forms of expression 457
ILLUSTRATIONS—
American continent, the last view of the 758
Anderson, Mrs. Emma 193
Angstead, Miss A. Ruth 513
Baker, Miss Clara E. 385
Bethesda, five beautiful lessons of 658
California, Los Angeles, foot of the incline cable railway up Mount Lowe 685
Los Angeles, General Overseer and party descending Mount Lowe 685
San Francisco, Alhambra theater 729
Santa Barbara, looking south from Mission Tower 727
Santa Barbara, Old Mission 728
Carnegie Hall, New York City 97
Christ, the, knocking at the door 129
Coffman, Mrs. D. A. 481
Elijah the Restorer 4
Fox, Miss Dorothy 417
Gay, Mr. and Mrs. C. A., and family 745
General Overseer and party and members of Zion in Auckland 764
and party yachting on Gulf of Mexico 601
greeting people from the rear platform of his car at Niagara Falls, October 15, 1903 14
in his library 225
ordained officers, Zion City Band, Zion White-robed Choir and part of audience at Madison Square Garden, New York 1
with Around-the-World Visitation party 321
Grote, Mrs. Louisa 289
Gulf of Mexico, in the, on the way to the sailboat 633
preparing to go to boat in Aransas Pass on 633
Harris, John R. 625
Holt, Mrs. Martha 449
Honolulu, the palace at, the governor's headquarters 761
Johnson, August 161
Johnson, Miss Ingeborg 257
Kraus, Miss M. Rose 353
Lindquist, Mrs. Katherine 577
Madison Square Garden, reproduction of photographs showing audiences inside and crowd outside of, 1903 176
Megrue, Mary 673
Mexico, Roman Catholic church in Juarez 684
Mexico, street in Juarez 684
ILLUSTRATIONS—
New York, crowd at twenty-sixth street and Madison square, unable to get into Zion meeting in Madison Square Garden, Visitation of Elijah the Restorer and Zion Restoration Host 40
crowds in Madison avenue, outside Madison Square Garden, one hour and a half after beginning of service, Tuesday evening, October 20, 1903 33
scene in Madison Square Garden, at the first general assembly, Lord's Day afternoon, October 18, 1903, held in connection with the Visitation of Elijah the Restorer and Zion Restoration Host 48
scene in portion of the dining-room, Madison Square Garden, during Visitation of Elijah the Restorer, 1903 65
Pago Pago, Samoa, view from harbor 762
Peter, Herman 721
Potts, Mrs. R. H. 649
Prospect Park, Niagara, the General Overseer addressing a large gathering of people in, October 15, 1903 80
Rief, Mrs. C. M. 697
Sierra, passing the, at sea 758
Stockstill, Mrs. Anna, and children 737
Texas, blackbirds in tree on ranch 686
El Paso and Franklin monntain in 683
El Paso, Mexican hovels in 682, 683
Gregory, Cacti in 679
group in wagon 679
San Antonio, Beethoven Hall, exterior of 636
Beethoven Hall, interior of 636
Southern Pacific depot 631
the Alamo—where Colonel Travis made his stand 634
Towers, Lydia 545
Train being loaded with Zion Restorationist at Zion City Depot, October 14, 1903 10
Zion babies 714
City Band ready to start for New York 7
Restoration Host, Johannesburg, South Africa 250
Restorationists, a party of, at Niagara Falls, October 15, 1903 12
Zion's prayer reminder 160
Immersion, Triune, authority for 755
practiced in early church nine centuries 755
Indebtedness, first instalment paid March 11, 1904 653
Infallibility, dogma of papal, destroyer of liberty 188
inconsistency of doctrine of papal 431
papal, definition of 187
repudiated in Romish church 187
quotations concerning 188
Insolvent, Zion never was 243
Israel, all, shall be saved 428
Israelites, the, are the imperial family 658

JACOB, serions faults in character of 528
Jailer, the Philippian, no baby in family of 755
Jehovah and messenger of the covenant, difference between 44
Jehovah, the word, should be used instead of Lord 14
Jensen, Deacon A. C., testimony concerning Stephen Merritt 312
Jerusalem and India, Zion will build a road between 213
must be rebuilt by Israelites. 525
time when, must be built 342
Jew, a defense of the 279
a tribute to the 529
a tribute to the honesty of the 327
the, the mightiest promoter of the Gospel 428
Jewish encyclopedia, a sketch from, concerning Elijah 431
Jews, cancer was unknown to the 406
God opening the eyes of the 79
John Alexander, by the grace of God, a helper of men 279
John 5: 3 and 4 not in original manuscripts 657
gospel of, human interest in 23
the Baptist, a resume of the Christ's answer to John in prison 638
the personality of 637
was highly educated man 39
was Elijah 39
the Gospel of, individuality of 22
Mary's influence in 22
Judah, teaching concerning 432
Judd, Deacon H. Worthington, address of 370
Judgment, be careful of 467

KINDLE, Evangelist William B., address of 706
Kindly, Zion people must speak 118
Kingdom, the Christ came to establish a 215
Kingdom, the Christ taught concerning the 215
the, greater than the church 215, 690
the world fears the establishment of a 217
Koch's lymph, the facts concerning 590
Kohlsaat, Judge, first refused application for appointment of receivers 220
probably deceived into appointing receivers 327
protected Zion's financial interest, 1903 220

LABOR troubles settled through the Christ 12
Latter Day Saints, some words concerning 238
Law, keep the, in the heart 69
Laws of God will vindicate themselves 397
Lease, of Zion City land, what it comprises 523
Leases in Zion City cancelled when covenants are broken 464
safeguard the principles of Zion 303
Leaseholds in Zion City, covenants upon which, depend 463
LEAVES OF HEALING, workers seldom labor into Lord's Day 242
Lee, Elder A. F., address of 706
testimony concerning Stephen Merritt 311
Leper, never pray the prayer of the 75
Liberty is essential to true religion 658
Life can come only through death 560
everlasting, the Christ's free gift of 11
gives light 467
the power of a clean 46
Light, first on earth, probably a belt of electric light 178
Love and lust differ widely 436
there is no end to God's 399
the result of, in the home 82
Luke did not use drugs after he became a Christian 553
Lupton, George L., address of 370
Lying an abomination to God 115

MACLAGAN, Professor Douglas, statement of, concerning medicine 554
Man, God is the rightful owner of 11
Marah, the story of the changing of the waters of 588
Marriages, Zion girls protected from making foolish 401
Martyrs, witnesses for the Christ are 218
Mary Magdalene not the woman who wept at Jesus' feet 22
Mary, Virgin, adoration due 22
Mary, Virgin, command of, to obey the Christ 6
Mason, Deaconess Mary Bacon, address of 367
Overseer George L., address of 705
letter from, to General Overseer, December 17, 1903 317
telegram from, to General Overseer 318
Masons of today are worshipers of Baal 50
Masonry indentified with the ancient Baal worship 188
Matter is indestructible 23, 460
McKinley, William, the real murderers of 109
Medical student, character of average 553
Medicine as a science denied by noted physicians 113
is not a science 75, 589
is the curse of the nations 113
leading men testify against their own 75
so-called science of, founded upon disagreements 589
the schools of, oppose one another 554
MEETINGS IN—
Car Tecalco, Monday evening, January 11, 1904 679
Caxton Town Hall, London, England, Lord's Day afternoon, November 8, 1903 299
London, England, Lord's Day evening, November 8, 1903 302
Chicago Auditorium, Lord's Day afternoon, December 27, 1903 391
South Side Zion Tabernacle, Chicago, Illinois, Lord's Day morning, October 19, 1902 528
Los Angeles, California, Lord's Day afternoon, January 17, 1904 686
Madison Square Garden, New York City, Friday evening, October 23, 1903 114
Lord's Day morning, October 18, 1903 6
afternoon, October 18, 1903 8
evening, October 18, 1903 13
morning, October 25, 1903 118
afternoon, October 25, 1903 186
evening, October 25, 1903 283
morning, November 1, 1903 753
Monday morning, October 19, 1903 14
forenoon, October 19, 1903 37
evening, October 19, 1903 44
morning, October 26, 1903 372
forenoon, October 26, 1903 405
Tuesday morning, October 20, 1903 52
forenoon, October 20, 1903 55
evening, October 20, 1903 276
morning, October 27, 1903 457
forenoon, October 27, 1903 458
evening, October 27, 1903 462
Wednesday morning, October 21, 1903 69
forenoon, October 21, 1903 73

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

MEETINGS IN—
Madison Square Garden, New York City,
Wednesday evening, October 21, 1903 77
morning, October 28, 1903 489
forenoon, October 28, 1903 491
evening, October 28, 1903 521
Thursday morning, October 22, 1903 78
forenoon, October 22, 1903 82
evening, October 22, 1903 107
morning, October 29, 1903 526
forenoon, October 29, 1903 551
evening, October 29, 1903 557
Friday morning, October 23, 1903 108
forenoon, October 23, 1903 111
morning, October 30, 1903 583
forenoon, October 30, 1903 588
evening, October 30, 1903 657
Saturday morning, October 31, 1903 703
San Francisco, California, Monday night, January 19, 1904 728
Wednesday evening, January 20, 1904 733
Shiloh Tabernacle, Friday morning, December 25, 1903 337
Thursday night, December 31, 1903 360
Lord's Day afternoon,
September 13, 1903 21
November 15, 1903 139
November 22, 1903 175
November 29, 1903 207
December 6, 1903 233
December 13, 1903 324
December 20, 1903 425
January 4, 1903 709
Lord's Day forenoon,
August 16, 1903 467
August 23, 1903 496
November 29, 1903 215
December 6, 1903 241
December 13, 1903 332
December 20, 1903 434
December 27, 1903 399
Wednesday evening,
December 2, 1903 219
December 9, 1903 263
Zion City, Illinois, Lord's Day morning, September 6, 1903 559
September 13, 1903 592
Merritt, Stephen, an ultimatum to 318
facsimile form of application for membership 314
facsimile letter from, to General Overseer, December 5, 1903 315
judgment pronounced upon 319
letter from, to Dr. James M. Buckley, December 7, 1903 317
letter from, to W. W. Townley, December 5, 1903 316
now in Zion 145
publicly announced himself as a member of Christian Catholic Church in Zion 313
testimonies of Overseers, Elders and Deacons concerning 312
Messenger of the Covenant and Jehovah, difference between 44
Messiah, there are multitudes waiting for the 37
Methodist church, cause of the apostasy of 188
Millennium, teaching concerning the 363, 431, 434, 687
the, is a real thing 341
Miracles have a place in every dispensation 55
Miscegenation, teaching concerning 430
Mission of Zion, evangelization of the world 52
Mohammedanism, the filthy teaching of 435
Money, all Zion members must bring, into Zion 182
a power in the extension of God's kingdom 110
can never buy peace 237
how Zion made some of her 46
safety of, deposited in Zion 182
the probable reason Peter and John had no, at Beautiful Gate 42
Moses was a very learned man 588
Mournfully, no piety in walking 47
Mountainside, get upon the, of life 469
Murder, many threats of, sent to General Overseer 109
story of how a member of Mafia was to, General Overseer 148
Murderers, the worst, found among the richest classes 111

NARROW, it is a good thing at times to be 217
National life begins at home 396
Nation, no, has had a permanent organization 557
Nations, the, of today are thieves 432
Negro, Philip was sent by God to instruct a question, teaching concerning the 754
Newcomb, Deacon A. W., address of 430
New York, an erroneous decision of the supreme court of 369
City, words concerning second Visitation to police department, words of appreciation concerning 112
149
148

New York Press, as, sees Zion 27
some visible results in 707
supreme court cannot force Zion to recognize physicians 406
Visitation to, of the Rev. John Alex. Dowie 437
a complete preparation was made for 142
brief review of lies concerning 661
failure of press story concerning, to agree 248
lies concerning, in type before General Overseer reached New York 146
memorabilia of the 404, 501, 536, 563, 596, 614, 644, 655, 675, 713, 736
1903, a conspiracy to disturb meetings during 147
1903, guards, noble fulfilment of duty during 144
1903, processionals deeply effective 144
1903, reason why one discourse was omitted 145
1903, some results of 145
1903, story of eagerness of people to get into meetings during the 148
1903, the Christ at the head of 15
1903, the Host divinely led in 143
Zion victorious in 43
Zion will publish a daily paper in, during the second Visitation 372
NEWSPAPERS, EXTRACTS FROM—
Chicago *American*, sketch from, concerning New York Visitation 661
sketch from, concerning Zion 548
Chicago *Examiner*, sketch from, concerning New York Visitation 661
Chicago *Inter Ocean*, sketch from, concerning New York Visitation 662
concerning receivership, 1903 198
Chicago *Journal*, sketch from, concerning action of creditors, 1903 242
concerning New York Visitation 661
Chicago *Post*, sketch from, concerning New York Visitation 661
Chicago *Record-Herald*, sketch from, concerning New York Visitation 661
concerning receivership, 1903 199
concerning the payment of the first instalment of Zion's indebtedness 653
Chicago *Temple Appeal*, a sketch from, concerning Zion City 452
Chicago *Tribune*, sketch from, concerning New York Visitation 661
conspiracy of, during New York Visitation, 1903 146
Courier-Journal, sketch from, concerning lynching 677
Elkhart, Indiana, *Truth*, sketch from, concerning General Overseer 749
Hawaiian *Star*, sketch from, January 27, 1904, concerning General Overseer 759
Honolulu *Bulletin*, January 27, 1904, sketch from, concerning the General Overseer 759
Los Angeles *Daily Times*, sketch from, concerning General Overseer and party 684
Los Angeles *News*, sketch from, concerning Zion 518
Manitoba *Free Press*, sketch from, concerning New York Visitation 536
New Orleans *Picayune*, sketch from, concerning the General Overseer and party 612
New Orleans *Times-Democrat*, sketch from, concerning General Overseer and party 611
New York *American*, sketch from, concerning New York Visitation 664
Church *Economist*, sketch from, concerning New York Visitation 421
Evening World, sketch from, concerning New York Visitation 663
Herald, sketch from, concerning New York Visitation 666
Journal, extract from, concerning General Overseer, October 18, 1903 20
Journal, sketch from, concerning New York Visitation 663
Observer, sketch from 518
Press, extract from, concerning General Overseer, October 18, 1903 19
Sun, extract from, concerning General Overseer, October 18, 1903 19
Sun, sketch from, concerning New York Visitation 666
Telegram, sketch from, concerning New York Visitation 666
Telegraph, sketch from, concerning New York Visitation 667
Times, sketch from, concerning New York Visitation 664
Tribune, extract from, concerning General Overseer, October 18, 1903 20
Tribune, paragraph concerning Stephen Merritt 316
World, extract from, concerning General Overseer, October 18, 1903 19
World, sketch from, concerning New York Visitation 665

NEWSPAPERS, EXTRACTS FROM—
Niagara Falls *Cataract Journal*, sketch from concerning New York Visitation 662
Ram's Horn, sketch from, concerning the General Overseer 677
San Antonio *Daily Express*, sketch from, concerning the General Overseer and party 442
634
Sturgeon Bay *Advocate*, sketch from, concerning General Overseer 750
Waukegan *Gazette*, sketch from, concerning delinquent taxes 750
Nicene Council, the, a failure 497
Noah, a supposable case in time of 183
NOTES FROM ZION'S HARVEST FIELD—
Reports from
Australia; Deacon John S. McCullagh 505, 540
Benton Harbor, Michigan; Elder James R. Adams 344
Chicago, Illinois; Deacon W. C. Christie 86
Chicago, Illinois; Elder Fred Rickert 570
Detroit and Port Huron, Michigan; Elder T. Alexander Cairns 248, 506, 569
Europe; Evangelist Marie Brieger-Hodler 86
Falls City, Nebraska; Elder Charles A. Hoy 379, 507
Fresno, California; Draper Fowler 378
Germany and Switzerland; Elder Carl Hodler 343
Johannesburg, South Africa; H. M. Powell 249, 291
Kalamazoo, Michigan; Elder James R. Adams 379
Kansas and Missouri; Deacon Charles E. Robinson 538, 738
Logansport, Indiana; Mrs. Maud Hanna 597
London, England; Overseer H. E. Cantel 61, 538, 693
Manchester, England; Deaconess E. Harrison 471
Monon, Indiana; Mrs. Lucy J. Horner 87, 539
New England; Evangelist Helen Smith 88
Newton, Auckland, New Zealand; Deacon J. Thomas Wilbide 247
New York City; Evangelist W. B. Kindle 507
Overseer G. L. Mason 539, 738
Port Allegany, Pennsylvania; Mrs. Esther Berfield 249
San Jose, California; Mrs T A. Byler 249
Sault Ste. Marie, Michigan; Evangelist Clara J. Lake 739
Scotland; Mrs. A. Angus 540
Seattle, Washington; Elder August Ernst 739
Shanghai, China; Elder C. F. Viking 343, 564
Switzerland; Evangelist Sophia Hertrich 470
Toledo, Ohio; Elder T. Alexander Cairns 569
Toronto, Canada; Elder Eugene Brooks 504
Vancouver, British Columbia; G. A. Hacking 378
Walton, Indiana; Deaconess Mary F. Bohn 62
Webster City, Iowa; Deaconess Amy Robinson 378
Winnipeg, Manitoba; Deacon H. Worthington Judd 247
Yokohama, Japan; D. Tokida 570
Zürich, Switzerland; Elder Carl Hodler 62, 570
Evangelist Marie Hodler 621
Reports of
Adams, Elder James R.; Kalamazoo, Michigan 344, 379
Angus, Mrs. A; Scotland 540
Berfield, Mrs. Esther; Port Allegany, Pennsylvania 249
Bohn, Deaconess Mary F.; Walton, Indiana 62
Brooks, Elder Eugene; Canada 504
Byler, Mrs. T. A.; San Jose, California 249
Cairns, Elder T. Alexander; Detroit, Port Huron, Michigan, and Toledo, Ohio 248, 506, 569
Cautel, Overseer H. E.; London, England 61, 538, 693
Christie, Deacon W. C.; Chicago, Illinois 86
Ernst, Elder August; Seattle, Washington 739
Fowler, Draper; Fresno, California 378
Hacking, G. A.; Vancouver, British Columbia 378
Hanna, Mrs. Maude; Logansport, Indiana 597
Harrison, Deaconess E.; Manchester, England 471
Hertrich, Evangelist Sophia; Switzerland 470
Hodler, Elder Carl; Zürich, Switzerland 62, 343, 570
Evangelist Marie; Zürich, Switzerland 86, 621
Horner, Mrs. Lucy J.; Monon, Indiana 87, 539
Hoy, Elder Charles A.; Falls City, Nebraska 379, 507
Judd, Deacon H. Worthington; Winnipeg, Manitoba 247
Kindle, Evangelist W. B.; New York City, New York 507
Lake, Evangelist Clara J.; Sault Ste. Marie, Michigan 739

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD—
Reports of
Mason, Overseer G. L.; New York City, New York 339, 738
McCullagh, Deacon John S.; Australia 505, 540
Powell, H. M.; Johannesburg, South Africa 249, 291
Rickert, Elder Fred; Chicago, Illinois 570
Robinson, Deaconess Amy; Webster City, Illinois 378
Robinson, Deacon Charles E.; Kansas and Missouri 538, 738
Smith, Evangelist Helen; New England 88
Tokida, D.; Yokohama, Japan 570
Viking, Elder C. F.; Shanghai, China 343, 564
Wilhide, Deacon J. Thomas; Newton, Auckland, New Zealand 247
Notes of Thanksgiving from the whole World 25, 89, 124, 195, 345, 374, 409, 419, 444, 451, 472, 483, 503, 515, 535, 567, 598, 620, 642, 645, 668, 692, 717, 737, 747
Nurseries, excellent work done in Zion, during New York Visitation, 1903 143

OBEDIENCE necessary in every organization 585
power of, lost in the apostate churches 179
Ordinances of God, not known by the majority of people 45

PANAMA question, opinion on 432
Parents, a word to, concerning use of authority 79
Parkhurst, Dr. James M., some words concerning 276
Peace fled when sin entered 236
Zion brings, into the family 180
Perjury, the despair of the judiciary 52
Peters, Deacon James F., address of 370
testimony of, concerning Stephen Merritt 310
Philip was sent by God to instruct a negro 754
Philosophers, we must be honest and wise in our denunciation of 461
"Physician, they that are whole need not a," passage explained 553
undisputed character of the average 590
Physicians are without faith in their own medicine 55
conscientious, lose confidence in medicine 554
story demonstrating ignorance of, in diagnosing 551
what God thinks of the 407
Pigs, what Jesus thonght of 638
Piper, Overseer Wm. Hamner, address of 703
POETRY—
After the joys of earth 682
All hail the power of Jesus' name 186
At even, ere the sun was set 493
Bless, O my soul, the Lord thy God 277
Brightest and best of the sons of the morning 485
Cast thy bread upon the waters 526
Come, we that love the Lord 360
Crown Him with many crowns 21
Encamped along the hills of light 263
Eternal light! Eternal light! 24
Far, far away, in heathen darkness dwelling 13
From Greenland's icy mountains 450
Glorious things of thee are spoken 233
God in Israel sows the seeds 608
God is our strength 550
God's Word for all men's craft and power 183
Go forward, Christian soldier 139
Good-by, my friend 763
Hear Him, ye deaf, His praise, ye dumb 493
He cleansed my heart from all its sin 69
He that fights and runs away 280
Holy, holy, holy, Lord God Almighty! 6
Hosanna, we sing, like the children dear 698
Hushed was the evening hymn 302
In vain we call old notions fudge 637
I say to thee, do thou repeat 107
I stand on Zion's mount 150
I take this pain, Lord Jesus, from Thine own hand 152
It may be at morn, when the day is awaking 399
Jesus, Lover of my soul 277
Jesus shall reign where'er the sun 686
Lift up your hearts, lift up your voice 44
Live for those who love me 109
My goal is God Himself, not joy, nor peace 751
My willing soul would ever stay 660
Nearer the cross! my heart can say 332
O'er earth and sea now let it ring 152
O God our help in ages past 234
Oh, for a thousand tongues to sing 8
Oh, I'm so glad for Jesus 25
Oh, what the joy and glory must be 425
Oh, worship the King, all glorious above 78
Open now Thy gates of beauty 8
O thou my soul, bless God, the Lord 164
Our Lord is now rejected 650
Out on the desert, seeking, seeking 514
POETRY—
Out on the mountain, sad and forsaken 513
O Zion, haste, thy mission high fulfilling 207
Praise God, from whom all blessings flow 229
Rejoice, the Lord is King! 392
Rejoice ye pure in heart 175
Rise, crowned with light, imperial Salem, rise 325
Roll on, dark sea! 245
Roses, violets are but toys 464
Slaves to the bottle! 46
Souls of men, why will ye scatter 277
Spark from the fire that gods have fed 517
Speed away, speed away, on your mission of light 420
Steep and thorny is the way 245
Straight to heaven, our home, ascending 753
Sun of my soul, Thou Savior dear 712
Tell me, ye winged winds, that round my pathway roar 726
Ten thousand times ten thousand 186
The healing of His seamless dress, 408
The Lord of all, who reigned supreme 229
There are those in this stunning tide 16
There shall be showers of blessing 215
They shall shine as bright as the stars 682
The vaulted heavens shall fall 214
The whole world was lost in the darkness of sin 674
The wretch concentered all in self 432
Through seas of blood, and fields of death 364
"Till He Come!"—oh, let the words 687
Tis finished! All is finished! 561
Twice in her season of decay 688
Were all the realm of nature mine 593
We sing of a broad, noble country 741
What, wearied ont with half a life? 593
When all Thy mercies, O my God 241
When I survey the wondrous cross 467
When morning gilds the skies 108
When our heads are bowed with wo 540
With joy we tell this scoffing age 234
Yes, Dowie's stuck on Texas, for 679
Ye who have sold for naught 434
Zion stands with hills surrounded 729
Politics, in America, are wrongly dragged into municipal affairs 558
Poor, the General Overseer a helper of the 115
Poverty is a bad thing 681
Power belongetb unto God 235
Powers, the greatest, are the invisible 179
Praise and Testimony 258
Prayer, impressiveness of Zion's nine o'clock 71
is sin, unless addressed to the Father 6
the true Christian loves 754
PRESS—
American citizens, good, not in sympathy with the 43
censorship needed very much 555, 688
Eddy, Mary Baker, lie concerning 489
lies refuted 47
murder, guilty of inciting to 109
nation, a deadly foe to the 241
New York, as the, sees Zion 17
lies of, concerning robbery of Overseer Jane Dowie 663
lies told by 372
privileges were withdrawn from 372
spanked properly 278
the utter unreliabilty of the 689
New York Visitation, a review of, lies printed concerning 661
failure of stories concerning to agree 248
lies concerning, in type before General Overseer reached New York 146
plain words, a few, to the 46
promises Zion fair play in future 266
reports, how to judge facts of the 71
Wednesday night Rally, report of, a lie 243
Procreative powers, teaching concerning the 436
Prophets, all, not apostles 427
Property of world decreasing in price 183
Prophecies of God's messenger fulfilled 184
Prosperity of Zion people 282
Purim, the festival of, the special signification of 657
Purity, pleasure in, a Divine gift 681
real, found in life, not words 118
the strength of Zion 118

RAILWAYS, a note of warning to 181
Rapture and millennium, teaching concerning 341
Reakirt, Deaconess Anna, address of 368
Rebellion, armed, never accomplishes anything 658
Receivers, appointment of, a conspiracy of Masons and Roman Catholicism 244
first intimation in Zion of trouble concerning 220
1903, relations pleasant with 268
Receivership, a review of appointment of a 328
of Zion, was wanted by man who asked for such to be appointed, 1903 327
Redemption, the extent of the Christ's 24
Redemption, universal, the Christ's death brought a 430
Religion, there are true Christians in every 461
Remedies, some wicked, of the past 56
Repentance is the beginning of the Gospel 74
John preached a Gospel of 39
Restoration, the way of, not easy 435
the, will not be accomplished in this age 364
RESTORATIONISTS, REPORT OF—
Anderson, Anton 713
Deaconess C. M. 765
Angstead, Miss Ruth 675
Bills, Alfred E. 537
Blanks, Dr. 537
Boyd, Mrs. Mary A. 563
Brison, Miss Annie 614
Campbell, Alex. T. 765
Carr, Mrs. Jane 655
Cody, Miss Sadie 596
Crosthwait, M. C. 713
Darms, Evangelist Antonius 713
Dean, Miss Maria 614
Diebold, Myrtle L 564
Dietrich, Elder John 564
Dodson, Miss Anna 537
Dow, Deacon 644
Edgars, Mrs. Mary 713
Farmer, Bessie T. 563
Fletcher, Deacon Daniel 501
Fleury Caroline 691
Friend, Joseph 644
Hall, Andrew 765
Hansen, Deaconess Pothea 596
Harder, N. 563
Hodler, Evangelist Marie 440
Kessler, Deacon Homer 713
Lee, Deaconess A. F. 537
Leiby, E. H. 675
Lindsay, Mrs. Beda S. 655
Mark, Benjamin 501
Markley, Deaconess J. M. 655
Mason, Deaconess Pansy C. 440
McDonald, Miss Anna 537
McElroy, George 765
Murphy, Miss Etta 644
Nelson, Mrs. Ella 644
Oestrich, Deaconess Anna 691
Opperman, Deacon D. C. O. 563
Ortwig, Mrs. M. L. 655
Peckham, Deaconess K. H. 614
Peters, Deaconess J. F. 644
Reed, Elder D. A. 713
Reinhardt, M. 655
Rickert, H. G. 765
Mrs. M. I. 765
Ridgway, Mr. and Mrs. W. E. 249
Rief, Mrs. Anna 736
Robinson, Mr. 563
Rose, George W. 501
Russell, Miss E. J. 614
Schmitz, Deaconess Mary 501
Schneerer, H. 645
Schultz, Mrs. Jessie 765
Sisson, Annie R. 644
Smith, Mrs. W. 536
Sternberg, Lizzie 564
Stevenson, Deacon Henry 596
Taylor, John 563
Thomas, Deaconess Rachel 537
Turner, Ina 564
Van Breeman, B. H. 501
Viking, Elder C. F. 565
Virden, Mrs. Lizzie K. 563
Wagnall, Arthur 736
Mrs. S. A. 736
West, Deaconess Pauline 713
Willard, Mrs. Maggie 614
Wilson, Deaconess Mary 675
Witter, Mr. 537
Rideout, Deacon Nicholas B., address of 366
Righteous, the, are always hated 395
Roman Catholic church has had a wonderful history 187
some words concerning the 79
Romans 11, an exposition of 428
Russia, Zion creating apprehension in 362

SABBATH, a way of keeping, which is an abomination 73
Salary, General Overseer works for God without a 41
Salvation, breadth of 532
God will not heal one who rejects 41
is to be in and through Israel 434
must be followed by holy living 640
repentance necessary to 735
Salvation Army, lie told by heads of 498
the, has no ordinances 499
Samaritan woman, story of salvation of 531
teaching concerning the 11
Satan the defiler 83

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Saturn, a belt of electric light around 178
Science is absolute and accurate knowledge 113
Schools of Zion City 281
Second coming of the Christ may be very near 217
Secret societies, some words against 109
societies, teaching concerning 555
society man, cause of death of, 84
Self-indulgence, displeasing to God 680
SERMONS AND ADDRESSES—
A megalo-maniac or a micro-maniac—which? 276
Babel or Bethel, which 557
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? 9
Bethesda, the five porches of; or, wilt thou be made whole? 657
Bovard, Frederick D., reply to 728
Buckley, James M., exposure of lies of, concerning John Alexander Dowie and Stephen Merritt, with a solemn judgment pronounced in the Christ's name at a conference 310
Chains, the two, good and evil 283
Christian Catholic Church in Zion, the principles, purposes and practices of 299
Christian Science, so-called, an anti-Christian abomination 459
Christ the healer 73
the mission of the 709
Command, the last on earth of the risen Christ: "Go ye and make disciples of all the nations" 526
Commandment, the first; or the supremacy of God 6
the second; or, the sin of idolatry, with applications to present conditions 15
the third; or, the sin of blaspheming the name of God 52
the fourth; or, a Sabbath unto Jehovah thy God 71
the fifth; or, obedience to parents and length of days 79
Commandment, the sixth; or, the crime of murder by men and nations 109
the seventh and eighth 118
the ninth; or, the crime of bearing false witness 371
the tenth; or, the crime of covetousness 457
the new, or eleventh 489
Die, we must, to live 559
Divine Healing a present day reality 405
the lost chord in the gospel restored 77
the opening of the beautiful gate of 37
Faith, Divine 528
Fear 608
Fool, the rich 679
General Overseer's parting words January 1, 1904 359
Gifts of healing; one of the nine permanent gifts of the Holy Spirit 441
God's perpetual covenant of healing with His people 588
If it be Thy will 151
Immersion, Triune, the Christian ordinance of baptism 755
I will come again 361
Jesus, the circumcision and naming of 337
King, the claims of the Christ as universal 107
Medicine and surgery, are they sciences or empirical impostures? 551
New York Visitation of 1903 reviewed 141
Redemption song, the great 733
Repentance—the beginning of the gospel 13
Restoration of all things, the times of; or Elijah indeed cometh and shall restore all things 47
Restoration, the gate of the 686
Sacrifice 592
Salvation, healing, and holy living, the song of 637
Satan the defiler 83
Sick, what should a Christian do when 111
Sin, the man of, revealed and the falling away 187
Some miracles I have seen 55
The flesh profiteth nothing 468
The glory of the Day of Jehovah 434
Triune Immersion: the Christ's command and God's seal on a living church 583
Where God rules, man prospers; the motto of Theocracy 462
Work, watch and pray 707
Zion City, Illinois, the story of the planting, progress and prospects of; and projects for other Zion Cities 521
Seventies, why, were organized into Zion Restoration Host 498
why the, were dissolved 499
Shepherds, the sheep of Jerusalem know the voices of their 15
Sick, what should a Christian do when 112
what was done when prayer for, was not answered 112
Silence, and good deeds, the value of 403
the value of 468
Sin and disease are real 460
damning power of 83
God did not make man to suffer nor to 83
is a reproach to nations 396
there is no more sacrifice for, necessary 23
Sinner, every repentant, receives blessing 42
Sinners, the lowest, the Christ pleads with 11
Sleep, story of a French financier who tried to buy 237
Sloan, Deacon Daniel, address of 370, 706
Soap factory to be established in Zion City 653
Sorcerers, a swift witness against 44
Soul and spirit, difference between 111
South, as the, sees Zion 442
Speicher, Overseer J. G., address of 117, 703
to take a trip to Europe 222
Spirit, all gifts of the, permanent in the church 78
Holy, never in a coward 234
indwelling of the, defined 234
Stern, Deacon Carl F., address of 369
testimony of, concerning Stephen Merritt 311
Stewart, Elder Mother, in Shiloh Tabernacle 236
Stinkpot, the power of the word 85
Student, the General Overseer is a great 39
Surgery is a butchery 408
is a helpless mockery 56
is blind conjecture 551
Swine's flesh, diseases in 638
teaching concerning the eating of 406

TALENTS, the parable of the, a parable of the Kingdom 115
Talkers, the world is tired of mere 402
Taxes in Zion City, promptly paid 750
Teacher, authority the mark of a real 585
Teaching must be accompanied by Divine authority 401
the need of 74
TESTIMONY OF—
Aeberli, Mr. 87
Abraham, Mrs. D. 645
Adams, James R. 386
Allen, Deacon B. J. 345
Anderson, Mrs. Emma 194
Angell, Deaconess Jorgine 473
Angstead, Miss A. Ruth 514
Angus, Mrs. A. 575
Arnold, Mrs. Hattie L. 412
Atkinson, Mrs. J. C. 26
Baily, Nicholas 620
Baker, Miss Clara E. 386
Mrs. Nannie 62
Balmer, Mrs. Annie B. 377
Bangs, Mrs. Anna 643
Barbour, Mrs. Dora E. 568
Baugh, George 503
Baumgartner, Mrs. Dora 738
Baushkie, Benjamin, Deacon John, and Pearl 345
Beales, Mrs. Emma 92
Beall, Mrs. Sadie 62, 597
Behrens, Mr. and Mrs. F. E. 567
Belschner, Mr. 621
Benz, Miss 87
Berndt, Mrs. Caroline 597
Beuler, Mrs. 621
Bishop, Mr. and Mrs. George T 92
Bockmann, Mrs. Lola M. 643
Bohn, Deaconess Mary 597
Bollinger, Mr. 87
Border, Mrs. Mary J. 126
Boyd, Mrs. Lulu 88
Brackett, Mrs. Julia E. 411
Bresler, Mrs. Etta 411
Brooks, James 291
Brown, Harvey O. 125
Mary E. 568
Brunner, Mrs. 621
Buck, Louisa C. 620
Burman, Abel 539
Bryant, Mrs. Nettie M. 125
Burnstead, L. J. 27
Burrows, Mrs. 247
Busby, Mrs. E. S. 692
Campbell, Mrs. Isabella 412
Carlsen, Mrs. Caroline 539
Chapplear, Mrs. Martha 597
Cherry, Mrs. Joseph 26
Christenson, Louis 419
Christie, Evangelist W. C. 643
Clark, C. E. 539
Clark, Mrs C. E. 291, 738
Mrs. J. E. 620, 668
Cobe, Mr. 345
Coddington, C. D. 25
Cody, Miss Sadie 58
Coffman, Adaline 482, 730
Collins, Mrs. Cora M. 89
Cotton, Mrs. Sarah F. 410
Crawford, Miss L. May 642
Crickett, Samuel 247
TESTIMONY OF—
Cunningham, Mr. 53
Daniel, B. J., and Miss Carrie 291
Davis, W. H. 92
Dawbarn, Edith C. 645
R. P. and E. C. 411
Depew, Deacon J. H. 412
Dickerman, H. J. 345
Doll, Anna 668
Dowling, J. C. and Eva M. 702
Elder, Mrs. Mary A. 535
Engler, Mrs. Zeda 597
Erni, Emma 91
Mrs. 621
Estes, Mrs. M. T. 376
Farrow, Mrs. Lucy 345
Ferencz, Deak, and Mrs. Deak 567
Fox, Miss Dorothy, and Mr. and Mrs. S. E. 418
Frey, Mr. 621
Frischknecht, Mr. 621
Froos, Mrs. Christina 92, 692
Frost, Carl 738
Fryett, Mrs. Myrtle C. 419
Gage, Irving 58
Gay, C. A., Gertie A., Gilbert, and Mrs. C. A. 746
Gillett, Mrs. Hannah 730
Goodwin, Mrs. Inez A., and W. N. 88
Graham, Mrs. E. 410
Grau, Jacob 738
Gray, William H. 419
Green, Susan T. 472
Grote, Mrs. Louisa 76, 290
Grüner, Mrs. C. 291
Gubler, Mrs. 621
Gutwasser, Charles 539
Hall, John 89, 125
Leon 503
Hancock, Mrs. Jane 89
Hanson, Mrs. Minnie 692
Harkness, Mrs. Minnie 419
Harris, John. R. 626
Hauser, Mrs. 87
Hausherr, Mrs. 87
Haven, Mrs. A. E. 747
Hegmann, Mrs. 621
Hersey, Deaconess 88
Hertz, Mrs. Sophia 539
Hess, Mrs. Agnes C. 568
Hidenstevens, A. 567
Hierde, August 738
Hierli, Mrs. 87
Hilborn, Mrs. Martha 376
Hildebrand, Rebecca 89
Hinman, Mrs. Myrtle 377, 747
Hire, Mr. and Mrs. L. J. 568
Hofengartner, Mrs. 87
Holt, Mrs. Martha 450
Hooper, Hilda, and Mrs. Ernest 125
Horner, Mrs. Lucy 411
Hughes, Mrs. P. B. 92
Humphrey, Peter 345
Phillip 344
Hunziker, Mrs. 87
Jacobs, Miss Hattie 747
Johnson, August 162
Miss Ingeborg 258
W. G. 738
Jones, Mrs. Florence 76
Kampf, Mrs. 87
Katona, Alexander and wife 453
Kaysing, Miss Lotta 124
Kelley, Mrs. S. A. 730
Kerner, J. 291
Kidson, Samuel S. 377
Kindle, Deaconess M. B. 738
King, Deaconess Deliah 729
Klein, Henry. 377
König, Mrs. 87, 621
Kraus, Deacon John C. 354
Kraus, Miss M. Rose 354
Krausgrill, Mrs. Jane 730
Kristofferson, Deacon C. A. 668
Kruger, Carl 375
Ladoge, Mrs. Fred C. 26
La Martine, Frederick 738
Larkins, S. O. 26
Lawrence, Mrs. Emma W. 411
Leftwich, Cynthia B. 620
Leuthold, Mr. and Mrs. 621
Leuenberger, Miss Rosa 621
Lindquist, Deaconess M. E., Mrs. Katherine 578
Locket, Charles S. 377
Locher, Mrs. 621
Lockie, Jessie 377
Love, Mrs. B. S. 747
Luber, Leonard 374
Lynds, Mrs. 248
Magil, Rev. Max 738
Mapstone, J. E. 291
Martinette, Mrs. 730
Mears, J. A. 125

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

TESTIMONY OF—
Megrue, Mary 674
Merk, Mr. 621
Michaelson, Mrs. C. 90
Miller, Sanford R. 89
Milligan, Thomas 598
Moot, Deaconess Margare 125
Morrill, Mrs. Charles 344
Morse, Mrs. Sarah D. 411
Motts, Ernest 375
Müller, Mr. 621
Muthukrishina, Lily 535
Myers, Deacon, E. O. 412
Mylis, Mrs. James P. 247
Neilsen, George 472
Nelson, A. S. 747
Newland, Mrs. E. H. 539
Newton, Mrs. E. 732
Norris, Mrs. William 598
Ogden, Mrs. Joseph M. 25
Osborn, Deaconess Rachel A. 419
Owen, Mary B. 473
Paddock, Deaconess Jennie 59, 546
Page, Nathan E. 747
Palmer, Mrs. Laura 89
Parker, Mrs. Mollie 412
Pascoe, Mrs. Lena 419
Paul, E. A. 90
Pearce, Mrs. Richard 92
Pearson, W. J. 535
Perry, Mrs. Mary 375
Peter, Herman, and Mrs. Emma 722
Peters, August 344
Peterson, Annie 620
Deacon Herman 53
W. H. 125, 412
Piercy, Emily A. 27
Piper, Mrs. Charles. J. 377
Porter, Charles 738
Porter, Miss Emma 539
Potts, Mrs. R. H. 650
Powell, Mrs. H. M. 291
Raikes, Mrs. 62, 597
Randall, Mrs. Elizabeth 412
Raproeger, Margaretha 126
Redd, Mrs. Sarah A. 91
Reed, Mr. and Mrs. Charles 444
Reichstimm, Miss Ida 717
Rhodes, Mrs. Silva E. 451, 643
Rice, Conductor Burt M. 53
Mrs. Emily 473
Rich, Eva 26
Rief, Mrs. C. M. 698
Rintoul, Mrs. Susan 483
Roane, Mrs. H. S. 92
Rodihaugh, Mrs. Clara 126, 620
Roos, John 598
Mrs. Emma 515
Rose, Mrs. C. M., and Opal 747
Ruby, Mrs. 76
Ruchti, Mrs. 621
Ruegg, Mr. 621
Schaffner, Mr. 621
Schärer, Mr. 621
Schneider, Albert 25
-Spichiger, Mrs. R. 25
Schulz, Andreas 567
Schwager, Mrs. 645
Schwerdt, J. H. 717
Seeger, Deacon 53
Sepin, Mrs. Anna 567
Shaw, Angeline R. 345
Sheldon, Belle J. 89
Shelley, George 62, 597
Sheppard, Mrs. W. C. 291
Sherland, Mrs. Lydia A. 345
Shisher, Mrs. Sophia 62
Sigg, W. G. 90
Sigwalt, Gustav 410
Smith, Dr. 730
Mrs. Catherine, and Mrs. Emma E. 411
Smit Van Wyk, Alfred N. 90
Snelling, Mrs. A. E. 90
Sorenson, Mary, and Mrs. L. A. 124
Sparks, Mrs. Grace 568
Spear, W. F. 344
Spencer, Mrs. H. W. 643
Sperry, Mrs. Limne 91
Sproul, Nat 91, 645
Steffler, Deacon Fred 409, 598
Stevens, Deaconess Ruth 195
Stockholm, Mrs. Albertina 668
Stockstill, Mrs. Anna 737
Stotlemier, Mrs. Caroline 62, 597
Strickland, C. D. 345
Tabler, Ella 376
Tabor, Mrs. 730
Taylor, Elder W. D. 126
Mrs. F. M. 412
Thiele, Mrs. 87
Thomas, Gus D. 539, 738
TESTIMONY OF—
Thomas, Mrs. Jessie P 539
Thomson, Mrs. J. 91, 291
Topel, August M. 483
Towers, Lydia 546
Treadwell, Gertrude 738
Ulygate, H. 291
Umbarger, Miss Jennie 62, 597
Mrs. Maggie, and Miss Olie 62
Uridge, H. 291
Van Antwerp, Mrs. Lettie 92
Van Clease, Mrs. 730
Varney, J. C. 26
Ver Duin, Mr. and Mrs. P. 27
Viking, Evangelist Betty L. 483
Vontobel, Mrs. 87
Wallis, William E. 258
Walmsley, Mary O. 125
Warszawiak, Herman 539
Waters, W. J. 668
Weaver, Benjamin F. 92
Weber, Henrich and Catherine 374
Mrs. 87
Wehrli, Mrs. 621
Weinman, Miss Louise 645
Werth, Mrs. S. 124
Westlake, Deacon J. B. 60
Whisman, Mrs. Maud 62
White, Miss Mary 195
Whitman, Mrs. Lydia 90
Wilhite, J. Elizabeth 412
Wilson, Miss Irene 642
Mrs. A. M. 473
Mrs. Ida 125
Mrs. S. G. 25
Winn, Mrs. M. 376
Woelke, Miss Adella 410
Wood, Gertrude W. 90
Yesser, Deacon Paul 539, 738
Zeeb, Deacon Charles 568
Zurmühlen, Miss Elise 621
Testimonies lose power through minute detail 52
Theocracy may be made an actuality 463
the power of Zion 363
Thief, a man who wastes time is a 585
Thought life, man's real self found only in 457
the seat of righteousness is in the 396
Tight lacing, the evil of 42
Tithes, the, are not handled by General Overseer 46
Tithing, blessing and prosperity through 46
Tobacco a curse to posterity 45
man who uses, cannot be a clean Christian 43
some words concerning 555
the terrible waste of lives and money through 45
nser of, a word to 406
Tradition, great value of 186
the power of 401
Trafalgar Square, London, a hellish scene in 560
Triune Immersion, the baptism of the early church 586
Triunity, God's power manifested in 586
Truth is a two-edged sword 10

UNITY and sacrifice necessary to evangelize the world 211

VACCINATION, does not prevent smallpox 301
-some words concerning 299
Visitation, the Around-the-World, a necessity 394
approved by creditors, 1903 268
great gates to be passed through 210
itinerary of 321
sketches concerning 607, 679, 727, 758
Votes, a story of how politicians obtain 429
the, of the masses can be bought and sold 429

WARE, Deaconess Harriet Belle, address of 367
Warszawiak, Elder Herman, address of 367
Warszawiak, Elder Herman, noted Jewish leader, now in Zion 145
Wealth is a good thing 681
Wesley, John, opinion of, concerning gifts of the Spirit 492
Whisky, some words concerning 555
Williams, Deacon Ernest, address of 370
Wine-cup, the graves of mighty empires have been dug by the 45
Woman, the word as used by the Christ, one of love 22
Woman's true place in the Kingdom of God 529
Women, the power of, in the church 11
Women's injustice to women 530
Work of human beings never complete 23
World, the friendship of the, is enmity with God 181

ZION cannot be routed by the Devil 10
Zion City, another, may be built 110
a tribute to 687
Zion City carefully guarded during New York Visitation, 1903 143
Zion City, facts concerning 731
death rate low in 305
gives thanks for victory 246, 263
how planted 522
only one man can run all of the affairs in 265
peculiarly fitted for rearing children 525
superiority of people in 524
to be reclaimed after the rapture 341
will be strengthened to have auxiliary cities 333
cities, prospects of other 184, 211, 272
Choir, a glowing tribute to 144
control of, 1903, not lost for a moment 241
does not borrow when in a crisis 269
Dorcas work in Chicago 60
financial strength of 221
has never been insolvent 243
Home of Hope, something about 57
is fulfilling prophecy 184
is stronger since fight, 1903 266
Junior Choir, beautiful behavior of, during New York Visitation 143
Lace Industries, why established 524
a phenomenally profitable industry 267
means the Kingdom of God 215, 735
millions of acres offered to 212
never stampeded 45
not in fear of her leader 279
people an educated people 281
Printing and Publishing House, excellent work for New York Visitation, 1903 142
reaches all classes 526
Restoration Host 251, 346, 440, 565, 691
forty thousand homes visited by, in first day's work 47
no deserter in 111
one day's work of, in New York, 1903 69
phenomenal success of, in New York, 1903 110
the catholicity of 637
the day is coming when, will have to do everything within 216
to deal on a cash basis 243
vast work to be accomplished by 213
was made to be a kingdom 216
will be prosperous, 1904, 269
Zionist movement, ridiculous 339
Zion's aim 182
ZION'S BIBLE CLASS—
A schismatic Christianity 190
Blundering teachers of Biblical truth 646
Brother's interest in brother 542
Business prudence 742
Children, characteristics of 320
the teaching of 320
Christians will serve one another 542
Commercial and social degeneracy a sign of the end 286
Complaints, disheartening 572
Contending for sound words 646
Delusive medical diagnosis and therapeutics 669
Devil, the, and the body 669
Divine Healing is wonderful 382
Doubters are damned 478
Faith, lack of 446
Fear, God quiets every 508
the ungodliness of 508
God's great and precious promises 28
How men lose position or business prestige 742
Marriage, the worldly spirit of 254
Marrying in the Lord 254
Men of heroic faith 478
Murmurers, the doom of 572
Partakers of the Divine nature 28
Plan, unshaken confidence in God's 350
Railing against God's way of healing 382
Restoration, God's work of 766
Right, the man who does 446
Salvation, abundant, promised 622
wilful sinning loses 622
Self-deceived, being 718
Sin is the enemy of faith 694
the deception of 718
withholds answers to prayer 694
Soul savers 63
Teaching God-given commands 223
The basis of reward 93
Christ, the living word 127
Christ's emphasis on God's commands 223
coming of the Lord is nigh 286
faith of the saints 190
Holy Spirit safeguards the health 599
life-giving word 127
oneness of the body of the Christ 155
quickening of the body by the Spirit 599
third heaven 93
united effort of a faithful people 766
unity of believers 155
Those who fall away 414
Why men draw back 414
Winning persons one by one 63
Zion's supreme position 350
Literature Mission 104, 130, 173, 239, 274, 335

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

DEC 12 08

316902

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

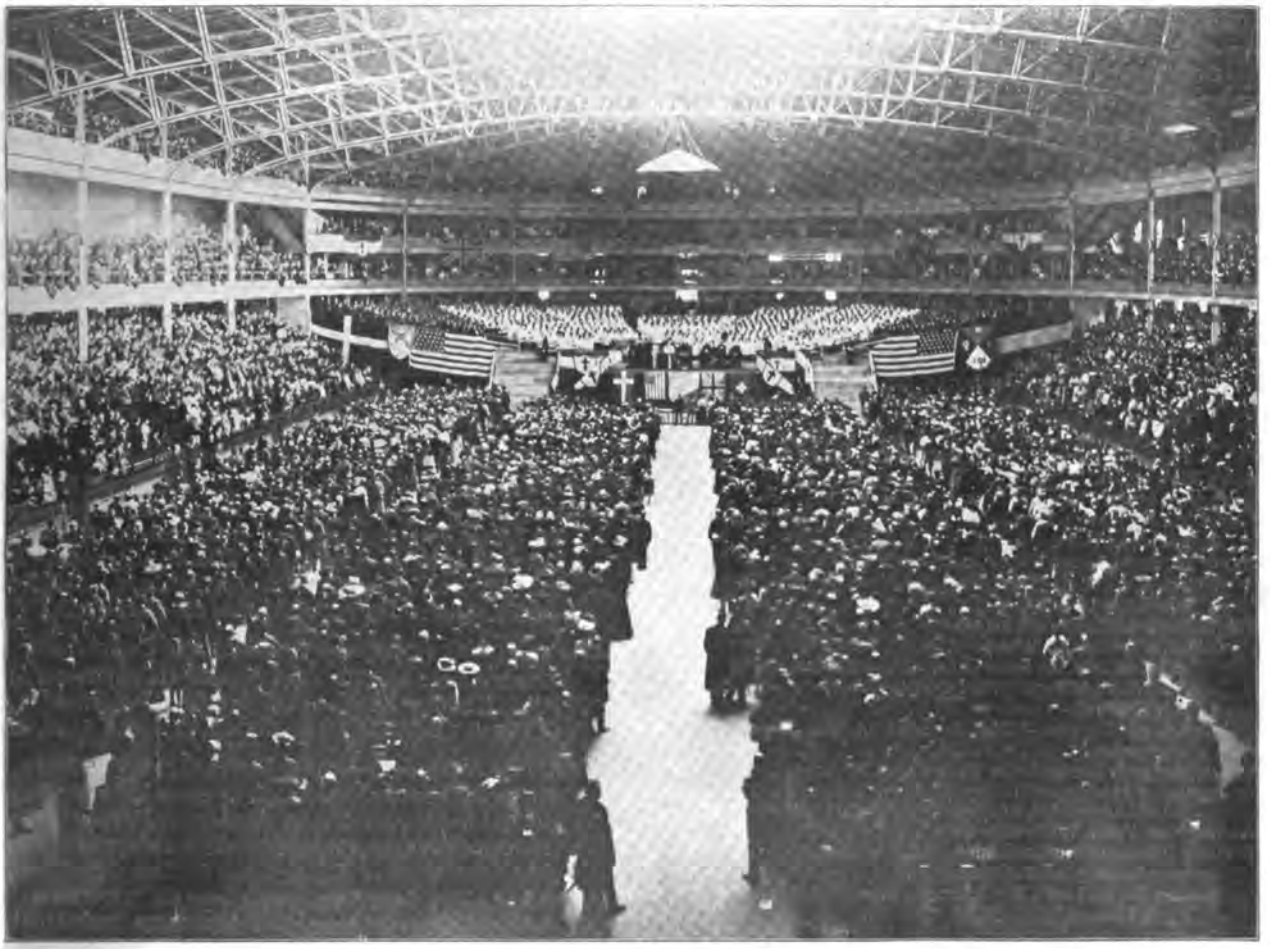
I am the Lord that healeth thee.

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 XIV. No. 1. *ZION CITY, SATURDAY, OCTOBER 24, 1903.* *Price Five Cents*



GENERAL OVERSEER, ORDAINED OFFICERS, ZION CITY BAND, ZION WHITE-ROBED CHOIR, AND PART OF AUDIENCE AT MADISON SQUARE GARDEN, NEW YORK

Lord's Day Afternoon, October 18, 1903

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, OCTOBER 24, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, OCTOBER 24, 1903.

ILLUSTRATIONS IN THIS NUMBER—
General Overseer, Ordained Officers, Zion City Band, Zion White-robed Choir, and Part of Audience at Madison Square Garden, New York, Lord's Day Afternoon, October 18, 1903. 1
Elijah the Restorer, ... 4
Zion City Band Ready to Start for New York, ... 7
Train Being Loaded with Zion Restorationists at Zion City Depot, Wednesday, October 14, 1903, ... 10
Party of Zion Restorationists at Niagara Falls, Thursday, October 15, 1903, ... 12
General Overseer Greeting People From Rear Platform of His Car at Niagara Falls, Thursday, October 15, 1903, . 14
GOD'S WAY OF HEALING, ... 2
GENERAL LETTER FROM GENERAL OVERSEER, ... 3
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 5
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject of Message—"The First Commandment; or, The Supremacy of God," 6-7
FIRST GREAT GENERAL ASSEMBLY—
Subject of Restoration Message—"Behold, I stand at the Door and Knock; or, the Risen Christ Knocking at the Door of New York's Millions. What Does it Mean?" 7-12
LORD'S DAY EVENING—
Subject of Message—"The Beginning of the Gospel—Repentance." 13-14
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject of Message—"The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions," . 15-16
AS THE NEW YORK PRESS SEES ZION, ... 17-20, 27
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, ... 21
Message No. 85, Lord's Day Afternoon, September 13, 1903—"It Is Finished," 23-24
Communion of the Lord's Supper, ... 24
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, ... 25-27
ZION'S BIBLE CLASS, ... 28
OBEYING GOD IN BAPTISM, ... 29
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS, ... 30
APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 31
MADISON SQUARE GARDEN, NEW YORK CITY, N. Y., ... 32

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Letter from the General Overseer

Fifth Avenue Hotel,
New York,
October 23, 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 in Jesus, the Christ, our King:

Grace to you and Peace from God our Father, and the Lord Jesus, the Christ.

We are writing this after the close of our meeting in Madison Square Garden, and are now about to proceed to the Grand Central Depot to accompany Overseer Jane Dowie, Dr. A. J. Gladstone Dowie and attendants to the Grand Central Depot, where we take our private car to Boston.

Our word to Zion tonight is: "Thanks be to God, which giveth us the Victory through our Lord Jesus, the Christ."

After one week of hard fighting, it is acknowledged by friend and foe that the good ship Zion has withstood all the storm and assaults of the enemy, and is sailing onward victoriously.

Nearly four hundred thousand homes have been visited in Greater New York during the first five days of the Visitation.

Zion Restoration Host has done magnificent work, and has been received with the utmost kindness, being accorded the most courteous treatment in every part of the city. Not one assault has occurred, and not one Restorationist has suffered accident or wilful injury.

This fact is in sharp contrast with the declarations of the press that the people have lost confidence in the Visitation.

Vast throngs have crowded Madison Square Garden. One night it was estimated that nearly one hundred thousand came and went unable to enter.

The City is stirred to its deepest depths, and reports of the Visitation furnishes front page matter for all the morning and evening papers.

We expect to reap largely next week.

We have issued no less than forty thousand tickets to the vast concourse, which was composed of an exceedingly quiet and earnest people tonight.

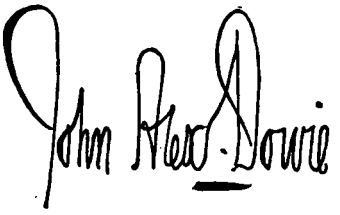
Pray for us. Pray for every Officer of the Christian Catholic Church in Zion, and every member of Zion Restoration Host.

We are now fighting the Battle of the King in this high place of battlefield. We shall do our duty, trusting in God.

Overseer Jane Dowie, Dr. A. J. Gladstone Dowie, I. M. Stern and Robert Massey form the party which will sail from Boston, God willing, tomorrow (Saturday) morning at eleven thirty. Pray for them.

"Grace, Mercy, Peace, from God the Father and Christ Jesus our Lord, be with you."

Faithfully, your Friend and Fellow Servant in Jesus, the Christ,



General Overseer of the Christian Catholic Church in Zion.

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.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

"BEHOLD, I stand at the door and knock"

These wonderful words of the glorified Christ were like the Foundation of a mighty edifice, the keystone of a strong arch, the bright golden Thread running all through the warp and woof of a beautiful fabric, the chief Motif of a grand harmonious song, the central Thought of an inspired theme in their relation to the First Great General Assembly of the New York Visitation of Elijah the Restorer and Zion Restoration Host.

Into the hearts of the many thousands in Madison Square Garden who heard the Message of Elijah the Restorer, these words came with convicting power.

They are even now bearing fruit.

Madison Square Garden occupies an entire block, and has the greatest seating capacity of any audience room in the United States, there being chairs for about thirteen thousand people.

A great platform to seat one thousand people had been built at the north end of the great amphitheater and its front decorated with Zion Banners and flags and the flags of the great nations of the earth.

While the people were gathering, Zion City Band, which had been stationed in the gallery behind the platform, filled the great room with the harmony of splendidly rendered music.

Then there was a hush, and then the organ sounded the opening strains of a hymn of praise.

Then, far down the center of the huge vaulted room came the clear, sweet voices of hundreds of children singing the grand old hymn, "Open Now Thy Gates of Beauty."

Marching in perfect time to the stately music, they came down the broad aisle, six abreast.

Behind them came the members of the Adult Choir, robed, like the children, in their surplices of spotless white, their manly and womanly voices filling out the rich harmony and rising with those of the children like a cloud of the sweetest incense of praise.

The great column of sixes divided into threes at the front, and, crossing half the width of the Garden, mounted the platform by two flights of broad steps.

As the Choir reached the steps, the ordained officers of the Christian Catholic Church in Zion, in their robes of black, came marching down the side aisles and ascended the steps side by side with them.

It was a "form of godliness with power," and that great cosmopolitan audience was silent and reverent when the General Overseer, accompanied by Overseer Jane Dowie, Dr. A. J. Gladstone Dowie, and Overseers Speicher, Excell, Piper, Mason, and Bryant stepped upon the platform.

The Power of the Spirit of God was also in the voices of Zion White-robed Choir, as they sang the "Hallelujah Chorus" from Handel's great masterpiece, the oratorio, "The Messiah."

The recitation of the Apostles' Creed and the reading of God's Commandments, led by Dr. A. J. Gladstone Dowie, the singing of Stanford's *Te Deum* by the Choir followed, and were entered into heartily by members of Zion Restoration Host present, and by hundreds of other friends.

The Christ, with thorned, crowned head, patient, pleading eyes, and face of kingly calmness and love, was pictured standing by the long-closed door of the human heart, knocking, with pierced hands, for admittance.

That same Christ, who is not only the Lamb of God, but the Lion of the Tribe of Judah, was also portrayed, no longer knocking gently, but thundering with Divine Power at the doors of all the nations, demanding to be let in, as the King of all kings, the Ruler of potentates.

At the close, there came that without which the General Overseer never closes a public service, the Prayer of Consecration, in which many thousands beside Zion Restoration Host joined.

Wonderfully clear and sweet, and melting with tenderest sympathy, the voice of Miss Harriet Ware sounded to the remotest parts of that great auditorium, as she sang the beautiful words of the inspired hymn, "Knocking, Knocking, who is there?"

With the mighty Message of God's prophet fresh in their hearts, the people were deeply moved by the song so sweetly, so simply, and yet so earnestly sung.

The Benediction was pronounced, and the multitudes carried away the unfading memory of that Message and of that song.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. L. S., L. H. AND E. S.

The very keynote to the work of the Messenger of God, Elijah the Restorer, and the Legion of Zion Restoration Host in the New York Visitation was struck in the first public meeting held—the Early Morning Sacrifice of Praise and Prayer at 6:30 a. m., in Madison Square Garden, Lord's Day morning, October 18, 1903.

The Supremacy of God!

The Message that must be proclaimed to all the world!

The voice of the prophet rang out the words, clear as a clarion call, to the great audience assembled at this early hour of the Lord's Day.

The Supremacy of God!

And all else beside; the pomp and glitter and wealth of the great city lying compassed about; the teeming multitudes passing to and fro; the sin and sorrow, the misery, the wretchedness—all, all, seemed sunk beneath that mighty cry.

It pierced the armor of the indifferent, and silenced the scornful. It awakened sinners to repentance, and strengthened anew the faith of God's children.

A temporary platform had been erected at the east end of the audience-room, upon which the speaker stood, the Zion Choir being massed behind him.

A large shield bearing Zion's colors, the blue, white and gold, bearing the words "Zion Restoration Host," adorned the central point of the platform, spreading its folds from the top to the bottom.

On either side were displayed the flags of the nations of the world, the whole presenting a beautiful and unique setting for the one figure which was the cynosure of all eyes the leader of this legion which had gathered from the Pacific and Atlantic coasts; from Nova Scotia to the Gulf of Mexico, and even from foreign lands.

The following reports of the New York Visitation have not been revised by the General Overseer.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

The Host was present almost without exception, but there were also thousands of New Yorkers present, most of them people of intelligence, who listened respectfully and thoughtfully.

Madison Square Garden, New York City, New York, Lord's Day Morning, October 18, 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 song shall rise to Thee.
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity.

The General Overseer then read the 1st Psalm.

He then said:

Please turn with me to the Ten Commandments of God, which were given by Him in Mount Horeb, the Mount of God, 3,300 years ago, found in the book of Exodus and in the 20th chapter.

After I have read the introductory words, I will ask you to read very carefully each Commandment, or to repeat it without Books.

The General Overseer read verses one and two of the chapter just mentioned, after which the Congregation recited and read with him the Ten Commandments.

The Greatest of All the Commandments.

The General Overseer then said:

Repeat also the words of our Lord Jesus, the Christ, the Son of God, which may be called the Eleventh Commandment.

Let us remember that greater than all the Ten is the new or Eleventh Commandment.

The Ten Commandments never rose higher than what is known commonly as the Royal Law: that men should love their neighbors as themselves.

If each man were to do that, it would make the world very happy; but there is a Greater Commandment, the Commandment of our Lord, who bade us love one another in the same way as He loved us, and He loved us better than Himself.

We must love each other better than ourselves.

He did for us what we could never do for Him.

May we endeavor to follow in His steps, and do for others what we never expect them to do for us.

The audience repeated the Eleventh Commandment again, and the General Overseer then led in singing the hymn, "Behold, What Love," after which he said:

Let us all, bowing in silent prayer, make consecration to God.

After all was still and the silent breathings of those who bowed in prayer had gone up to God, the General Overseer offered an audible prayer.

The General Overseer then delivered his Message.

THE FIRST COMMANDMENT; OR, THE SUPREMACY OF GOD.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, be profitable unto those now present, 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 Commandment is what?

Audience:—"Thou shalt have no other gods before Me."

Ten Commandments Cannot be Separated One from Another.

General Overseer—The supremacy of God, and the wickedness of idolatry—the First and Second Commandments, like all the rest, are linked together.

A wicked man, who says he is a minister of God, has wickedly stated in this city that we take a number of isolated texts and construct upon them a theology and a system which is illogical and unscriptural, and yet he had the fact before him that every morning of this Visitation we will speak upon the Commandments of God.

You cannot separate these commandments one from another.

What God has joined together in the spiritual world, as well as in all other things, can never be put asunder by man without terrific loss.

This First Commandment, "Thou shalt have no other gods before Me," is the Great Commandment that at the very beginning of this Visitation I desire to utter in the Name of the Most High God, the Eternal Father, in the Name of the Eternal Logos, the Son, and in the Name of the Eternal Spirit, one ever blessed and Triune God.

I declare the great and Eternal Truth, O Israel, that Thy God is One God, not three gods.

I Declare the Supremacy of God.

While I declare the Triunity, I declare the Preëminence of the Father, for Jesus said: "My Father is greater than I. My Father is greater than all."

I declare that any one who worships any but the Father sins in doing so.

I declare, in the Name of the Lord Jesus, the Christ, who, when His disciples said to Him after He had ceased to pray, "Lord, teach us to pray, even as John also taught his disciples" said, "When ye pray, say, Father."

The Christ never taught any one to pray to Him.

He never taught any one to pray to the Holy Spirit.

In that great prayer which we have repeated this morning, neither His Name nor that of the Holy Spirit is mentioned.

It was not until He was about to go to the Father that He said to His disciples words like these: "Hitherto have ye asked nothing in My Name, but now I go to the Father as the Advocate with the Father, the Mediator between God and man.

"I, Jesus, the Christ, will stand and plead, for I have fulfilled the Will of the Father; and you shall ask the Father in My Name, and you shall receive the Spirit who, Himself coming into your hearts, will lead you into the way of all the truth, and shall inspire you with the great cry, Abba, Father."

If You Pray to Any One but the Father, You Sin.

No apostle ever taught in any other way.

Jesus never taught in any other way.

I will teach as Jesus, the Christ, and the apostles taught.

I will say: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named," that He would grant unto you the blessings that you seek.

If you are taught to pray to no one but the Father; if Jesus, the Christ, taught you not to pray to Him, but in His Name to the Father, and if the Holy Spirit, the Third Person in the Blessed Trinity, teaches you to pray to the Father, I want to know what right you have to pray to the Virgin Mary?

What right have you to pray to Saint Joseph?

What right have you to pray to angels or to saints?

You might as well pray to me and that would be blasphemy.

When the Virgin Mary—blessed be her name through all the generations—spoke to the servants at the wedding feast, she said, "Whatsoever He saith unto you, do it."

My Roman Catholic, Greek Catholic and Catholic friends of every name, cease to pray to the Virgin, but do what the Virgin said—do what Jesus bids you.

Jesus, the Christ, the Only Way.

Jesus said, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me."

You will find that statement in the Douay Version, you will find it in the Vulgate Version, and in every version of the Greek.

You will find in every translation, without exception, that Jesus said in the 14th chapter of John, when Thomas said, "We know not whither Thou goest; how know we the way?" "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me."

There is no other way; there is no other Name.

You cannot reach God the Father except in the Name and for the sake of Jesus.

The Holy Spirit will not help you if you say, "I will do what my priest tells me. I will do what my church tells me. I will cry morning, noon and night, '*Ora pro nobis*,' pray for us, to Joseph, to Mary, to the saints, and to the Virgin. I will do as I please."

All right; you can do as you please, and go to the Devil in doing it!

If you will do what Jesus, the Christ, tells you, if you will do what the Virgin Mary tells you, then you will do what she said at the supper, to the servants, "Whatsoever Jesus saith unto you, do it."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It may seem stupid to fill up water vessels to get wine, but do it!

Fill up the water-pots; and the Master with a word can change the water into wine.

Beloved, as far as my voice can reach, I say to you: I care not who bids you do otherwise.

Do What Jesus Bids You.

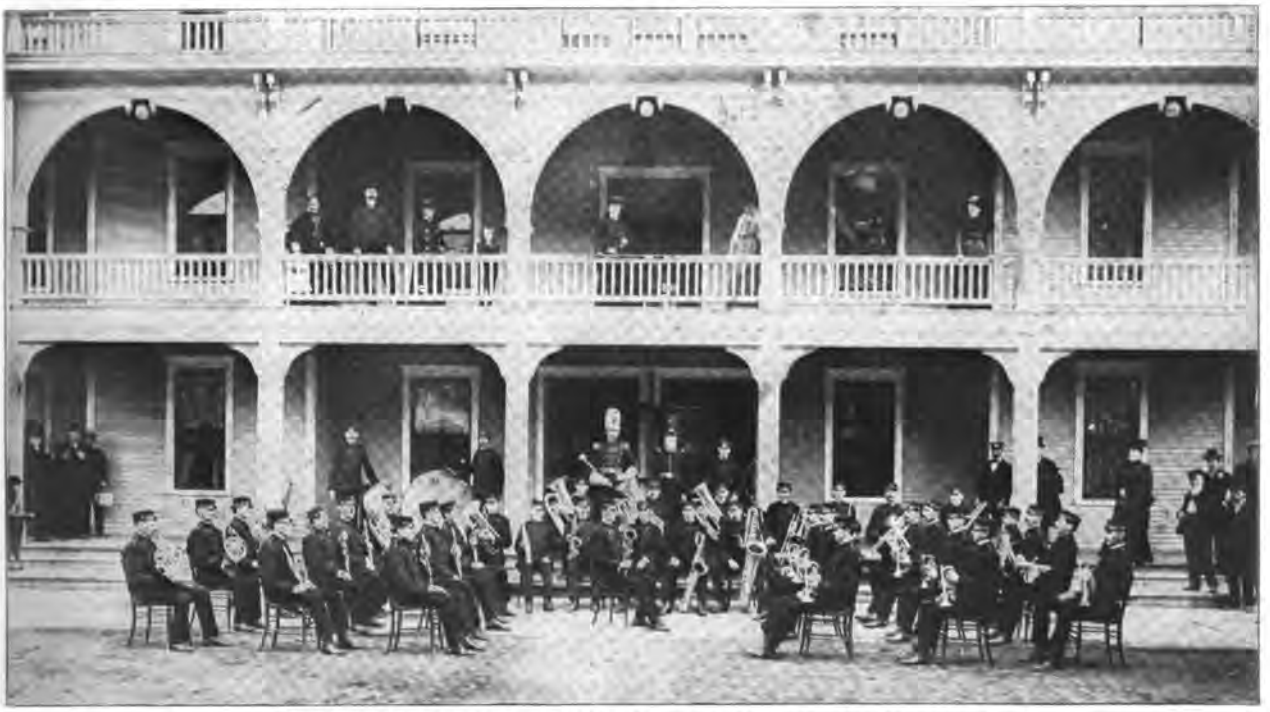
Do what the apostles bid you.

Pray to the Father, in the Name of Jesus, and to none beside. "Thou shalt have no other gods before Me."

May God sweep all the heathenism and idolatry away, which has destroyed, in many cases, and marred terribly that which is known as catholicity!

God make you, my Roman, Greek, or English Catholic brother, all Christian Catholics (Amen)—Catholics who put the Christ first, as does this Church.

Most lovingly do I say these words.



ZION CITY BAND READY TO START FOR NEW YORK.

I am not here for controversy.

I am here to teach! I am not here to discuss.

I am here to tell you what God hath said, and to teach you the Commands that the Master gave.

I am not here to explain them or to defend them; but to declare them and to demand that you shall obey them!

May God help me in doing it! Amen.

I love you all and desire only your greatest good.

I thank God for hundreds upon hundreds of faces here that I have never seen until this morning.

I pray that these few words shall be blessed.

I desire to tell you that the Christ came to do the Will of the Father; that the Holy Spirit does the Will of the Father; and that when this great conflict is over, and the millennium is ended, He, the Christ, "shall deliver up the Kingdom to God, even the Father; . . . . . that God may be All in All."

Let us make consecration.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, by Thy Spirit's Power. Give me a true repentance, a Simple Faith in Jesus, the Lamb of God, who taketh away the sin of the world. Through Him alone I come to Thee. Forgive me. Teach me. Help me. Cleanse me, and enable me to do Thy Will, and to love it from my heart. For Jesus' sake, guide us all today. Bless all who come within these walls: in His Name. Amen. (*This prayer was repeated, clause by clause, by the majority of those present, who rose to their feet at the direction of the General Overseer.*)

The General Overseer then led the Congregation in singing Hymn No. 42, in Special Song Sheet, "They that be wise."

After the singing, the General Overseer pronounced the

BENEDICTION.

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

General Overseer—Peace to thee.

Audience—"Peace to thee be multiplied"

FIRST GREAT GENERAL ASSEMBLY.

REPORTED BY S. E. C., O. V. G., A. C. R., M. E. L. AND A. W. N

The eyes of the whole civilized world were turned upon Madison Square Garden, Lord's Day, October 18, 1903.

There was an intensity of expectation that had been growing, week by week, for many months.

That expectation had now become realization.

It was a supreme moment.

The causes that converged upon this crisis, and the events that led up to it, had their beginning in the remote and dim distance of the past, yea, they went back into the Infinite; for they were all a part of the unchanging plan of God Eternal.

On this day the prophet of the End of the Dispensation stood up for the first time in the great metropolis of the western hemisphere, with four thousand people whose hearts God had

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

touched with him to declare the Message that God had given to Him.

For months, thousands upon thousands had been in training with this great hour ever before their eyes.

For months, tens of thousands of God's people throughout the earth had been in most earnest prayer that God might be present in mighty power at this time.

For months hundreds of thousands of earnest and thoughtful people had been looking forward with eager, anxious eyes to this day, awaiting its issue as men who look for the signs of the coming day in the midst of a night of darkness and storm.

For months many, many thousands of the sinful, the sick, and the sorrowing of New York had been looking with weary, anxious eyes for the Messenger of God, who was coming to proclaim the Everlasting Gospel of Salvation, Healing and Holy Living, through faith in Jesus, the Christ, the Son of God.

That even the World, the Flesh and the Devil had been looking forward to October 18th, with apprehension and a belief that it was to be no ordinary Message that would be proclaimed, was shown by the deluge of press comments of every conceivable kind, for months previous.

Throngs of people, gathered from every part of the great metropolis, and, indeed, from every land and nation, crowded in and about Madison Square Garden all day long, never leaving the streets clear from dawn until nearly midnight.

They were good natured, orderly crowds, for the most part, all eager to hear God's Messenger, many of them commenting favorably upon him, his work, and his people.

For two days Zion Restoration Host had been in Madison Square Garden, and in their lodgings in the vicinity, their every movement eagerly watched by multitudes.

The people of New York had been given an opportunity to study them and had found them clean, well mannered, intelligent, and godly.

A favorable impression had been made by their truly Christian walk and conversation.

New York was stirred to its depths and from center to circumference.

The whole world felt the heart-throb.

To count the great throngs that surged along every artery of New York's transportation system, and eddied and swirled in and around Madison Square Garden, through that memorable day, would be an utter impossibility.

An estimate must necessarily be a very general one, for with great crowds coming and going on all four sides of a city block all standards of enumeration fail.

The police authorities, who are accustomed to handling and estimating large concourses of people in the City of New York, and are perhaps best qualified to estimate the attendances of this day, place the figures variously; but a conservative average may be calculated from their reports about as follows:

For the Early Morning Sacrifice of Praise and Prayer, seven thousand attendances inside the building.

For the Great General Assembly of the afternoon, counting those who came and went away, and others who came and took their places, fourteen thousand inside, twenty-five thousand outside.

For the evening Meeting, estimating in the same way as in the afternoon, 16,000 inside, 25,000 outside.

Total number of attendances inside and outside for the day, 87,000.

When the day had closed Zion realized more fully then ever before that indeed "a great door and effectual" had been opened to Elijah the Restorer and to Zion Restoration Host.

Zion realized also that there were many adversaries.

But the day had closed with the Spirit of Triumph for God in the very atmosphere.

"Thanks be unto God who giveth us the Victory through our Lord Jesus, the Christ," was in the hearts of the four thousand and their leader.

A. W. N.

Madison Square Garden, New York, Lord's Day Afternoon, October 18, 1903.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering Madison Square Garden singing as they came, the words of the

PROCESSIONAL.

Open now Thy gates of beauty,
Zion, let me enter there,
Where my soul in joyful duty
Waits for Him who answers pray'r:
Oh, how blessed is this place,
Filled with solace, light and grace.

Yes, my God, I come before Thee,
Come Thou also down to me;
Where we find Thee and adore Thee,
There a heaven on earth must be.
To my heart, oh, enter Thou,
Let it be Thy temple now.

Here Thy praise is gladly chanted,
Here Thy seed is duly sown;
Let my soul, where it is planted,
Bring forth precious sheaves alone,
So that all I hear may be
Fruitful unto life in me.

Thou my faith increase and quicken,
Let me keep Thy Gift divine,
Howsoe'er temptations thicken;
May Thy Word still o'er me shine.
As my pole-star through my life,
As my comfort in my strife.

Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
Whilst Thou dost Thy people feed.
Here of life the fountain flows,
Here is balm for all our woes.

At the close of the Processional, the 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.

After the singing of the "Hallelujah Chorus" from the "Messiah," Hymn No. 36, from the Special Song Program was sung:

Oh, for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of his grace

RECITATION OF CREED.

Dr. A. J. Gladstone Dowie then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, 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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 Stanford's

TE DEUM LAUDAMUS.

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

The General Overseer then said:

Let us read in the Inspired Word of God, first, in the 24th Psalm.

The Earth Is Jehovah's, and the Fulness Thereof.

Let us get it clearly into our minds to whom this world belongs.

It is not a matter of Africa for the Africans, or China or Asia for the Chinese, or America for the Americans, but the earth is God's; every inch of it.

Remember that.

Write it between your eyes.

Keep it in your mind; all that you or I may ever have of it is a short lease.

No man owns the land.

The earth laughs at him, and opens its breast and takes him in, and owns him, and all that he has of it is six feet or thereabouts.

The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.

You may be a rebel, but God owns you; God made you.

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?

The General Overseer continued reading, without comment, to the end of the chapter.

The General Overseer then said:

Let us now read in the Book of the Revelation, in the 3d chapter, beginning with the 14th verse.

The General Overseer then read from the 14th verse to the end of the chapter, without comment.

The Congregation then joined in singing Hymn No. 7, "Hail to the Brightness of Zion's Glad Morning," and No. 22, from the Special Song Sheet, after which the General Overseer led in prayer.

He then delivered his 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?

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 take my text from the 3d chapter of the book of the Revelation of Jesus, the Christ, which God gave unto John to show unto His servant things which must surely come to pass.

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.

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.

Eyes have they, and they see not; ears have they, and they hear not.

I am struck this afternoon with the fact that thousands came in here today who had no ears to hear what the Spirit of God said.

There are thousands and tens of thousands in New York that do not want to listen to what God says.

I think it high time that Zion came to New York.

I am glad to be here, and I intend to have a good time, because I will, by the grace of God, make these deaf people hear.

I have taken for my text the words that I had printed upon the little card, on the back of which I wrote my Message to the people of New York.

I have taken the words of the Risen Christ to the Church in Laodicea.

Behold, I stand at the door and knock.

If those who have gone away had ever, at any time, opened their hearts to God, they would never have gone away when His Word was being read.

The deep conviction in my spirit which brought me to this city was that thousands upon thousands here had not opened their hearts to God.

You know all about what the papers say, but you do not know what the Spirit saith to the Churches.

The great mass of people are listening to one another.

You know what the politicians say; you know what the gamblers in Wall street say; and you know what the ruffians, who are counseling together how to steal the people's labor, say.

These walking "delegoats," in the name of the working man, steal his birthright, and sell it like Esau did, for a mess of pottage.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It is good to know that God has not ceased to knock, in the person of His Son, at the door of the human heart, at the door of the Home, at the door of the Workshops, at the door of Business Institutions, at the door of Municipalities, at the door of the Halls of Legislation, at the door of Princes, Presidents, and Kings—thundering at the door of the World as the King of kings.

In His Name, I stand before you today, and I say, "Open the door, and let the Christ in."

The Time Has Come When This Is no Longer Merely a Gentle Knocking.

The time has come, in the Name of the Christ, to thunder at the door of New York, and to demand that the Christ shall rule in New York.

"Who is this King of Glory?

"What right has He to reign in New York?" some may ask

"What right have you to speak in this way? Who are you, anyhow?"

The sneering tone rings out "Who are you, anyhow, to talk like that?" These are the lineal descendants of those who, when the Christ Himself first spoke in Nazareth, listened at first, and wondered at the gracious words that proceeded out of His mouth, as He began to apply the wonderful words that He read out of the Book:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach Good Tidings to the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

They thought that those were beautiful words, and they sat still and listened.

They were spellbound.

Truth a Two-edged Sword.

When He stood up and began to apply those words by saying, "Today hath this Scripture been fulfilled in your ears," they thought that was quite good, too; but then He said that Nazareth was a faithless city, that the Israelites were a faithless people, and that the people of God, who had been so wonderfully blessed by God, were the very worst kind of people to deal with.

He said to them that in the days of Elijah there was only one woman, and she not an Israelite, who would feed the hungry, dying, hunted prophet, during the time of famine, who, because he had spoken the truth, was hunted for his life.

He said that there were many widows in Israel in the time of Elijah, but the only woman that fed him was the woman of Zarephath, a Canaanite, because there was no faith among all the women of Israel.

He said: "There is no faith now."

Then they began to get worried.

What! were there not mothers just as good as his mother? and besides, that was a reflection upon His own mother, because she was in Nazareth.

They began to get hot under the collar.

Then he went on to say that there were many lepers in Israel in the time of Elisha, but there was not an Israelitish leper that had faith to be healed.

There was only one healed, Naaman, a Syrian, not an Israelite at all.



TRAIN BEING LOADED WITH RESTORATIONISTS AT ZION CITY DEPOT
Wednesday, October 14, 1903.

Then they said, "who is this who talks thus to us?

"Who is this impudent fellow that dares to stand up in the synagogue of Nazareth and tell us that we are such a faithless crew?

"Is he not the son of old Joe, the carpenter, whom we all know? Is not his mother here?

"We remember old Joe, the carpenter. He used to make tables and chairs and such things for us, and this is only his son. What reason has he for talking like this to us?"

Zion Cannot Be Routed by the Devil.

And they grew angry and said, "Look here, you get out."

But he did not get. He stood still; and if you say to me in New York, "Get," I will not get.

I will stay.

They once said "get" to me in Chicago, but I did not get.

They once said to me in Chicago that they would drive me out, and I said, "Yes, you will drive me out in one way only; if God permits you to kill me, you can drive me out in the hearse; but, by the Grace of God, you will never get me to leave Chicago, until I am ready."

And when I was ready to go, and went out to Zion City, they came out after me.

They come out now. I am the only minister forty-two miles out of Chicago from whom the newspapers hunger and thirst to get even a word. (Applause.)

Sometimes ten thousand will come out upon a Lord's Day, and during the week day sometimes, to hear this poor parson preach; and yet, they wanted me to go.

At the last mayoral election one candidate came out to see me and the other sent his representative.

Perhaps I might be a help on one side or the other in New York in this present mayoral election.

I have not made up my mind, yet. I only know this; if I should find out, while I am here, which is the better man the Low candidate or the high candidate,—I do not say what that high means. Sometimes things are high and yet smell bad—and if I do make up my mind to take a hand in it you will understand what I mean before I am through.

But they took hold of the Lord Jesus, the Christ, and hurried Him to the brink of the precipice, the great rock on which their city was built, to cast Him down, "but He passing through the midst of them went His way."

I Have Passed Through the Midst of My Enemies and Gone on My Way Through the World.

I have come to New York and there is considerable noise about it.

Now I am here. What for?

I am not here to tell you what I think.

What does it matter what I think?

What does it matter what you think?

Have you ever realized, that the only thing that matters on God Almighty's earth, is what God thinks?

Have you ever thought of that, gentlemen of the press, when you take a cigar to get inspiration, and puf-f-f-f-f until your brain is all in a fog; or when you go for inspiration to a bottle?

Then you write.

I think that the bottle must have been used very often lately.

I do not want to be betrayed into talking about that now.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Tomorrow night I have something to say that the press or a portion of them will never forget. Never!

I have a habit of saying things that are never forgotten, and that never will be forgotten, because when a man has a Message from God Almighty, angels and devils and men have to remember it.

I have a message for the press tomorrow night, and I will give it a blow that will never be forgotten.

The Lord Jesus, the Christ, went on His loving way.

Oh, what a beautiful way it was!

It was a weary way.

Wearily sometimes, He sat beside the wells in Palestine, and the weary came to Him there.

Why the Samaritan Woman Came at the Noontide Hour.

The poor, sinful woman who met Jesus at the well did not dare to go with the waterpot in the morning when it was cool, the time when all the other women came to the well at Sychar.

She did not dare to go with the waterpot in the evening when it was cool, but she came during the heat, and in the toilsome weariness of the way, at the noontide hour.

Did you ever ask why she went out in the heat of the day to get water?

I will tell you. Because, if she had gone out in the morning, the women would have said to her: "Go away, you hussy; go away! You have had five husbands and you have made much mischief. Go away!" and they would have driven the harlot away from the well.

She could not go at the eventide, so she came at the noontide. There she found the good and the Holy One, and He knocked at her heart.

She did not understand why He should speak kindly to her.

She saw that He was a Jew because of the ribbon of blue that was on the hem of His garment, and she was a Samaritan.

When He asked for water in such a kindly tone, she said, "How is it that Thou, being a Jew, askest drink of Me, which am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

For the first time in her life she heard a man saying—I wonder if you have ever heard Him—"If thou knewest the Gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee Living Water."

The Christ's Free Gift of Everlasting Life.

Then she replied, "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that Living Water? . . . . Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship"

Then in words something like these the Christ said, "Look here, it matters not whether you worship at Jerusalem or Mount Gerizim. You must worship God in Spirit and in Truth."

"Sir, give me this water," she said.

"Go and call your husband," the Christ replied.

"Sir, I have no husband," she returned.

"That is true," agreed Jesus, "you have had five husbands, and the man with whom you are now living is not your husband."

Some of you here, perhaps, are living with men who are not your husbands.

"Sir, I perceive that Thou art a prophet. But what about that water?" she questioned.

And the Christ made reply, "The Water that I will give you will be in you a Well of Water, springing up into Everlasting Life. Do you not want that water?"

"Oh, yes, I want it," she eagerly replied.

The Christ will be within thee, a Well of Water, springing up into Everlasting Life.

A City Brought to the Christ Through One Woman.

Let Him in.

She let Him in and then went to Sychar, up and down the bazaar, and said, "Men, listen to me."

She did not talk to the women.

She said to the men, "I met a man at Jacob's well that told me all things that ever I did. He knew all my life. Come and see if this is not the Christ, the Messiah. Come!"

They went with her.

What about the women?

When all the men of a community go after one woman, and she a bad one, all the other women say, "Let us go and see where she is leading them," and they will go too, sure.

I guarantee she had all the women.

You get the men anywhere and you will get the women.

In my audiences in Zion City, I usually have five men to three women.

In looking over this audience I believe that even here I have more men than women.

But the women will come.

They will want to know where Joe was all Sunday afternoon.

The Power of Women in the Church.

"I do not like Dr. Dowie's way," some one may say. "He puts his wife on the platform."

I should think I do. Why should I not?

She can talk better than I can, especially when she talks to me privately. (Laughter.)

She dares to say some things that no one else on earth can say to me.

What fools the churches have been!

They have been letting the Devil get the women.

He puts them upon the boards of the theater and they dance and sing, and the men go there and they go to the Devil, too.

Is it not time to get the women to sing for Jesus?

Audience—"Yes."

General Overseer—Is it not time to get the women to work for Jesus, the Christ?

Audience—"Yes."

General Overseer—Yes, but the apostate churches will not permit that.

They have them get up a pink tea, a bazaar, or some fool business for getting money for a church that ought to die.

We have never had a bazaar, a yellow tea or a pink tea or an oyster supper in the Christian Catholic Church in Zion.

That is about all you do with your women.

You do not use them for God.

That woman went away after the Christ got into her heart and brought out the men to the Christ.

"Is not that the business of the apostles and ministers?" some may object.

That afternoon all the apostles went to Sychar, and what did they do?

They went to buy meat, and I do not doubt that Judas Iscariot haggled over the price, but they did not bring out one Samaritan to the Christ's feet.

That woman into whose spirit the Christ had entered, however, brought out the whole city.

God grant that that shall happen here! (Amen.)

Why not?

The Christ Pleads with the Vilest Slave of Lust.

Woman, once beautiful, now down-trodden!

Woman, perhaps all your beauty gone, a slave of lust, let me tell you, as George Whitfield said, that the Lord Jesus is so willing to enter into your heart to save you that if you were the Devil's castaway, if after having taken all your youth and beauty and talent and made you a diseased and miserable creature the Devil had cast you aside, the Christ would take you in.

George Whitfield was in Lady Huntington's house the morning after he said that, and a woman came to see him.

The servants sent her away and she cried, "I must see him."

George Whitfield heard her and went down and said, "What is it?"

"Oh, sir," she said, "Yesterday, I heard you preach. I once was an opera singer," and she gave her name. "They gave me diamonds and jewels, they gave me applause; but they dragged me down to hell, and now I am the Devil's castaway, sweeping out a theater in which I once was a star. Mr. Whitfield, is it true that the Christ is so willing to save sinners that He will enter into my heart, and save me?"

"Come in," Mr. Whitfield replied, "come in, it is you I want."

Oh, I want you, my sister, above all in New York, you who have lost hope, and are beyond help, as you think.

Open your heart and let the Master in and I will be paid for this Visitation. Will you not do it?

God the Rightful Owner of Man.

From the humblest to the highest, God has a right to your heart, has He not?

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

He made us, did He not?

He made us to be a habitation for Himself; He built us to be a Temple for God, and without God there, we are only temples of the Devil.

Tonight He stands at the door and knocks and you will need no more to sup with Satan and with Sin.

Let the Christ in and He will sup with you and the Devil will come out; just as that poor woman was restored to God, so shall you be.

Men, no matter how you have sinned, the Christ is knocking at the door of your heart.

Homes that are desolated, can be restored if you are restored to God.

The Christ is knocking at the door of every home and heart in New York· let Him in.

Every one that will let Him in say, I will let Him in.

Thousands of voices –"I will let Him in."

General Overseer—Do you want Him to go away?

Voices—"No."

General Overseer—I was a little child of seven when I let Him in.

I am fifty-six now, but oh, how dark it would be without the Christ!

He is the Life.

He is all my Life.

Let Him in.

He stands knocking at the door of your workshops.



PARTY OF ZION RESTORATIONISTS AT NIAGARA FALLS
Thursday, October 15, 1903.

Let Him in and You Will Have no Labor Troubles.

We have none in Zion City and we have one thousand people in one department.

I pay in wages to this department fifteen thousand dollars a week.

I have no trouble because the Christ has come into my heart and into their hearts.

Why should we trouble if the Christ has come in?

We can settle everything.

We do not need to fight, because He is Peace, and there is no room for a fight. There is no room for a fight where the Christ has entered.

We hear you say, "Our politics are so bitter."

We are politicians, too, but we are clean politicians.

We are not Republicans or Democrats; we do not belong to your Popocrats, or Plutocrats; we are Theocrats.

I am a Theocrat.

I stand for the Rule of God, in the home, the hearts, the workshop, the business place, politics, and everywhere; and "Where God Rules Man Prospers."

Tonight the Christ is standing knocking and demanding more than ever that you shall let Him in.

Every one in this assembly that is willing to let the Christ into his heart and life, stand up and tell Him so.

Those who will not let Him in, sit still, and the Devil will know where to find you. (Many thousands rose in all parts of the great auditorium.)

It is very evident that the gentlemen of the press do not intend to let Him in.

Thank God there are two.

Will you not let Him in?

I love you boys, down there, and that is why I have to spank you. All who will let Him in pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Help me to open the door of my heart that the King of Glory may come in. O Christ of God, take possession of my spirit, my soul, my body. Help me to do My Father's Will—to love and to serve Thee, my God, and to be a blessing to my fellow man. Give me Thy Spirit, that if I have wronged any, I may repent and restore and confess to my fellow man and to Thee, my God. Give me this grace that I may trust Thee and live to serve Thee. In Jesus' Name. (*All standing repeat the prayer, clause by clause after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

The audience was then seated while Miss Harriet Ware sang with deep feeling and marked effect upon the thousands who listened in breathless silence, the following hymn:

Knocking, knocking, who is there?
Waiting, waiting, oh, how fair!
'Tis a Pilgrim, strange and kingly
Never such was seen before;
Ah! my soul, for such a wonder
Wilt thou not undo the door?

Knocking, knocking, still He's there,
Waiting, waiting, wondrous fair;
But the door is hard to open,
For the weeds and ivy vine,
With their dark and clinging tendrils,
Ever round the hinges twine.

Knocking, knocking—what! still 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.

After the General Overseer offered the following prayer the vast congregation was dismissed with the Benediction:

God, our Father, help that these doors may open, that the Devil may not keep them closed any longer. Open every heart to the Christ. Open every home to the Christ. Open every business institution to the Christ; and if it is a bad business, He will clean it out.

Open the nation to the Christ and be with us as we carry His Message. For Jesus' sake. Amen.

BENEDICTION.

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

RESTORATION MESSAGE.

REPORTED BY O. R., S. D. W. AND A. W. N

The largest and most attentive audience of the Lord's Day gathered in Madison Square Garden in the evening.

Not only was every seat filled and many hundreds standing, but outside the Garden fifteen or twenty thousand people stood patiently waiting to get in, while thousands of others came, and, seeing the throngs, went away unable to obtain admission.

Words cannot describe and no photograph can picture the impressiveness of the sight of that great sea of faces.

There was in the very multitude of their numbers an almost overwhelming power.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But, a stronger power was present, and that great multitude remained, with comparatively few exceptions, quiet, attentive and thoughtful.

That power was the Power of the Spirit of God.

That Divine Presence made itself felt in the stirring music of the Band and in the Solemn Act of Praise and Worship when the Choir and Officers entered, singing the Processional, and in the Message of God's prophet, Elijah the Restorer.

"Repentance, the Beginning of the Gospel," the same mighty Message that stirred the ancient city of Jerusalem from the humblest hut of the lowly to the palaces of highpriests, kings and governors, when Elijah the Preparer preached at the fords of the Jordan, was the theme of Elijah the Restorer at this service.

Then the meeting was over; the first great day of the long-looked for Visitation had closed, and there was a conciousness in the hearts of all that it had been a day of triumph for Zion.

Madison Square Garden, New York, Lord's Day evening, October 18, 1903.

The service was opened by the usual processional of Zion White-robed Choir and Robed Officers.

After the General Overseer pronounced the Invocation, the Congregation joined in singing Hymn No. 43 in Special Song Leaflet:

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 read from the Inspired Word of God in the Gospel according to St. Mark, the first fifteen verses of the first chapter.

After prayer had been offered by the General Overseer and the tithes and offerings had been received, he delivered the following Message:

THE BEGINNING OF THE GOSPEL—REPENTANCE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this great congregation, and unto all to whom these words shall come, in this and every land, in this and all the coming time. Till Jesus Come. Amen.

In the beginning of all I have to say I will place three passages of Scripture: First in the 1st Book of Kings, the 18th chapter and the 21st verse; in the Gospel according to St. Mark, in the 1st chapter the first four verses, and the last three verses of the Old Testament—Malachi 4:4,5 and 6:

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. And the people answered him not a word.

. . . . . .

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.

. . . . . .

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.
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.

In the first two passages you have great and mighty records of two appearances of Elijah, and in the third the promise that Elijah shall come again.

Elijah Must Come the Third Time.

Where is the candor of the theologians?
Where is the common honesty of the Protestant theologians?
There is not a theologian worth his salt who can deny the fact that Elijah must come again.

John Keble sings it in his "Christian Year," when he sings on St. John the Baptist's Day,

Twice in her season of decay
The fallen church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

What did the Christ say in the 17th chapter of Matthew, when John the Baptist, who came in the spirit and power of Elijah, lay dead, and had been dead for months?

They had told the Master that he was dead whom the Angel Gabriel had said to Zecharias should come in the spirit and power of Elijah, and who, in ignorance, refused to be called Elijah. The Christ called him Elijah, however.

When the question was asked of the Christ, "How say the scribes that Elias must first come?" His answer was, "Elijah indeed cometh and shall Restore All Things."

You Protestant theologians in New York, take up your commentaries, and you will find that Origen, Chrysoston, Augustine and all the early fathers agree with the best commentaries today in saying that before the Christ shall come again—remember this is apart from a question of my individuality—the Elijah must come or the Christ lied and the Scriptures are false.

The Past Work of Elijah.

Twice he has come. Once as a mighty destroyer on Mount Carmel, when he challenged the Priests of Baal, and the God of Elijah answered by fire; and God is still the God of Elijah.

Again he came, when John the Baptist preached Repentance in the spirit and power of Elijah.

The promise of God is that, before the Great and Terrible Day of Jehovah shall come, He will again send Elijah, the obscure prophet, whom they mocked.

When he came as Elijah the Tishbite, he was only a sojourner of Gilead; but amidst the prophets and kings and people who had been false to their God, he had only one word that he spoke to them, and it was this: Eliyahu—Jehovah is my God.

That is what the word Elijah means.

He would not have Baal or any of their false gods.

He would not go with Ahab to the shrine of the sun-gods, with their horrible emblem that the Masonic Order wears to this day—the Point Within the Circle, the Phallic symbol.

He said, "No, away with you. One day God shall speak and you shall perish."

That day came.

Terrible suffering had first to come; but at Mount Carmel he called the people to Repentance, and when the fire of God descended upon the sacrifice the people cried, "Eliyahu, Eliyahu!—Jehovah is our God!"

And so Elijah triumphed
God grant us triumph again!

Faith not the Basis of the Gospel.

The Gospel is falsely and shamefully preached, when you are taught that Faith is the basis of the Gospel; it is no such thing.

The shameful lie is continually taught that all you have to do is to believe and you shall be saved.

Some may say, "Was not that what Paul said when the Philippian jailer asked him, 'What must I do to be saved?' Did he not reply, 'Believe on the Lord Jesus, the Christ, and thou shalt be saved, and thy house?'"

Yes, but that Philippian jailer had already repented.

It would have been foolish of Paul to preach Repentance to a man whom God had wakened to Repentance by an earthquake.

It seems that an earthquake is needed to bring some of you to Repentance.

It seems that some mighty convulsion of nature is needed to bring a slumbering church, and a slumbering people to Repentance toward God, which is the true basis of faith in our Lord Jesus, the Christ.

Let me say tonight that I stand where that Book enables me to stand, on the Solid Rock, the beginning of the Gospel of Jesus, the Christ, and the preaching of John, the Baptist, who

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

said, "Make ye ready the Way of the Lord. Make his paths straight."

He preached the Baptism of Repentance for the remission of sins.

Real Faith Impossible Without True Repentance.

The reason that faith is so ineffective is that it is often a mere intellectual assent to a dogma or creed.

Your faith must rest upon a deed.

The Imputed Righteousness of the Christ is not enough for me.

I must have the Imparted Righteousness of the Christ, and I cannot get it by theoretical assent to a creed.

So it is that God is calling this Nation; God is calling the Church, and all men to Repentance.

Repentance was the beginning of the Gospel that Jesus preached.

You read in the 14th verse, that after John was cast into prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, "Repent ye, and believe the Gospel, and bring forth fruits meet for Repentance, confessing your sins to God and to each other, no matter what it costs you. Tell the truth and put yourself right with God and man."

This is Repentance, and nothing less than this Repentance can God recognize.

A Divine Faith Is Not An Empty Formality.

It is not a repetition of a creed and a continual grind of a prayer-wheel.

It is an Active Faith, and an act between you and God; between you and man.

It is a shame for you to say: "I believe," unless you can also say: "I have repented, and, God helping me, I will put every wrong right to the utmost, and then cast myself upon the mercies of God."

This is the Gospel, and those who are willing to repent and do right and believe the Christ, His Son, must do this.

The Christ said, ere He went away, that it was right for Him to go, for the Holy Spirit would come and convict the world of Sin, of Righteousness, and of Judgment to come.

He would convict of Sin because they trusted not in the Son of God, and believed not in Him whom God had sent.

He would convict of Righteousness because He went to the Father, and still they did not trust the Righteous Advocate.



GENERAL OVERSEER GREETING PEOPLE FROM REAR PLATFORM OF HIS CAR AT NIAGARA FALLS, Thursday, October 15, 1903.

But those who believed in Him obeyed Him, repented and received forgiveness of their sins and found in the Christ their Advocate. Then there was the Judgment; the prince of this world was condemned, and the prisoner was set free.

May God set you free this very night.

All who desire to be set free from sin, from disease, from death and the powers of hell, and desire a Full Salvation for Spirit, Soul and Body, stand and tell God so. (Many thousands arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, soul and body. Give me power to do right, truly to repent, to make restitution and confession to those whom I have wronged, and to trust in Jesus, the Lamb of God, who taketh away the sin of the world, that I may live a clean and happy life on earth, and dwell with the Christ above. 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."

After the congregation had sung Hymn No. 49, from the Special Song Leaflet, the service 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 S. E. C., A. C. R. AND A. W. N.

The Early Morning Sacrifice of Praise and Prayer, Monday, October 19, 1903, was preliminary to the first day's work in the field of the Legion of Zion Restoration Host in the New York Visitation.

The Message as given by the Prophet of God, Elijah the Restorer, was linked to that of the previous morning and had a peculiar adaptation to the Legion as it started out for the first time, carrying the Message of the Christ from door to door throughout the great city.

God supreme, and the complement, the sin of idolatry, were the central thoughts of the Message.

Beside the Legion, numbering nearly four thousand, many of the dwellers of the city, moved upon by the power of God, had flocked to the place of meeting in the gray dawn of the morning, receiving the Message as from one sent of God.

Zion Band played with characteristic excellence while the audience gathered. The sacred strains, as they floated through the vast auditorium where the Evil One had so often held carnival, seemed to proclaim to all the world that God is indeed supreme.

Madison Square Garden, New York, Monday Morning, October 19, 1903.

The service was opened by the Congregation's singing Hymns Nos. 2 and 6 from the Special Song Sheet.

Prayer was offered by Overseer Mason, after which the General Overseer said:

The Word Jehovah Should Be Used Instead of Lord.

Before repeating the Commandments, I desire to say that I would like you all to get into the way of using the word Jehovah instead of the Lord.

The word Jehovah, the best rabbinical authorities declare, and I believe they are right, is the great Covenant Name of God, Jehovah meaning primarily, the Coming One.

Jehovah-tsidkenu means Jehovah, Thy Righteousness, a present and a coming Righteousness.

Jehovah-rophi means Jehovah, thy Healer.

He is thy present Healer, and is coming to heal all earth's sorrows and sicknesses; and it has the sense of, I am present.

Jehovah-jireh means Jehovah, thy Provider, thy present and coming Provider.

I wish that we might get the full meaning of the word, and make the change.

The word Lord is a very weak word as we now have it.

We have lords of all kinds, and many of them are of no account whatever.

This miserable "my lord" on every side, in the old country becomes exceedingly tiresome.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It is Your Majesty this, and Your Lordship that, until the people are tired out with lords.

There are more lords in America than anywhere else.

A man who once heard me remark that, said to me, "Well, I do not know about that, Doctor."

"But there are," I replied. "You have great numbers of landlords, and they have just as much conceit, and a great deal more, than the aristocratic lords of the old country."

One of the things so very charming in the aristocracy of Europe is their sweet simplicity, beautiful manners, and gentle courtesy; but in this country, if a man owns two flats he is "away up in G," as the expression is.

That is not the kind of lords we want, neither the American landlord, nor the English, nor any other lord.

That word used in the place of Jehovah is weak.

It is not the word at all in the original.

It is Jehovah, the great majestic Hebrew word, and is especially connected with Elijah's name.

That was what gave him the name of Elijah.

He was always saying, "Eliyahu" Jehovah is my God.

May God help us to realize that.

I should like you always to say "Jehovah" in repeating the Commandments.

The congregation then repeated the Ten Commandments, after which the General Overseer said:

Hear also what our Lord Jesus, the Christ, the Son of God has said, which we rightfully call the Greatest of All Commandments, the New Commandment, the Eleventh Commandment.

The Congregation then repeated the Eleventh Commandment.

After Hymn No. 21, from the Special Song Leaflet, had been sung, the General Overseer delivered his Message.

THE SECOND COMMANDMENT; OR, THE SIN OF IDOLATRY, WITH APPLICATIONS TO PRESENT CONDITIONS.

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.

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 Storms That Seem the Fiercest Often on the Surface.

My beloved brothers and sisters, my heart is filled with gratitude this morning that we have been enabled to gather together in such large numbers, and that this great city has been moved, apparently, not merely on the surface, but below the surface.

And yet the city is like a mighty Ocean; sometimes you think that all the Ocean is in commotion, but it is not true, for the fiercest storm that has ever lashed the sea into fury has never reached, perhaps, a deeper depth than forty or fifty feet, and certainly not more than sixty feet. All below that is perfectly calm.

The greatest depths of the Ocean are not troubled.

Sometimes, when there is a good deal of excitement, and when there are perhaps tens of thousands around us, we are apt to make the mistake that the people are stirred to their deepest depths, but that is not so.

Of the great number of people in Greater New York, reaching to nearly four millions, we had only a very small fraction here yesterday.

Supposing that the estimate of some of the police officers is correct, but which I think is low, that there were seventy thousand persons who desired to enter this building yesterday, you must know that there are forty times that number in New York. I desire you to reach the other thirty-nine.

We, as much as any, are in danger of forgetting the Supremacy of God, and in danger of idolatry.

The Christ at the Head of New York Visitation.

I speak to the Restorationists first of all, and say, Never forget for a moment that I am not at the head of this Visitation.

Never forget that the Master who, when He spoke as the great, Good Shepherd, uttered these words: "When the Shepherd hath put forth all his own, he goeth before them."

Let us realize that the Master, the Good Shepherd, is going before you into every street and lane of New York. (Amen.)

The Master likened Himself to a shepherd, calling his sheep by name.

We under-shepherds are calling you by name today into your Tens, and Seventies, and in the early morning we are leading you out.

There is so much in this that reminds one of the shepherds in the East.

At night, when the shepherds bring in their sheep, in the neighborhood of Jerusalem, a very interesting thing occurs.

You will see the shepherds coming from all parts of the mountains around about Jerusalem, and up from all the valleys, bringing all their sheep into one great, common fold.

Then two or three shepherds watch all the night, while the rest of the shepherds sleep.

Very early in the morning, when it it scarce daylight, the shepherds come to get their sheep.

You wonder how they are going to get them, for they are all mixed up.

Sheep Know Their Shepherd's Voice.

The sheep know the voice of their shepherd, and one shepherd will stand on a little knoll, away over there, and another there, and another over yonder.

Then, as the great gate of the fold is opened, the first one will utter a shrill note, and the sheep inside will prick up their ears.

Presently all the shepherds will call and bring them all out.

Then each shepherd will give his own call to his own sheep; and the sheep listen, and they know their shepherd is there.

As they recognize their own call, they run through the flock to their own shepherd.

My sheep hear My voice, and I know them, and they follow Me: and I give unto them Eternal Life.

Have no other god before you today.

Let God lead you.

I cannot go with you into every street and lane of the city, but do not forget that the Master has gone before you.

Do not forget that this poor under-shepherd did his best yesterday to open the door of New York to you, and I believe that if they know no other name they will know the name of Dowie.

Tell them that you do not come in the name of Dowie; you come in the Name of Jehovah.

Tell them that Dowie comes in the Name of Jehovah, and say to them that you love your under-shepherd, but that we are not idolaters of man.

I know that you hear my voice, and I know that when I call you, you will come, because you have come out from among the Methodists, the Baptists, the Congregationalists, the Independents, the Roman Catholics, and out of the world of sin on every side.

You heard my voice and you hear it still; the stranger will you not follow; for you know not the voice of strangers.

I am so glad that this organization is so perfected that you will now, this morning, be led out into the detailed work, and then, tonight, you will all come back into the common fold, telling me that even the devils are subject unto you through the Christ's Name.

I warn you against the Sin of Idolatry.

One of the Greatest Sins That Man Can Commit Is to Idolize the Flesh.

I must confess to you, what I know you yourselves have felt, that we have met in this world with personalities so lovely, so attractive, so beautiful, and almost blameless, that our hearts have been turned to them because of the sweet majesty of their purity, the essential dignity of their holy nature, and the lovely sympathy that never fails.

Our hearts went out to them, and when they went away from us the world was so dark, the light seemed almost to have gone out, and perhaps things have never been so bright since.

I know it has been so with me.

It may be many years before the sun will seem so bright, the flowers so beautiful, or this world have half the beauty it once had when those I loved moved in it; perhaps the time will never come.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

But I am glad, sometimes, that they are gone.

I am glad, when friend after friend departs, that the gates are ajar a little.

I begin to understand better that the Master is calling His sheep, and that soon He will call you and me.

I begin to understand better that the Master is coming, that the trumpet will sound, and that those who are ready will meet Him and the Descending Hosts of Heaven, to pass into the Heavenly Rapture, and come back with Him to fight it out with the Devil, and win the earth during the Millennium.

And let us not idolize any man or woman.

Expedient for the Christ to Go to the Father.

"It is expedient for you," Jesus said, "that I go away."

They might have idolized His vestments.

They do now; they talk about the holy coat they got at Crete, and the nails of the true cross, and almost worship these things they call relics.

O God, keep us from the idolatry of worshiping even the coat of the Christ!

Why should they worship the coat or even the flesh of the Christ?

I am so glad that He took His flesh away and that the body of the Christ lies in no tomb, no dust of earth contains it.

The great proof of His Divinity was His Resurrection from the dead and His Reascension into heaven in the glorified body.

He said Himself, "It is expedient for you that I go away."

I do not believe that the Church would ever have known the Father had it not been for the Son's going away.

He came to reveal the Father to us.

He said to His disciples, "I ascend unto My Father and your Father, and My God and your God."

Do not forget that.

Oh, That Our Hearts Would Rise Above the Toils of Today in This Great City.

There are those in this stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime.
Who carry music in their hearts
Through dusty lanes and wrangling marts;
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.

May God grant that many, many thousands may assemble with us in the Early Morning Meeting, and carry down-town with them the blessing of God's Peace.

May they have heaven open, and may the songs of the ransomed reach their ears.

While we raise our hearts in songs to God He will open the gates, and let us hear the songs of Heaven; but do not have anything between you and God.

Do not worship me, or even the corporeal nature of the Christ.

It was expedient that He should go, and I thank God that He went, and that He is preparing a place for us, and is pleading our case; and yet, in Spirit He is with us still.

I thank God that He has had us walk by faith, and not by sight.

May we all see Him in heaven above, and see Him here on earth.

Wherever we be may we know His presence, and that He is with us.

May every part of our being, every part of this place, and every part of this city, be filled with the glorious sense of His presence, for He is there.

The Master Himself is in every street, in every home, and at every door, as you knock and say, "Peace be to this house."

Let your eyes be fixed on Him.

Let your thoughts be fixed on Him.

Let no idolatry come between you and God.

Worship only the Father.

Glorify God, the Father, in the Name of the Christ, and in the Power of the Holy Spirit. 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. Help me to have no other gods before Thee, to have no other gods within me, but to follow Thee, and to let nothing on earth, or in the sea, or even in the heavens get between Thee and me. Help me to accept only Jesus to be my Advocate; only the Holy Spirit to be my Guide, and to follow my leaders as they follow Thee. We thank Thee for our unity. We thank Thee that we can obey and take the lowest place. God, help us to understand that they that take the lowest place have reached the highest, and that he that will be the greatest shall be the servant of all. God, give us this real humility. Bless us as we go to the homes of the people. When we say, "Peace be to this house," may the Peace be in our own spirits. May we be patient when we receive wrong words, or wrong acts, and let us give the soft answer that turneth away wrath. Let us never speak the words that stir up strife. Help us to remember that ours is a mission to prepare for the Coming of the Master. Father, let Jesus go with us; let Him lead us, and let Him enter into thousands and tens of thousands of homes and business places today, and let men and women, youths and maidens and little children be blessed. Bless those we have left behind us in our homes and in Zion City. Bless Zion everywhere. Bless Zion in America; Zion in Asia; Zion in Africa; Zion in Australia; Zion in Europe; and in the Islands of the Sea. Protect Thy people, and bless them in every toil and in every sorrow. For Jesus' sake. Amen. (*All repeat the prayer of consecration, clause by clause, after the General Overseer.*)

The General Overseer dismissed the audience 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 soul and body be preserved entire without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures refe...ing 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

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

AS THE NEW YORK PRESS SEES ZION

SOME EXTRACTS FROM ARTICLES IN LEADING NEWSPAPERS OF THE EMPIRE CITY

WHILE the abrupt departure of several thousand inquiring sight-seers from the huge congregation present at the opening part of the first general assembly of Zion Restoration Host at Madison Square Garden Sunday afternoon somewhat impaired the general effectiveness of the assembly at which Dowie appeared for the first time before a New York audience, the entire service, if marked by less impressiveness and general religious fervor than many Gothamites have been led to expect, passed off with only one slight accident to a Zion deaconess, and with notable orderliness and decorum. The General Overseer expressed his displeasure at the early departure of those who had satisfied their curiosity. He rather startled his hearers by saying that he might assist in the municipal campaign.

It was said that five thousand persons were turned away from the Garden at the beginning of the afternoon service, after the seats in the building had been filled. According to the authorities, fourteen thousand persons were in the Garden at half-past two o'clock in the afternoon, when the services opened with the grand processional. Two Zion White-robed Senior and Junior Choirs, three hundred and two hundred strong, in black cassocks, white surplices and black mortar-board hats, with black tassels, several of the choristers being colored, and the ordained officers of the Christian Catholic Church in Zion, in bachelor gowns, with white, blue or black tassels depending from their hats, paraded in the aisles of the Garden to the strains of "Open Now Thy Gates of Beauty," crashed out by the Zion City band.

GUARDS PRESERVE GOOD ORDER.

From an hour before the beginning of the service until well after its close the uniformed Zion Guard were picketed along the aisles, directing new arrivals to their seats and maintaining such excellent order as virtually to make needless the presence inside the Garden of seventy-five New York patrolmen under Inspector Walsh. Chairs had been placed on the main floor in such a manner as to leave a wide center aisle and two narrow ones.

The procession formed in the basement of the building, and at the appointed hour silently moved forward from the Madison avenue end of the Garden toward the great stage erected at the eastern end. Down the center aisle, with, perhaps, a hundred little chanting children in the van, the procession moved.

Simultaneously along the side aisles moved the ordained officers. The processions ascended stairways. The Choir took up a position behind the front center, flanked by the ordained officers.

Nearly every member of Zion Host was uniformed or wore the insignia of his calling. Members of the Church, both men and women, occupied the body of the main floor in front, wearing the tricolored sashes of blue, white and yellow (gold), the Zion colors. The tabled center space on the main floor, immediately fronting the platform, was allotted to the newspaper men. Nearly one thousand persons occupied places on the platform, there being nearly five hundred ordained officers, in addition to the Choir.

During the processional all doors leading to the Garden were closed.

When those on the platform had taken their places a faint buzz of excitement and a great craning of necks from the curiously disposed strangers announced the appearance of the Rev. John Alexander Dowie, General Overseer of the Catholic Church in Zion. Preceded by Overseers Daniel Bryant, J. G. Excell, A. J. Gladstone Dowie, the General Overseer's son, Jane Dowie, the General Overseer's wife, and followed by Overseers J. G. Speicher, G. L. Mason and W. Hamner Piper, Dowie silently ascended the platform, his party taking their positions behind the pulpit in the order in which they had ascended from the main floor.

HOW DOWIE WAS GARBED.

Short and stout of figure, with bald, dome-shaped head, the dark locks of his back hair making a sharp contrast with his snow-white patriarchal beard and mustache, Dowie wore the usual long white robe, under a black satin gown, with a long stole lined with blue, white and yellow silk, such as is shown in most of his pictures. Unusually small, delicate hands protruded from beneath his puffy white lawn sleeves; a tricolored tassel waved from his mortar-board hat. Mrs. Dowie was dressed in a similar costume.

Their son's gown had wide bands of black velvet running down the front and three small black velvet stripes across each sleeve above the elbow.

With six jet black figures flanking Dowie and his wife in the foreground against the black and white of the Choir and ordained officers behind; with the gonfalons of Zion centered by a red St. Andrew's cross between the Stars and Stripes and Union Jack, which draped the face of the platform, and with serried thousands, conspicuous among which were the tricolored sashes of the Host, thronging the Garden, tier on tier, from the floor to the remote and topmost gallery, the spectacle when Dowie began to speak was impressive.

Slowly, solemnly, uplifting both his small white hands, Dowie advanced to a position in front of the pulpit, and all standing, pronounced the invocation. At its close, without turning, he raised both hands above his head and motioned to Conductor Rice, the leader of the Choir.

The audience arose, and the "Hallelujah Chorus" from "The Messiah" was sung. Dowie then announced that it had been thought desirable to have a short interval in which sufficient people might be allowed to enter and fill up the remaining vacant seats.

For ten minutes the crowd streamed in. Then Dowie gave out a hymn, reading each verse before it was sung by the audience. After the singing of another hymn, Dowie and his wife moved to the right, and the General Overseer's place was taken by his son, who led the congregation in reciting the Apostles' Creed and the Commandments. After the reading of each Commandment the Choir and the others of the Zion Host chanted "Lord have mercy upon us, and incline our hearts to keep this law." The entire service followed closely the proceedings in the Shiloh Tabernacle, at Zion City.

Dowie then announced that the doors would be closed and no one would be permitted to enter or leave during the reading of the Scriptures. He then read from the 24th Psalm.

"Who is this King of Glory?" he asked. "The Lord of Hosts. He is the King of Glory." He suddenly shouted: "Let that curtain be closed! I will let you go out during the singing, but not during the reading of the Scriptures.

"Now, in the Book of Revelation, the 14th verse, and third chapter."

LEFT THE ROOM BY HUNDREDS.

This appeared to be a signal for hundreds of persons in the audience to leave their seats and start toward the rear. Dowie continued his reading amid a little confusion, frequently pausing and protesting. "I have no doubt that a great

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

many came here who were unthinking people—a curious crowd—and after they have seen us they are going. It is very evident that Zion is needed in New York."

While another hymn was being sung two or three thousand people left the Garden, relatively few entering to take their places.

"Now, the deacons in charge will absolutely close the doors," finally said Dowie. "No one will be permitted to go out except during the singing. We shall have prayer, and you will not be permitted to go beyond that curtain."

The entrances and departures still continued, however, and Dowie added:

"I think I understand now; I've no doubt that this is simply due to the curious getting in, who have no interest at all in the worship of God. We'll get down to business as we go along, and the good, thoughtful people will learn to get here on time. Our own people are here often an hour and a half in the building before services begin. I will ask all Christian people to come to these services early. There are more than five hundred people to whom we gave box tickets on request who are out there now in the back of that crowd, unable to get in, and these thoughtless, curious people have taken their seats. I understand the police are having great difficulty in handling the crowd outside. May God bless the police!"

After this a low murmur went up from the Zion Host.

After the Choir had sung again, Dowie said:

If this is New York, and this is a typical New York congregation, I am in the face of an exceedingly new experience. I expected some new experiences, but I think that some of the people who came in must have thought that this was a Buffalo Bill and Wild West show. I have not much wonder that they should, after what they have been hearing and reading. I wonder if the congregations of the churches here enter and leave as they please. I call your attention to the Zion people, who have not moved a hair, not a bit. They have kept their seats.

If this is a typical religious New York audience, I must say I am disgusted at my reception. Common courtesy should have forbidden any such goings on.

Dowie took his text from the third chapter of the Book of Revelation, the twentieth verse:

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 Restoration Text.

Pacing back and forth in front of his pulpit, and speaking in a liquid, throaty voice, with a distinct Scotch accent, Dowie began:

Eyes have they, yet they see not. Ears have they, yet they hear not. I shall ask the gentlemen of the press to behave and not to talk. I am not one who is concerned much about the audience he speaks to, whether it be large or small. I am never more glad than when I talk to one person, face to face; but I am going to have a quiet audience now, you'd better believe. Sit down, madam; you just sit down.

Dowie strode across the platform and shook his finger at the offending woman. Then he continued:

"GOING TO MAKE THEM HEAR."

I am glad I am here, for I am, by the grace of God, going to make these people hear. Ears they had, but they heard not. I am going to make them hear. If those that have gone away had ever at any time opened their hearts to God they never would have gone when I was reading the Word of God.

But that confirms the conviction I had in coming to New York—that you know what the papers say, but you do not know what God says. The people are listening to each other but not to God. You know what the politicians say; you know what the gamblers in Wall street say; you know what they say who are trying to steal—the walking "delegoats," who steal in the name of the working man—to steal his birthright and sell it for a mess of pottage; but you do not know what God says.

With his arms above his head in a piercing voice that carried to the remotest parts of the Garden, he cried:

Oh, it is good to know that God has not ceased to knock at the human heart; to knock at the doors of homes; to knock at the doors of workshops; at the doors of places of business; at the doors of business institutions; at the doors of the municipality; at the doors of halls of legislation; at the doors of princes and of presidents and of kings. Thundering at the door of the world is the King of kings. And in His Name I stand before you today and say, "Open that door and let the Spirit of God in."

After a reference to Christ and the woman of Samaria, he continued:

They began to ask who Christ was. Isn't He the son of old Joe the carpenter, whom we all know? This is Jesus, the son of old Joe. And they talked with each other. And they told Him to get out of there, but He stood still.

And if you say to me in New York, "Get out of here!" I won't get. They said to me in Chicago they would drive me out of the city, but I told them the only way they could drive me out would be by killing me and driving me out in a coffin in a hearse. And I stayed there. And after a while I wanted to get, and after I did get they came out after me.

Bless your life, I am the only minister forty-two miles from Chicago that the newspapers hunger to get even a word from. At the last mayoralty election both candidates came out—at least, one sent his representative and the other came—to get me to back them up in the fight. And perhaps I might be a help to one side or the other in New York yet.

This declaration was followed by loud applause and laughter, in which Dowie heartily joined. He continued:

I haven't made up my mind about it yet. I don't know that I have any business with it. I do know that if I should find out while I am here, that the low candidate or the high candidate—(Laughter.) Now, mind you, I did not say what that high means. Sometimes things are high when they smell badly. But if I want to say something, if I do make up my mind to take a hand in it, you'll know what I mean before I'm through, and as for going, there is no "get" in me. But they took hold of the Lord Jesus and they hurried him to the brink of the precipice.

And I have passed through the midst of my enemies and have come to New York.

Gentlemen of the press: When you take a cigar to get inspiration (here he went through the motions of puffing a cigar, and twisted his face into an expression of disgust) until your brains are all in a fog, then you can write in a fog. Or, when you go for inspiration to a bottle, and then you write—huh! I think that the bottle must have been used a good deal lately. But I don't want to be betrayed into talking about that now. Tomorrow night I'll have something to say; something the gentlemen of the press, or a portion of them, will never forget—never. Because God gives me a Message, and when the Message is from God Almighty, angels and devils and men have got to remember. I have a message for the press tomorrow, and I'll give it a lick they'll never forget.

Some will go away and say, "I don't like Dowie. He puts his wife on the platform with him." Why shouldn't I put my wife on the platform? She can talk better than I can, particularly when we're alone together. Oh, what fools the churches have been! They have let the Devil get the women. They have let them go upon the stage and dance and sing. Isn't it time we had the women singing for Jesus?

"Yes," responded his followers with one voice.

"But that is not what the churches are doing," said Dowie. "They are having the women give pink teas and oyster suppers. You don't use them for God."

In a reference to the condition of the working men, Dowie said:

In one department I have a thousand men whom I pay $15,000 a week to. I have no trouble, because Christ has come into my heart and because Christ has come into their hearts. "Oh," you will say, "our politics are so bitter." Well, we're keen politicians, too. We are not Republicans or Democrats or Popocrats or any other kind of rats, except one—we are Theocrats. I stand for the rule of love in the workshop everywhere, and where God rules men prosper.

Every one in this assembly stand up and let Jesus in! Now those who do not want to let Him in, sit still, and the Devil will know where to find you.

The audience arose, with the exception of the reporters, who continued writing.

"It is mighty evident the gentlemen of the press don't want to let Him in," cried the Restorer, "and they are going to the Devil." Then he repeated a prayer, speaking three or four words at a time, and waiting for these words to be repeated by his followers before continuing. At the end he said, "Now, did you mean it?"

"Yes," all made reply.

"Now, sit down, and, Harriet Ware, stand up and sing."

Miss Ware advanced from the Choir and sang "Knocking, Knocking, Who is There?"

At the close of the song Dowie delivered a prayer and said: "Peace be to thee!" "Peace to thee be multiplied!" responded the Host in unison.

ACCIDENT TO A DEACONESS.

It was close to half-past five o'clock, as the audience was leaving the building, that Deaconess Gurnie, when about to descend

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

from the platform, caught her foot in her long gown, and fell headlong, slightly cutting her forehead.

At half-past seven o'clock in the evening Dowie filled the Garden with an audience which equaled in magnitude the throng which attended his afternoon meeting. Every seat was filled when the army-like chorus marched through the aisles, singing "Onward, Christian Soldiers."

Mrs. Dowie made her first official public appearance here when she advanced to the edge of the platform and read from the Gospel of St. Mark, the first chapter and the first fifteen verses. Mrs. Dowie's voice, keyed at a high pitch, reached every listener. She reads well, her intonation being clear and modulated. Her self-possession was apparently as complete as that of her husband.

The subject of Dowie's night address was "Repentance." He took for his text Kings 1:18; Mark 1:1-15, and the last three verses of the Old Testament. The preacher said:

In these three passages we have the great and mighty records of the appearances of Elijah, and in the third the promise that Elijah shall come again. Where is the common honesty of modern theologians in not admitting this fact? What theologian is worth his salt who has denied that fact that Elijah must come again.

I say to the Protestant theologians of New York, dig up your commentaries and connotations on the Gospel, look everywhere you can, and you will find that all the authorities agree that Elijah must come again before Christ comes again. No matter whether I am Elijah or not, Elijah must come again. He has come once as a mighty destroyer, when he called down the fire of Mount Carmel. He came again as John the Baptist, and once more must he come, according to the promise of God, before the Great and Terrible Day of Jehovah.

Elijah triumphed once. God grant he may triumph again!

"Amen, Amen," came from all over the house. Dowie declared that repentance, not faith, was the basis of religion, saying that other sects shamefully taught that all one had to do was to believe. He continued:

Faith is the mere intellectual assent to dogma or creed. Faith must rest on deed. Repentance is the thing.

The meeting closed with a hymn, a benediction and the shouts of "Peace be unto you," and "Peace unto you be multiplied."

At half-past six o'clock yesterday an Early Morning Sacrifice of Praise and Prayer was held in the Garden, when three thousand persons were in attendance.

In the course of his address Dowie took the Catholic Church to task for praying to the Virgin Mary.

"You might as well pray to me, and that would be blasphemy," he said.

Tonight Dowie will repeat his declaration that he is "Elijah the Restorer," first made in Chicago Auditorium on June 2, 1901.

This afternoon the General Overseer will hold the first of a series of Divine Healing meetings at the Garden.

An editorial in the *Press*, New York, under the caption, "The Dowie Invasion," of the date of October 18th, says:

If we were not in the midst of the most exciting municipal election in the history of New York City, the absorbing question of the day would be Dowie. Who is he, what is he, is he a prophet or a megalomaniac, is he a fakir or the bearer of a message, is he a patriot or a grafter, does he do good or evil, ought he to be in Congress or in jail, is he altruistic or "working for his own pocket all the time," is he crazy or crafty?—all these queries and a hundred more are on the lips of the multitude, and from every one to whom each one is addressed there comes a different answer. The only thing of which we are sure is that Dowie is a phenomenon, i. e.:

Any extraordinary occurrence or fact in nature; something strange and uncommon; a prodigy; a very remarkable personage or performer.

The description might be applied with some force to William Jennings Bryan, but it describes the messenger from Zion City with more accuracy than any analysis by his friends or critics can attain. Here we have a man who sways a multitude of followers with magnetism and discipline. He takes from them a tithe of all they earn, yet he gives them employment. He comes to New York in a palace car and stays at a fine hotel, yet he sends his army off without breakfast and it follows him blindly and uncomplainingly. He proclaims himself Elijah reincarnated, yet he is a captain of industry, and he operates a complex and commercially successful system of manufacturing, religion, government and theatrical attractions with all the combined genius of a J. Pierpont Morgan, a General Booth, a Richard Croker and a P. T. Barnum. Not one of his articles of faith is fairly open to attack on the ground that it is in conflict with American institutions, like polygamy, or to open condemnation, like the healing feature of Christian Science. Though he has been in collision with lawyers, he steers clear of the law. He thrives on abuse. One of the hymns to be sung in the twenty-one days of his "Visitation," begins "Knocking, Knocking." If he knows his Devery, "knocking" describes just what he wants. He speaks with the smoothness and accuracy of a ripe scholarship, is logical on many subjects except himself, and he quotes his Boswell with as fine a sense of humor as had Dr. Johnson.

Let the conflict rage. With Dowie in Madison Square Garden we shall avoid being bored until the Horse Show comes and we need not count the hours until the return of the circus.

The following is an extract from *The Sun*, New York, Sunday morning, October, 18th:

Elijah the Restorer, John Alexander Dowie, who begins today the actual labor of restoring New York City, the modern Sodom and sink of iniquity, to that state of grace for which he believes the Lord meant it, spent yesterday for the most part in those activities which have led some irreverent scoffers to call him "Elijah the Profit."

He was occupied for an hour or more putting things into order at Madison Square Garden, the headquarters of the plain ordinary messengers of the Restoration Host, and then went back to his suite at the Plaza Hotel and business, sanctified, so his subordinates assured all inquirers, with a proper seasoning of prayer.

Arrangements have been made for three meetings at Madison Square today. The first will be at half-past six o'clock this morning, "An Early Sacrifice of Praise and Prayer," with an address by the prophet on the "First of the Eleven Commandments." Mr. Dowie has added to the Decalogue Christ's command to the world, "Love one another, even as I have loved you, that ye also love one another." At half-past two o'clock in the afternoon there will be a "Great General Assembly," started with a processional of the whole Visitation Legion of the Restoration Host.

Seats have been provided for newspaper reporters under the pulpit, and tickets good for one day will be issued to each newspaper; these, with the caution that if the reporter of any newspaper writes anything that is not in accordance with Elijah the Restorer's ideas, his ticket will be revoked, and Zion Guard and secret service will see that no reporter from that newspaper gets in again.

After visiting Madison Square Garden about ten o'clock yesterday morning and gathering his elders together in executive council to hear him express his opinion of the newspapers of New York (it was a very low opinion) Dowie went back to his hotel, and was occupied with his correspondence and with interviews on his business interests.

Of all the business institutions of Zion City the bank is perhaps the most remarkable in its advertising. The standard advertisement in the Zion publications begins with an acrostic arrangement, of which the first statement is:

"Will pay 4 per cent. interest on all sums under $500 and 3 per cent. on all sums over $500."

The first letters of the sentences spell out:

"Where God rules, man prospers."

The last sentence of the advertisement is:

Savior's question: "Wherefore, then gavest not thou my money into the bank * * * "—Luke 19:23.

The rest of the verse, ending "that * * * I might have required mine own with usury?" is not included in the advertisement.

That there is plenty of margin for good advice in the Zion business establishments would seem to be proved by the number of them. The Zion handbooks and publications name eight of them, as follows:

Zion Land and Investment Association, Zion City Bank, Zion Lace Industries (incorporated), Zion Building and Manufacturing, Zion Sugar and Confection Association, Zion City General Stores, Zion Printing and Publishing House and Zion City Fresh Food Supply Association.

Under the incorporated name of each of these interests are the significant words, "John Alexander Dowie." There are advertisements in the programs, in which the order of the services and the hymns and music are contained, explaining just what rates of interest shares in these corporations pay and where in the Garden agents authorized to sell shares may be found.

Pen picture by Kate Carew in *The World*, New York, October 18th:

"Pax Vobiscum!" The Rev. John Alexander Dowie knows his Latin grammar.

"Peace be with you!" To which the disciplined Zionist retorts, "Peace be multiplied unto you!"

Mr. Dowie gave the old Roman salutation in Latin and in English, and with a winning deprecatory smile under his white beard, urged that it was a gentle, a kindly message that Zion brought to New York.

He knows more than his Latin grammar, does the High Priest of the Restoration Host. Let us make no error about Dowie, messieurs and mesdames. Whatever else he may be, he is a past master of men, women, and emotions.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

This fascinating Dowie—he is fascinating, so there!—this short, grandfatherly tub of a man, with the shoulders of a piano mover, the corporation of a London alderman, the legs of a jockey, the head of a philosopher, the accent of a scholar, the authority of a general and the emotional versatility of an actor, this keen-witted, sane, humorous, sympathetic old gentleman, who could hold his own in any company of worldlings, reiterates in New York what he proclaimed in Chicago—that he is Elijah, the ancient Israelite prophet come to earth again.

And there's the puzzle; make what you can of it!

It was with Elijah in mind that I pursued the Rev. John Alexander Dowie hither and thither in a hansom two mornings ago. Eight o'clock found me at the Weehawken ferry, watching bearded Dowieite men and sashed and bonneted Dowieite women spilling themselves helplessly into the menacing chaos of Forty-second street.

But Mr. Dowie, at the Plaza, was invisible, and his door was stoutly sentineled by a bearded functionary—the Restoration Host runs to beards—who identified himself as Zion's chief of police. There was nothing for it but to await the appointed hour for his general talk to reporters in conclave, and that was in Madison Square Garden an hour later.

By this time you have read descriptions and seen pictures of the Zionists who thronged Madison Square Garden that morning in a fluster of spiritual zeal and bodily hunger. Let us to our Dowie!

And this is where the trouble begins!

Every impression Dowie made on me was at variance with everything I had ever read about him. Don't you see how embarrassing that makes it for me? It's terrible to feel apologetic over your own instincts, and my instinct after "Elijah the Restorer" had been speaking two minutes was to like him immensely. Not in the Zion way, you know—not as an evangelist or prophet or anything of that sort, but as a man—a fine, intelligent, sensitive, warm-hearted, courageous old man.

I don't know how many John Alexander Dowies there are, but that was the John Alexander Dowie I saw.

Of the John Alexander Dowie who clamors incessantly for money, who has amassed millions on millions in his commercio-religious enterprise, whose financial methods have been judicially branded in a court of law as being "tainted with fraud," and who terrorizes and antagonizes his audiences with ill-mannered invective—of the John Alexander Dowie of contemporary chronicles I did not catch a single glimpse!

So please don't think me perverse for liking him immensely, will you?

Extract from the *Tribune*, New York, Sunday, October 18th:

The opening general assembly of Zion Restoration Host, under the leadership of the Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, will take place in Madison Square Garden, at half past two o'clock this afternoon, when a procession of some three thousand crusaders in line, including the White-robed Choir, the Zion City Band, the Zion Guard, the Restoration Host, and the ordained officers of the Christian Catholic Church in Zion, will march around the inside of the building, contributing to make a spectacle such as perhaps has never before been witnessed in the history of the Garden.

The morning services at the Garden yesterday were plain in character, there being no preaching and little music. After the announcements had been made by one of the deacons, God's blessing was invoked on the General Overseer, and it was asked that the "Prophet of the Restoration" might succeed in conquering the wickedness in this great city. After the pilgrims had breakfasted, Mr. Cotton, the caterer, called for volunteers, and the dishwashing was soon under way.

All traces of the meal had disappeared when shortly before ten o'clock the Zion leader, accompanied by Mrs. Dowie, drove up to the Garden in the official carriage, and behind Dowie's pair of blooded sorrel steeds from his "hospice" at the Plaza Hotel.

The rain yesterday materially interfered with the program of the Zion Host. The street corner meetings had to be abandoned, and the Zionists, instead of going out, conducted a prayer-meeting among themselves last night at the Garden. While the services were in progress mechanics were putting the finishing touches to the baptismal tank, which is to figure prominently in all the services. Converts are to be immersed twice a day while the Dowieites are carrying on their crusade.

Yesterday's report that Mrs. Dowie had lost or had had stolen a $1,500 diamond and pearl brooch on her arrival at the Grand Central station was unequivocally denied by Deacon Newcomb, on behalf of the General Overseer, last night. Mrs. Dowie, said Deacon Newcomb, did not possess such a brooch, and the entire report was a fabrication pure and simple. Deacon Newcomb also unhesitatingly denied that the Zion babies yesterday, or at any time, were for several hours suffering from want of food, or that such has been the case with any Zion adults since the hour of their arrival in this city. There had been, and was, the deacon asserted, unlimited and wholesome food for all. The breakfast consisted yesterday of oat meal and fruit, bread, beef and coffee or chocolate, a similar bill of fare being provided for the evening meal.

Deacon Newcomb, the mouthpiece of the General Overseer, expressed his appreciation yesterday of the fair and unbiased treatment of the visit of the Zion Host manifested in the columns of *The Tribune*.

At an early date the General Overseer is expected to amplify his intimation of the establishment of an Eastern Zion in New York, and also to demonstrate the efficacy of faith healing by sworn affidavits from responsible persons scattered throughout the world.

Extract from *The Journal*, New York, Sunday, October 18th.

Dowie went from one part of the building to the other, inspecting the work of the carpenters who had just completed the platform for the White-robed Choir and the new baptistery, examining the food supplies and pervading the whole place generally. Then he called a meeting of his cabinet, consisting of fourteen of his Elders and Deacons intrusted with executive duties, and gave them a solemn warning against giving any news to the press.

As Dowie was leaving the Garden, a comely young woman leading a five-year-old boy by the hand, pressed forward in the crowd. Tears were streaming down her face, and one of Captain Burfeind's plain clothes men asked her what was the matter.

"I want to see Dr. Dowie," she said. "I have come all the way from New Haven just to get a look at him. I don't want to speak to him, but only to look on his face. When my little boy was a baby he was dying, the doctors said. I was in Chicago then, and I took the baby to Dr. Dowie. He prayed for the little one. He said:

"'O God, Thou didst not intend this child should be this way. Please restore him.'

"From that moment the baby was well," continued the mother, the tears of joy streaming down her cheeks as the officer made a way through the crowd for her to get a good look at Dr. Dowie in his carriage.

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



Tetelestai!

"It is finished!"

These triumphant words of the Christ, as He gave up His Spirit on the cross, formed the basis for a Message full of Sublime Truth and rich in Spiritual Power, by God's Messenger, Elijah the Restorer, Lord's Day afternoon, September 13, 1903.

This wonderful Declaration of the completeness of the Divine Plan for the Full Salvation of man, was one of the crowning glories of a Lord's Day of exceptional spiritual blessing.

The early morning meeting had been a season of most intensely practical teaching of God's Truth.

There was in it also a Divine Inspiration, which uplifted the hearts of the thousands present, a most fitting preparation for the wonderful words and scenes of the afternoon service.

Beautiful and touching were the comments of the Man of God on the scenes and incidents of the Crucifixion as recorded in the 19th chapter of St. John's Gospel.

The rich, full harmony; the glorious movement and the sublime spirit of the chorus, "Thanks be to God," from Mendelssohn's great oratorio, "Elijah," rang out in the hundreds of voices of Zion White-robed Choir.

Following the Message of the afternoon, which closed with a fervent prayer of consecration, came the reception of members into the Christian Catholic Church in Zion, the General Overseer giving the right hand of fellowship.

Four hundred ninety candidates gathered in the central portion of the ground floor of the Tabernacle, and received the solemn but loving charge of God's Messenger.

The wonderful oneness of spirit in Zion was shown by the fact that although it was not essential to fellowship, all but one of the four hundred ninety expressed their full acceptance of John Alexander Dowie as the Messenger sent of God in these times, in the spirit and power of Elijah.

These members then crossed the platform in single file, the General Overseer taking each by the hand, invoking the blessing of God, and receiving them into the fellowship and communion of the Christian Catholic Church in Zion.

The name and address of each was read by Overseer Excell, and the record showed that they had come from thirty-four states in this country, and from ten foreign nations.

* The General Overseer has not revised this report.

The breaking of the bread and the drinking of the wine in the Ordinance of the Communion of the Lord's Supper, proved to be an unusual blessing to the more than three thousand earnest followers of the Christ, who gathered in the closing hours of the day, about His Table.

There was a depth of sincerity in the thanksgiving of this company of believers, to whose spiritual eyes the completeness of the redemptive work of the Divine Savior had just been presented with such clearness by His minister.

The Ordinance was administered by the General Overseer, assisted by hundreds of Elders, Evangelists, Deacons and Deaconesses.

The post-communion "family talk" by the General Overseer, full of loving encouragement and admonition, was followed by the parting hymn, "God be with You till We Meet Again," the Benediction and Salutation.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, September 13, 1903.

The Service was opened by the Processional of Zion's White-robed Choir and Robed Officers of the Church, singing:

Crown Him with many crowns,
The Lamb upon His Throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends His wondering eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years,
The Potentate of Time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, from the 19th chapter, in the Gospel according to St. John, beginning at the 25th verse:

But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

Mary Magdalene Not the Woman Who Wept at Jesus' Feet.

It does not follow, as is usually supposed, that Mary Magdalene was a sinful woman, and is to be identified with this woman who wept at Jesus' feet and wiped His feet with the hairs of her head.

Magdala was a beautiful little city on the Lake of Galilee.

The words Magdalene or Magdala simply refer to the place in which she lived, Mary Magdalene meaning Mary of Magdala, just as Jesus Nazarene would mean Jesus of Nazareth.

The word Magdalene has no reference to her character at all. The name has so often been associated with fallen women that it has been perverted.

You might as well associate the word Nazareth or any similar word with character.

She was a distinguished lady from Magdala, of high rank and position probably, and is mentioned in the 8th chapter of Luke as one of the wealthy women who, with this Mary Clopas, Susanna, and Joanna, the wife of Chuza, Herod's stewart, ministered unto Jesus of their substance.

It is altogether unlikely that this Mary Magdalene was the woman who is mentioned as having wept at Jesus' feet, coming in from the street a penitent sinner.

I would like to take that thought, in connection with Mary Magdalene, from your mind altogether.

I think that the probabilities are, in fact it is quite certain, that she was healed under Jesus' ministry, the woman out of whom a number of evil spirits had been cast.

When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He said unto His mother, Woman, behold, thy son!

That expression of Jesus was not an irreverent one.

The Word Woman One of Tender and Sympathetic Love.

If you were to say "woman" to a lady today, you would not be speaking very respectfully, according to our modern idea; but this word, as it was used by Jesus, was one of the dearest and sweetest expressions.

"Oh, Γύναι!" It was so tender.

There was such a breath of sympathetic love.

It was the cry of love of One who knew the great woman above all women, who is to be called blessed above all women—the Holy Blessed Virgin Mother.

She was the woman of all women, faithful amidst a faithless world: sanctified by the Holy Spirit.

There was no word so sweet.

As it was then used in many countries, it was the very tenderest form of expression.

In my native country, Scotland, when woman meets woman, they put their arms around each other and say: "Jeanie, woman, I am so glad you have come."

You find them walking along the streets, taking each others arms, and comforting each other with that word woman.

When they are crying about anything, it is a common expression to embrace the woman tenderly and say: "Dinna greet, woman, dinna greet; it will be all right, woman."

That is one of the tenderest forms of expression.

It was a time when Mary's heart was broken with grief, and her sinless son was on the cross, and a sword was going through her own heart.

It was no time for Him to be other than full of tenderness and sympathy: in fact He was providing for her a home.

He said as He saw her: "Woman, behold thy son!" and He indicated John the Apostle in some way; for although He could not move His hands or feet, He could move His eyes.

Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

Mary's Influence in the Life and Writings of John the Apostle.

From that time, Mary, the widow of Joseph, and the mother of Jesus, was cared for most tenderly by John the Apostle, who survived all the other apostles, and died, it is supposed, at Ephesus, when he was considerably more than one hundred years old.

All the traditions agree that during these many long years that she lived, she was a great help to John.

If you read this Gospel carefully you will see that she told John many things that he did not know. For instance, she told him about the marriage at Cana of Galilee, and what Jesus said to her when the servants filled up the water pots; and what she said to the servants.

She was holy, because good; sanctified, because the angel said she was; blessed above all women; and she was a virgin and a mother; and I can see nothing wrong in using these four terms: Holy, Blessed, Virgin, Mary.

I love her.

I want you to know that I venerate the Virgin; and desire to see her venerated.

We venerate the names of Paul, Peter, and the mighty prophets and mighty apostles; surely the woman who was blessed above all women, should be venerated also.

Women love her throughout the world.

You can scarcely wonder that they adore her for her purity.

If they did not worship her and make her the intercessor, which she never claimed to be, it would be quite right to venerate and adore her if it were not adoration in the sense of worship.

Sometimes, when you love a woman very much, you tell her that you adore her—not that it is always true—when you mean that you have a very great admiration for her.

Sometimes people say that they adore me, but they do not adore in the sense of worship.

Adoration Due the Virgin Mother Mary.

There is an adoration that I think is due to the Virgin; but do not imagine for a moment that she is in any sense a mediator.

I will not say that she does not plead for poor humanity.

I suppose that all through the ages she has retained an interest in women.

Why not?

She tasted sorrow, very deeply; she bore four sons and three daughters besides Jesus; she knew what it was to be a mother in a large family, and she knew what it was to have her sinless son murdered in her presence.

She sympathizes with, and why should she not pray for weary womanhood everywhere?

Why should we imagine that your mother and my mother and the mothers of other people go to heaven and pray to God for their children here on earth, and the Virgin Mary does not.

I do not believe any such nonsense.

I believe that she does.

I believe that she is intensely interested in the redemption of humanity, and very especially in the redemption of women.

Why should she not plead?

I am sure that we will not lose our sympathy for humanity when we get to heaven.

While I deprecate any worship of the Virgin Mary, I advocate the veneration of the Virgin and a proper understanding of her great motherly heart and her glorious position as blessed above all women.

The Christ loved her, and His last act was to provide for her a home with the disciple whom He loved; so that she should be cared for.

He did not hand her over to her own sons and daughters; He handed her over by the ties of Divine Love to the best man He knew on earth.

The Individuality of the Gospel.

One thing that makes John's Gospel so peculiarly valuable, is that we have many of the sayings of Jesus to His mother that are not recorded in the other Gospels.

It was she who treasured in her heart so many things that helped John to write these stories, in which the sweet teaching of the Christ is so beautifully preserved.

You can see the sweet femininity of the lovely mother running all through John's Gospel, which helps to show that she was with John throughout the rest of her life.

John wrote this Gospel when he was well-nigh a hundred years old.

He had known the Virgin Mother for many of those years, and had laid away her sacred dust, and treasured in his heart the things she said to him.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

He, himself, told the story of how the Christ had handed her over to him, and said: "Behold, thy son!" and he took her into his own home.

As you see the Virgin Mother in John's Gospel so you see Peter everywhere in Mark's.

He most manifestly told Mark things in that Gospel.

He tells of many things that Peter said and did, and some of them were naughty things too.

The Gospel of John contains things that no other Gospel contains.

No other Gospel contains the story of Mary, Martha, Lazarus, and the resurrection of Lazarus.

No other Gospel contains the story of the marriage of Cana of Galilee.

The story of the woman of Samaria is peculiar to John, and he tells it beautifully.

No doubt Mary helped him out with it.

The Human Interest in John's Gospel.

Especially does she seem to have told him about what happened at the marriage feast.

That is the kind of thing a woman never forgets.

She never forgets her bridal day and her marriage feast.

Mary told him things about them.

I would like you therefore, to note the human interest running through this Gospel.

We get in the way of forgetting the thread of real human interests that runs through the Gospels, and how their nature is very largely influenced by those who assist in writing them.

Luke gathered his story from various people, and I think you can see in it the influence of Philip, possibly Andrew, and the other Apostles who bear Greek names.

Luke was a master of Greek, a man of high scholarship and a word painter.

When you study the Gospels, it is of intense interest to understand who was with the writer.

It was a wonderful education for John, spiritually, to have Mary in his house right up to the time of her departure for heaven.

He was full of the thoughts of the sweet old mother.

From that hour the disciple took her unto his own home.

After this Jesus, knowing that all things are now finished, that the Scripture might be accomplished, saith, I thirst.

There was set there a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop, and brought it to His mouth.

When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up His spirit.

May God bless His Word.

Elder Cossum then led in the general supplication, followed by the General Overseer, who prayed for the sick and sorrowing throughout the world.

After the announcements had been made and the tithes and freewill offerings received, the Choir sang "Thanks be to God," from Mendelssohn's "Elijah."

The General Overseer then delivered his Message.

"IT IS FINISHED."

INVOCATION.

Let the words of my mouth, and the meditations 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.

When Jesus therefore had received the vinegar He said, *Tetelestai!* It is finished: and He bowed His head, and gave up His Spirit.

It must be forever remembered that Jesus, the Christ, gave up His life, and that no man could take it from Him; as He said, "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."

The sacrifice of our Lord Jesus, the Christ, was a voluntary sacrifice.

He cried, when He had finished His work on that cross, "*Tetelestai!*"

No Human Work Is Ever Finished.

That can never be said about any human work.

Nothing human is finished.

When the constitution of this country was completed, it is said that George Washington and others agreed to it only upon condition that it should be so constructed that it might be amended.

Even before it was completed, a demand for amendments arose.

It has been patched up ever since, and has had amendment after amendment until it needs to be entirely reconstructed.

When it is reconstructed, may the first words in it be: "In the Name of God."

Let God be recognized in the American Constitution. (Amen.)

Nothing is ever finished that man does.

When you say that work is finished, you have no sooner completed it than the evidence of decay is there, and the incompleteness of the work is evident.

I do not need to illustrate this at great length.

Great kings who fought for empire, and for the conquest of peoples, had no sooner completed their conquest, as they thought, than rebellion broke out in every direction, threatening the collapse of the whole fabric.

Perpetuity can never exist in human affairs.

Only in the Kingdom of God can it exist; for the preacher says in Ecclesiastes:

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God hath done it, that men should fear before Him.

The things that God does stand forever.

That which is hath been already; and that which is to be hath already been and God seeketh that which is passed away.

There Is no Possibility of Destroying Anything That God Has Made.

Even matter itself is indestructible.

You can change its form, but you cannot destroy its essential nature.

All the gases and solids that compose this building would continue to exist if every bit of it were burned by fire.

So it is that even nature itself is indestructible; how much more than the spiritual.

We work with changeable material and cannot complete anything.

God does not make incompleteness.

Nothing that is human, resting on its own completeness, can have health or beauty.

Man in his weakness needs a stronger stay than his fellow men can be to him, even the holiest and best; and yet to man we turn from day to day, as if in man our spirit could find rest.

There is no help; there is no completeness in anything that is earthy.

That which is born and is growing up into splendid maturity has no sooner attained it than decay comes and the beautiful passes away.

Only That Which Is Eternal Is from God.

The beautiful illustration of the three angels of Milan Cathedral often comes to my thoughts; one beautiful angel holding out a rose, the leaves of which are falling, and saying to you as you enter: "All that pleases is but for a moment;" the next angel holding out a cross and saying: "All that grieves is but for a moment;" and the third angel holding out a crown of life and smiling at you and saying: "That only endures which is Eternal."

Nothing can be added to it.

There remaineth no more sacrifice for sin.

The Sacrifice of the Lamb of God, who taketh away the sin of the world, was a Complete Sacrifice.

We offer not this Table to the Lord as a Sacrifice, we eat the Elements as memorials until He come; but there is no thought of sacrifice There.

The Sacrifice has been made by the Christ.

The Sacrifice is all-sufficient, and there needs no more sacrifice for sin; but once at the End of the Age He hath appeared to put away sin, and has put it away.

Purity Through the Blood of the Christ.

Is is a glorious thought for us today, as we gather around the Lord's Table, that no more Sacrifice for sin is needed; that all we need to do is to forsake sin and trust in Jesus, the Christ, that Sacrifice of God.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

It would be utterly impossible for us to come to God, did we not know that in purity He stands there, our Advocate with God.

Eternal light! Eternal light!
How pure the heart must be
When placed within Thy searching sight,
That shrinks not, but with calm delight
Can live and look on Thee.

The spirits that surround Thy Throne
May bear that burning bliss;
But that is surely theirs alone,
For they have never, never known
A fallen world like this.

Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before the ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode,
An Offering and a Sacrifice,
A Holy Spirit's energies,
An Advocate with God.

These, these prepare us for the sight
Of holiness above;
And we the sons of ignorance and night
Shall dwell in the Eternal Light,
Through the Eternal Love.

The Christ's Work of Perfect Redemption.

He loved us and gave Himself instead of us.

He died for us that we should not die eternally.

He put away sin that we should sin no more.

He suffered and bore our sickness that we should be sick no more.

He who was rich beyond all human comprehension, came down to this earth and became poor, that we, through His poverty, might be made rich on earth, and endlessly rich in Heaven.

His purpose was not that his people should be sinful, sick and poor; but that they should be clean, healthy, happy, and rich, for all things are for our sake.

It has been the folly of the church to suppose that poverty was a good thing. Poverty is a bad thing.

Poverty is a curse, and can never be a blessing.

Our Lord Jesus, the Christ, bore poverty that He might bring us riches; He bore sin, that He might bring us Salvation; He bore sickness that He might bring us Healing.

Today we gratefully acknowledge that He finished that work of Perfect Redemption for spirit, soul and body, here and forever.

Those who believe that, rise and consecrate yourselves 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 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 love Thee, trust Thee, serve Thee, and rest in the finished work of the Christ, my Lord. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

COMMUNION OF THE LORD'S SUPPER.

The Choir then sang Hymn No. 11, after which the General Overseer said:

Let us bow our heads in silent prayer and tell God very humbly what our needs are.

Oh, there is so much need to watch and to pray, lest you enter into temptation; even when you are in the very quiet of God's great and wonderful Revelation that will come to you, if you stand on Zion's Mount today.

Hear, O God, the silent pleadings of these thousands of spirits in the Name of Jesus.

After a few minutes of silent prayer the General Overseer led the congregation in singing the Chorus of Hymn No. 183.

Reception of New Members.

After a short talk to the candidates for the Right-hand of Fellowship, and the satisfactory answer to his questions concerning their conscious spiritual attitude toward God and the Church, the General Overseer, on behalf of the Christian Catholic Church in Zion, received them, with the following blessing:

Beloved, in the Name of the Lord Jesus, the Christ, and in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father, one Triune and Eternal God, I receive you into the Communion and Fellowship of the Christian Catholic Church in Zion; and may God forever bless you. (Amen.)

Four hundred ninety were thus received.

The General Overseer then said:

It will interest the Church to know that we have just received into fellowship four hundred ninety members.

Some have been in fellowship for some time, but the greater majority are new members, representing thirty-four states in this country and ten foreign countries, which gives you some idea of how far-reaching Zion is, although this is not more than an ordinary Communion.

We represent, in Zion City, more than seventy nationalities.

I can say, without any doubt, that we have members from every state in this Union. I do not know of one state from which we have not received members.

Let us bow our heads as we ask our Master to enable us to realize His presence, who is with us "All the Days, even unto the Consummation of the Age."

The Ordinance of the Lord's Supper

was then administered by the General Overseer, assisted by the ordained officers of the Church, after which he said:

Post-Communion Family Talk.

It is not only in Zion City that interest is felt in the approaching Visitation to New York. We go with a definite Message.

I believe that these are the Times of Visitation of which the prophets have spoken—the Days of Restoration of All Things, which God hath promised by the mouth of His Holy Prophets since the world began. These are the Times of Restoration, and therefore Times of the utmost importance to the world.

One of the things that staggers our critics is the fact that it can be said truly, as was written a few days ago in a Parisian article on Zion, covering some thirty or forty pages of a Paris review, that the century had opened with one religious association that was challenging the attention of the whole world.

This was a French writer, who apparently was very well up in his subject; very much better than many who live nearer.

It is of great importance, beloved, that the expectation of the world should not be disappointed; because even the scoffing and the godless have said: "What a blessing it will be if America gets a shaking from New York to San Francisco."

God grant it! (Amen.)

Let us be very humble.

Let us be very faithful.

Let us be very hopeful.

Let us be very loving, wise, very united, and above all, let us be very pure in heart and in life.

I thank God that I have been spared to see this day, and to know that this Day of Visitation in which we live is fulfilling the Word of God. May multitudes glorify God! (Amen.)

The Congregation then joined in singing Hymn No. 20: "They that be Wise Shall Shine," after which the General Overseer, the Congregation and Choir sang responsively the beautiful words of the hymn: "Jesus the Water of Life will give, freely, freely, freely."

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be in spirit, in soul, and in body. Give us power to do right, no matter what it costs. Give us Thy Holy Spirit, and help us to glorify Thee with a Sacrifice of Thanksgiving. When we come to lay down our heads and pass away, how we shall rejoice in everything that we ever did for Thee, in every sacrifice we ever made for Thee, and in every work we ever wrought for the Salvation of our fellow men. O God, bless us. Help us by our Sacrifice of Thanksgiving that the way shall be prepared that Thou wilt show us the Salvation of God—an Uttermost Salvation for spirit, soul, and body - to multitudes of our fellow men for whom Jesus died, for whom He lived, for whom He pleads, and for whose deliverance He is coming again. We ask it in His Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The General Overseer then led the Congregation in singing "God be with you till we meet again;" the Congregation singing the first verse, and the General Overseer singing the fourth, after 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

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.

THE anger of the Lord has never been towards His people but towards their sins.

Man was created in the image of God, for God's glory, that God might delight Himself in man, and that Man should delight himself in the Lord.

All was perfect happiness until sin entered. Then came sickness, disease and death.

Since sickness and disease came through sin, health can only come through the power of the Holy Spirit after sin has been put away.

Although God was angry with sin, He still manifested His love towards the sinner, for He is kind to the unthankful.

He maketh His sun to rise on the evil, and the good, and sendeth rain on the just and the unjust.

While we were yet sinners the Christ died for us.

God freely gave His Son that We might be redeemed from all our iniquities, and offer unto Him the sacrifice of praise.

The children of Zion rejoice that in these days God has raised up a prophet to proclaim His Everlasting Truth—the Everlasting Covenant of Salvation, Healing and Holy Living.

As the people meet the conditions of this Covenant and are saved, healed and cleansed, they offer unto God songs of rejoicing, and sing with the prophet of old:

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.

The following testimonies are from those who are offering thanks and are with joy drawing water from the Wells of Salvation:

Suffering from Chills—Healed in Answer to Prayer.

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.*

STATION C, MEMPHIS, TENNESSEE,
MAY 13, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of praise and gratitude to our dear Heavenly Father that I write my testimony for LEAVES OF HEALING, in compliance with my promise to God.

I trust this may help some weak and doubting one.

I took a chill on Tuesday morning, the 28th of April, and again on Thursday, Friday and Saturday.

All the while I prayed earnestly for healing.

Saturday morning I felt I must have relief, as I could not bear the suffering much longer.

I sent for Deaconess Young. She came, and I made things right with God and my fellow men and forgave those who had despitefully used me.

Deaconess Young laid hands on me and we prayed, and God healed me.

Last fall I failed to get a healing, and took several doses of medicine and thereby lost the blessing.

I had not been baptized by Triune Immersion, and did not want to die without it, but this time I felt safe along this line, as Mr. Gay baptized me.

My son wrote to you for prayer, for which I thank you very much.

I thank God that He sent you and your dear wife to bring back to light the truths so long hidden from the mass of the people.

Praying God to bless and keep you until your work on earth shall be accomplished, I am,

Your sister in the Christ,

(MRS.) S. G. WILSON.

Dying Baby Healed.

Then there were brought unto Him little children, that He should lay His hands on them, and pray.—*Matthew 19:13.*

ANTWERP, OHIO, May 30, 1903.

DEAR GENERAL OVERSEER:—It is with pleasure that I send you my testimony to the healing of our baby, six months of age.

He had an attack of whooping-cough, and kept getting worse all the time. I came home on Saturday night, and he was lying as one dead.

I sent for the doctor, and he said if we could get him to take some nourishment, he might rally and live; otherwise he would die.

The next morning I telephoned a friend, and he and his wife came to my house. They prayed for the baby, and I sent to you for prayer, and the power of God was manifested, and the child was healed.

I give God all the glory, praise His Holy Name!

Your brother in the Christ, A. BLODGETT.

Mother and Son Saved and Healed.

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies.—*Psalm 103:2-4.*

WINTERTHUR, SWITZERLAND, May 7, 1903.

DEAR GENERAL OVERSEER:—This morning, after our family prayers, my little boy Albert, who is ten years old, came to me and told me that without my knowledge he wrote you a letter yesterday.

The postage he paid from his little savings bank. I ask you kindly to excuse the mistakes which you will probably find in the letter, and to consider his age.

Our dear boy is a very enthusiastic Zion boy, and I thank God for the joy he is to me. With Christian love, I am

Your sister in the Christ,

(MRS.) R. SCHNEIDER-SPICHIGER.

WINTERTHUR, May 6, 1903.

DEAR GENERAL OVERSEER:—To the glory of God I will testify what He has done for me. I will tell you what God, through Zion, has done in Winterthur.

We were very ungodly people, and the only Bible we had in the house was an Old Testament, which was not used more than about once a year.

About six months ago my mother had a gathering in her eye.

She went to the doctor who gave her treatments for two weeks.

While she was suffering intensely, Mrs. Dierauer came and brought her Zion's Message of the Christ, the Healer.

My mamma accepted it at once and went with Mrs. Dierauer to the meeting. That was the beginning.

One day the Devil attacked her with lumbago.

She was in great pain and had to stay in bed two days. But when Mrs. Dierauer came to see her, she got up, trusting God fully to heal her then.

I can testify for God from my own experience.

A few years ago I had peritonitis, and since then I have been subject to those attacks.

One day I sinned grievously and the Devil had the victory.

I repented of my sins and I got better. But not until I testified did I receive perfect victory.

My sister had diphtheria, but God healed her quickly.

Mr. Gysler was paralyzed for thirteen years and could not move at all.

For six years he was taken to many different baths and sanitariums, but it did not help him any.

Now he is in Zion and he can walk.

Peace be with you!

Yours truly, MASTER ALBERT SCHNEIDER.

Healed After Twenty-six Years of Suffering.

But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me.—*Micah 7:7.*

WAUPACA, WISCONSIN, June 26, 1903.

DEAR GENERAL OVERSEER:—At the First Feast of Tabernacles in 1901 I was healed of female weakness, a disease of long standing.

Concerning this my physician told me he had consulted some of the most eminent physicians in the United States, and had come to the conclusion that there was no help for me.

But when your blessed hand was laid upon me, and the usual short, but simple prayer, "In the Name of Jesus, and in the power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father," was repeated, that awful disease of twenty-six years' standing disappeared.

I praise the Lord that the half has never been told.

Now, after a test of two years, I feel no symptoms of it whatever.

"Oh! I'm so glad for Jesus;
I have Him every hour.
He saves me, heals me, keeps me,
By His Almighty power."

I am so glad for the Messenger of the Covenant whom God has sent to teach us the Full Gospel in these Latter Days.

I have felt the truth of our dear Overseer Jane Dowie's remarks when she said that, in order to do proper work for God, we must be fully cleansed from all disease.

May the time speedily come when all Zion shall be free from this bondage, and be strengthened for the mighty work of God before us.

Yours in His Name,

(MRS.) JOSEPHINE M. OGDEN.

Healed of Deafness.

And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness.—*Isaiah 29:18.*

DES MOINES, IOWA, June 25, 1903.

DEAR GENERAL OVERSEER:—I am very thankful to God for the return of my hearing, after four months or more of deafness in my right ear.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I could not hear the ticking of a watch held against my ear.

Now God has restored me.

I am very thankful to you for your prayers.

Yours in the faith, C. D. CODDINGTON.

Healed of Bright's Disease and Other Grievous Maladies.

He brought me up also out of an horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings.—*Psalm 40:2.*

CLARKSDALE, MISSOURI, June 20, 1903.

DEAR GENERAL OVERSEER:—I wish to tell you what God has done for me through your teaching in LEAVES OF HEALING.

I was healed of Bright's disease of the kidneys two years ago last March, for which I thank God.

I had been in bad health for eight years, and for four years I had Bright's disease, indigestion, torpid liver, and bleeding piles.

I had female weakness so badly that it was impossible for me to do my work.

I often longed to die, but for the sake of my children I asked God to spare my life.

I did not know Him as my Healer.

Two years ago in February my trouble became so bad that nothing but blood passed from my kidneys.

Everything would turn black before my eyes, and I would fall.

My husband did everything he could to have me cured.

I took medicine from six doctors, and treatment from one osteopath, but I continued to grow worse.

I began to take all kinds of patent medicine.

At last I said I would not take another drop of any kind of medicine. I was very near death.

My husband said he would do his part so he went to the store and brought back a bottle of medicine, and a copy of LEAVES OF HEALING.

I wrote to you to pray for me.

You answered my letter and encouraged me greatly.

I burned my medicine, and I was healed.

However, there remained a hard lump in my bladder, but that has now passed away.

On the first day of April I was taken very ill because of my approaching confinement. I had written to you to pray for my safe delivery.

At first it looked very serious as the child was turned in such a way that it could not be born. This was at seven o'clock in the morning.

My husband sent you a telegram to pray for me, and at two o'clock our baby was born.

I am as well now as I have ever been in my life, for which I thank God.

I also thank you for your prayers.

Your sister in His service,

MRS. FRED C. LADOGE.

Varicose Veins.

And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.—*Jeremiah 29:13.*

"ROZELAYNE" WELLINGTON, N. S. W., June 29, 1903.

DEAR GENERAL OVERSEER:—You will be pleased to hear that in this small district there is one lady who has been most wonderfully healed.

She has been suffering with broken veins in her legs for twelve years.

She consulted several doctors, but with no actual cure.

Mother read LEAVES OF HEALING to her and she found that to ask and trust in God was the only way for healing.

Mother wrote to Deacon McCullough requesting prayers for her healing.

Thank God! she is perfectly healed, and has not been so well for twelve years.

There is not even a mark on her legs.

Trusting that God will continually bless you is the earnest prayer of,

Yours in Jesus, EVA RICH.

Found Refuge in Zion—Healed of Sprained Ankle.

Jehovah is my strength and song;
And He is become my salvation.—*Psalm 118: 14.*

1204 WEST UNIVERSITY AVENUE, URBANA, ILLINOIS, June 1, 1903.

DEAR ELDER—Three years ago next fall we moved from South Dakota to Minneapolis.

We were longing for Christian fellowship, but could not find it in the churches.

One afternoon I met Elder Excell distributing cards inviting people to hear Deacon Sloan speak on Sunday.

We heard Deacon Sloan three times on Sunday and on Monday we had an interview with him, and my husband and myself came into Zion.

We were greatly blessed and praise God for sending those two faithful ministers to us.

At that time I was in poor health and being treated by a physician.

We sought the Lord for healing, and I have steadily grown stronger.

I have never been in better health than I am now.

The joy of the Lord is our strength.

After coming into Zion we soon became members of Zion Restoration Host and hastened to carry the message to our cousin, Mrs. May Browning.

She gladly received it and was wonderfully healed.

Her life is a blessing to those about her.

We love to work for the Christ, our King, under the leadership of our General Overseer.

Recently I received instant healing of a sprained ankle.

We have had many healings, and God is keeping us.

How happy we are to know that we can go to God and ask for the things we need!

Praying God's blessing to rest upon all Zion everywhere, I am,

Yours in the Christ, (MRS.) J. C. ATKINSON.

Mother and Son Healed Through Reading "Leaves of Healing."

All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.—*Mark 11:24.*

18 BABBITT STREET, DAYTON, OHIO, June 7, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

My heart is filled with gratitude to God for His wonderful love to us, and for the wonderful Gospel of Jesus, the Christ, that has been unfolded to us through the Little White Dove that flew into our home last February.

We had heard nothing of Zion except a little through the daily press, and that little was nothing to its credit, but thanks to God, we heard the Voice of Elijah in LEAVES OF HEALING, accepted the teaching, and have been blessed in the doing of it.

My wife was subject to severe nervous headaches for years.

In answer to prayer they have almost entirely disappeared.

She has had only two light attacks since, and they soon left in answer to prayer.

Our little son was quickly healed of a very sore throat and fever; also of headaches.

I have been healed of colds.

Two weeks ago my wife was suddenly taken with acute indigestion.

The pain was terrible, and in answer to our prayer she was entirely relieved of it in a very few minutes.

She fell asleep and slept all night.

The next morning she rose and performed her usual work.

We give God all the glory.

May He keep you to lead His people Till He Come.

Yours in the Christ, J. C. VARNEY.

Young Man Delivered from a Burn.

Fear not: only believe, and she shall be made whole.—*Luke 8:50.*

ROLAND PARK, BALTIMORE, MARYLAND, May 31, 1903.

DEAR GENERAL OVERSEER:—Peace to thee!

After the day's labor is over and we have returned to our quiet, peaceful home, my heart goes out in thankfulness to Him who doth permit us to enjoy such quietness away from the turmoil and strife of this wicked City of Baltimore.

My wife and I spent a pleasant hour with a man who cannot walk.

We had been to see him two weeks ago and taught him God's way as best we could, and received from him a promise that he would trust God alone.

Today he tells us that he kept his promise, and I could see as soon as I saw his bright cheerful face that he was better.

He has an abscess on the spine, and he cannot stand upon his feet.

Pray for him that he may be delivered from this cruel bondage and restored to perfect soundness.

Willie was badly burned with molten glass, and in answer to prayer he has almost entirely recovered.

He refused to be taken to the hospital, but said, "Jesus will heal me."

He does not belong to Zion, but seems to love Zion, and sends $—— as tithes of his small earnings.

A man (a member of an apostate organization) has been to our meetings twice and is reading Zion Literature.

He said today that he was trusting God alone, and he feels better.

He has an affection of the lungs which has caused them to become hard, which the doctors say is incurable; but we have faith to believe that there is nothing too hard for our God to do, and we ask you to pray for him that he may be able to receive healing for his body, and walk in the light of God's love.

We cannot feel that our labor has been vain.

Faithfully yours for the Master's service,

S. O. LARKINS.

Healed of Paralysis in Answer to Prayer of Faith.

Then said He to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.—*Matthew. 12:13.*

WASHINGTON, IOWA, May 17, 1903.

DEAR GENERAL OVERSEER:—Jehovah hath done great things for us; whereof we are glad.

"Oh, that men would praise Jehovah for His goodness, and for his wonderful works to the children of men!"

For the glory of God we give our testimony to the healing of our mother.

She had a stroke of paralysis which affected her right side and tongue, and rendered her unconscious for a short time.

We called upon God, in Jesus' Name, to destroy the works of the Devil, and to cause his afflicting hand to be lifted from her body.

God heard, and consciousness returned; and in a short time, partial speech.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We telegraphed to you at about 8:15 a. m. for prayer, and sent for one of like faith, and by noon she was able to use the affected side.

The thickness of tongue gradually passed away, and strength is being restored.

We thank you and all Zion who remembered us, and praise God for Zion, and Zion's teacher, the Messenger of the covenant, Elijah the Restorer.

Yours Till He Come,

(MRS.) JOSEPHINE CHERRY.

Baby Healed When Very Sick.

Even so it is not the will of your Father which in in heaven, that one of these little ones should perish—*Matthew 18: 14.*

GRAND HAVEN, MICHIGAN, May 27, 1903.

DEAR GENERAL OVERSEER:—We sent a request to you for prayer for our little son James two years old, who was very sick.

We prayed here at home with Deacon Van Woerkom, and our baby was healed.

Thanks be to God and to you,

MR. AND MRS. P. VER DUIN.

Physician Healed in Answer to Prayer.

It is better to trust in Jehovah than to put confidence in man.—*Psalm 118:8.*

ONTARIO, CALIFORNIA, May 5, 1903.

DEAR GENERAL OVERSEER:—By the grace of God, through the Christ, I was healed on the night of January 25th last.

My disease was enlargement of the heart, reaching that stage when I was unable to do any manual labor without great exhaustion.

Now I am able to work eight or nine hours with no great weariness following.

I have also received spiritual blessing and great peace of mind, which I am unable to express in words.

I send you this testimonial, hoping that it may add some strength to the multitude of witnesses; for it was by this means that I was led to the true Physician—first by hearing, then belief, and then by direct prayer of faith.

Although a practicing physician for many years, I now most earnestly commend every one to the Christ as the Healer of spirit, soul and body.

I am greatly indebted to Mrs. Gardner and Deaconess Malony of Zion City, at present in this place, through prayer, conversation and exposition of the Bible, together with inspiration derived by reading LEAVES OF HEALING.

All of these were instrumental in bringing to me so great and sudden a transition.

With grateful love for all mankind, I am,

Faithfully yours, L. J. BURNSTEAD.

Healed of Heart Trouble.

Wait on Jehovah;
Be strong, and let thine heart take courage;
Yea, wait thou on Jehovah.—*Psalm 27:14.*

ADELAIDE, SOUTH AUSTRALIA, April 30, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to praise God, by sending my testimony to you for LEAVES OF HEALING.

I pray it may be a blessing to some one else.

At the age of fourteen years I gave my heart to God.

About six years ago I had two long illnesses. I had not recovered from the first when the second attack came on.

Severe influenza was the form of illness, my heart being affected from the start.

Dr. Clindinning attended me.

I was ill for a month, taking medicine during all that time.

He left me saying that the reason I did not get better was because my heart was affected.

I was so helpless, that life was a burden.

I felt I could not live long if I did not get better.

Every little exertion I made brought on an attack of the heart trouble, that made me feel as if I were dying.

A believer in Divine Healing visited me, and told me of Jesus the Healer of my body as well as spirit. I had not heard the good news before.

After carefully thinking the matter over, I knelt down and asked Him to take my heart into His keeping for healing.

I did not get better at once, but with new hope I went forward, trusting Him for everything.

I have not had a drop of medicine since.

My heart gradually grew stronger.

I was able to work and to walk out. This renewed life has been given to God more fully than ever.

While so weak, my voice failed me; I had to give up singing altogether.

As I became better, the power to sing came back.

In gratitude to my Divine Healer, I consecrated my voice to His service.

With Francis Ridley Havergal I said: "Take my voice and let me sing always, only for my King."

As I thus experienced God's care, I was overwhelmed with love. I could keep nothing back from Him, and only wished to live to His honor and glory.

In the churches I found little or no sympathy.

My Lord was not honored.

God has never failed me.

As soon as I could I attended the Christian Catholic Church in Zion, in Adelaide. I was satisfied that in Zion I should receive the spiritual food for which I was longing.

I have not been disappointed. Our beloved Deacon has provided us with such food that our spirits can live and thrive and we are drawn nearer to God, and farther away from the wish to live for anything else.

The more we hear the teaching of Zion, the more certain we are that we are in the place of blessing and glorifying God.

I was baptized December 28, 1902, at which ordinance I received great blessing.

I have been free from sickness since.

Before my Baptism I was healed twice in answer to prayer offered by the Deacon.

The first case was an injury to a small bone of my hand caused by knocking it on the corner of a piece of furniture.

My hand became so painful it was almost useless.

I asked the Deacon to pray for it. He did so and, after a short time, it became quite well.

The second was a poisoned thumb caused by a splinter of wood. It began to heal shortly after the Deacon prayed.

In both cases I was blessed spiritually.

I thank my heavenly Father that He has led me to Zion.

I am ever rejoicing in His care.

When persecutions arise for His and Zion's sake, from so-called Christians or worldly enemies, I remember that if we suffer with Him we shall also reign with him.

When doubted or misjudged I remember that the Lord knoweth them that are His. So on I go trusting Him to keep me, spirit, soul, and body, Till He Come,

Yours in the Christ, EMILY A. PIERCY.

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.*

As New York Press Sees Zion

In an editorial headed "The Dowie Invasion," Saturday's *Tribune*, New York, says:

Dr. Dowie and his legion have arrived. We are not prepared to believe that the leader of the peaceful and pious host is a reincarnation of the Prophet Elijah, but he is entitled to a fair hearing of his plea for Christian morality and decent living. The simple virtues which he inculcates, and which it is believed his followers exhibit in a remarkable degree, are not too prevelant in New York, and nobody here or elsewhere can afford to sneer at men and women who have undertaken at their own expense a crusade which is at least inspired by good motives and practically incapal le of doing harm to any human being.

As for the methods of Dr. Dowie, doubtless they are highly "irregular." No professor of homiletics and the pastoral charge ever recommended such ways to his students. They are sure to shock the sense of decorum of many excellent people, in and out of the churches, who are themselves earnestly endeavoring to make the world more fit to live in. But that does not prove that there is no proper place for Dr. Dowie in the scheme of things—that there is no unoccupied field for the cultivation of good morals to which he ought to be admitted.

The same thing was said of the Salvation Army. But it is no longer disputed that the Salvation Army successfully appeals to a multitude of persons who are not reached by ecclesiastical ministrations or even by the most devoted philanthropic agencies of the usual pattern. General Booth's idea has been so worked out as to produce results of inestimable value, and it is too soon to say that Dr. Dowie's enterprise, fantastic as it may appear, is unworthy of anything more than bare toleration. His people are peculiar, but perhaps it would be well if they seemed less so to mankind in general. They are honest, industrious, thrifty, sober, chaste and peaceable, and it would not be easy to show wherein persons possessing those qualities fall short of eminent respectability.

It will hardly do to say that such a community may creditably exist by and for itself, but has no business to try to diffuse its principles. Its present invasion of New York is not for the purpose of enticing the inhabitants of the metropolis out to Zion City. Dr. Dowie merely hopes to do good to as many people as he can get in contact with, and surely that is a laudable ambition. There is no apparent reason why his unconventional methods should not be as efficacious as those of the Salvation Army, which have lived down obloquy and, because they have become familiar, no longer excite mirth or astonishment. At any rate, rightminded citizens must wish success to every well-meant effort which Dr. Dowie may make in the interest of those whom he expects to reach.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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

MIDWEEK BIBLE CLASS LESSON, NOVEMBER 11th or 12th.

God's Great and Precious Promises.

1. *Assure us that we shall be like Him.*—1 John 3:1-6.
We shall be without sin.
We shall be satisfied.
We shall be all He is.

2. *Testify that we shall be with Him.*—John 14:1-6.
With Him in the Father's House.
With Him in the Secret Chamber.
With Him in all authority.

3. *Declare that we may know Him.* Ephesians 1:15-21.
Our eyes must be opened.
Our hopes must be brightened.
Our inheritance must be appreciated.

4. *Records that it is a joy to serve Him.*—John 4:31-37.
It is a delight to do His Will.
It is a joy to harken to His pleasure.
It is satisfying to help others.

5. *He promises to be with us here on earth.*—Isaiah 43:1-7.
With us in every deep trouble.
With us in every trying time.
With us in wonderful achievements.

6. *He promises to defend us in Heaven.*—Isaiah 54:11-17.
He is our advocate.
None can condemn.
He it is who justifies.

7. *He promises us certain victory.*—Romans 11:30-36.
Unbelief cannot destroy
Mercy is everlasting.
God will reveal Himself.

8 *He promises to return for us soon.*—Revelation 22:12-21.
He will come again.
The world scoffs at His coming.
But He will come quickly.

The Lord our God is a Promise-assuring God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 15th.

Partakers of the Divine Nature.

1. *Are those who mortify the earthy members.*—Colossians 3:5-17.
Every unclean desire is crucified.
Every unholy passion is put away.
Every vain pleasure is subdued.

2. *Are those who seek the things above.*—Colossians 3:1-4.
Who love righteousness.
Who hate iniquity.
Who do good.

3. *Are those who desire heavenly wisdom.*—James 3:13-18.
On every earthy relation.
For every perplexing duty.
In every time of need.

4. *Are those who reflect their light to a good purpose.*—Matthew 5:13-16.
Who are not ashamed to do good.
Who go where men need help.
Who seek to reflect the image of God.

5. *Are those who are alive to God and to His work.*—Romans 6:6-13.
We are to serve the Lord.
We can do this when dead to sin.
We are to deny ourselves every lust.

6. *Are those who mix not with the abominations of the world.*—1 Peter 4:1-8.
The world gets one to revel in wickedness.
The world gets one to do abominations.
The world gets one to think there is pleasure in riot.

7. *Are those who strive for mastery in all things.*—1 Corinthians 9:19-27.
Any way of living will not do.
We are to be moderate in all things
We are to live to a Divine purpose.

8. *Are those who are looking to Jesus the Finisher of faith.*—Hebrews 12:1-3.
Christ must be a reality to us.
We must see Him who is invisible.
He alone must be our object and joy.

God's Holy People are a Divinely-begotten People.

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 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 denier of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus, the Christ, when He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome, and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Sixty-five Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Sixty-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.....		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.....	15	155	
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.....		16	
Baptized in Massachusetts by Evangelist Smith.....		1	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Deacon Gay		5	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized 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	117 272
Total Baptized since March 14, 1897			17,065

The following-named eleven believers were baptized at Shiloh Tabernacle, Zion City, Wednesday evening, October 21, 1903, by Elder C. R. Hoffman:

Burgess, Ella.....Eau Claire, Wisconsin
Burgess, Marie Estella.....Eau Claire, Wisconsin
Coates, Mrs. Margaret.....Zion City, Illinois
Coulter, Mrs. Cassie.....2806 Emmaus avenue, Zion City, Illinois
Fannet, Ellen..... Blanchard Farm, Zion City, Illinois
Glover, Clyde A.....2803 Elijah avenue, Zion City, Illinois
Goddard, Carl Mansfield.....2304 Gilboa avenue, Zion City, Illinois
Marsh, Mrs. Margaret E.....2114 Eshcol avenue, Zion City, Illinois
McConnell, Mrs. Jannette.....Dundalk P. O., Canada
Tillen, Clarence Harold.....Moose Jaw, Northwest Territory, Canada
Zegers, William.....2805 Gabriel avenue, Zion City, Illinois

The following-named three believers were baptized at Lawrence, Massachusetts, Wednesday evening, October 14, 1903, by Overseer W. H. Piper:

Devitt, Annie Louise B.....34 Manchester street, Lawrence, Massachusetts
Fielden, George P.....63 Ames street, Lawrence, Massachusetts
Frizzell, Frances I.....8 Swan street, Lawrence, Massachusetts

The following-named believer was baptized at Cambridge, Massachusetts, Thursday evening, October 8, 1903, by Evangelist Helen A. Smith:

Deprey, Mrs. Celina..... .....East Jeffery, New Hampshire

CONSECRATION OF CHILDREN.

The following-named two children were consecrated at Shiloh Tabernacle, Zion City, Thursday evening, October 15, 1903, by Elder C. R. Hoffman:

Richards, John Dowie.....Platte, Charles Mix county, South Dakota
Richards, William Matthew.....Platte, Charles Mix county, South Dakota

The following-named child was consecrated at Shiloh Tabernacle, Zion City, Friday evening, October 16, 1903, by Elder C. R. Hoffman:

Betman, Harold.....2901 Gabriel avenue, Zion City, Illinois

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.	3.15 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.

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.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S. Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The Tree of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: — Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100.
Kinds at 5 cents: .50 a dozen or 3.00 per 100.
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages:—Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume; the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



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. ✗ ✗ ✗ ✗ ✗ ✗ ✗ ✗ ✗ ✗ ✗ ✗

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 2. *ZION CITY, SATURDAY, OCTOBER 31, 1903.* *Price Five Cents*



CROWDS IN MADISON AVENUE, OUTSIDE MADISON SQUARE GARDEN, NEW YORK, ONE HOUR AND A HALF AFTER BEGINNING OF SERVICE TUESDAY EVENING, OCTOBER 20, 1903. VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, OCTOBER 31, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, OCTOBER 31, 1903.

ILLUSTRATIONS IN THIS NUMBER—
Crowds in Madison Avenue, Outside Madison Square Garden, New York, One Hour and a Half After beginning of Service, Tuesday Evening, October 20, 1903, Visitation of Elijah the Restorer and Zion Restoration Host, ... 33
Elijah the Restorer, ... 38
Crowd at Twenty-sixth Street and Madison Square, New York, Unable to Get into Zion Meeting in Madison Square Garden, New York, Visitation of Elijah the Restorer and Zion Restoration Host, ... 39
Scene in Madison Square Garden, New York, at the First Great General Assembly, Lord's Day Afternoon, October 18, 1903, Held in Connection with the Visitation of Elijah the Restorer and Zion Restoration Host, ... 48-49
GOD'S WAY OF HEALING, ... 34
GENERAL LETTER FROM THE GENERAL OVERSEER, ... 35-36
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 37
DIVINE HEALING MEETING—
Subject—"The Opening of the Beautiful Gates of Divine Healing," 37-44
RESTORATION MESSAGE—
Scripture Reading and Exposition, ... 44-47
Subject of Message—"The Times of Restoration of All Things; or, Elijah Indeed Cometh and Shall Restore All Things," 47
RESTORATION MESSAGE—Continued, ... 50-51
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Introduction, ... 51
Subject—"The Third Commandment; or, the Sin of Blaspheming the Name of God, ... 52-54
DIVINE HEALING MEETING—
Introduction, ... 54-55
Subject of Message—"Some Miracles I Have Seen, ... 55-60
NOTES FROM ZION'S HARVEST FIELD, ... 61-62
ZION'S BIBLE CLASS, ... 63
OBEYING GOD IN BAPTISM, ... 64

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Letter from the General Overseer



Fifth Avenue Hotel,
New York,
October 30, 1903.

[BY SPECIAL TELEGRAM.]

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:

Grace to you and Peace from God our Father, and the Lord Jesus, the Christ.

I dictate these lines late Friday night, October 30th, having closed the last day but one of my work in Madison Square Garden in connection with the New York Visitation.

The immense throng of people has just dispersed, having made an almost unanimous consecration to God at the close of the address on "The Five Porches of Bethesda; or, Wilt Thou Be Made Whole?"

The attention of the thousands of people, seated tier upon tier to the highest gallery under the roof, was very intense and respectful.

When I made the call for repentance and consecration the response was thrilling and immediate.

Thanks be unto God who giveth us the victory through our Lord Jesus, the Christ.

The week's work now closed was a series of remarkable victories. The week opened with a series of attacks in all but one of the New York papers on my beloved wife, alleging that she had quit the country with Seven Million Dollars, and that I was arranging to desert Zion in America and join her in Australia.

The most horrible lies possible to be published were repeated again Saturday night, with many embellishments, and by Sunday and Monday morning had not only swollen to astounding proportions, but were accompanied by the foulest attack ever made upon me.

A wicked man bearing my name, some time ago had either sold or given to the press garbled copies of letters I had written reproving him for his sin. These reflected upon the character of one most dear to me, now gone to heaven, my mother.

This erring man, John Murray Dowie, who had himself proved to me that he was not my father, and had deceived me all his life, had become the partaker of thieves, for the letters were held over me for a year by blackmailers in Boston, who demanded a thousand dollars for their surrender to me.

I refused to be blackmailed, and defied them to publish, claiming that whatever the shame, it was not my shame.

It was reserved for the New York *World*, one of the vilest papers—of which there are many in New York—to make terms with the literary brigands, and publish the letters last Monday.

I therefore devoted an entire evening, after reading God's Word and prayer, to a plain explanation of the entire matter.

The vast audience was deeply affected; strong men wept, and all were most sympathetic.

The attack had the opposite effect intended, for I never received more loving words or kinder tributes than have been tendered this week.

For the present we will let this suffice. Since then the press seems to have done its worst. The attacks are now feeble and have been retired from the front page to the interior. No one cares what they print.

The meetings have been steadily growing in spiritual power and are very quiet and earnest for the most part, the last three evening meetings particularly.

The vast audiences are often so quiet that every word is listened to, not only with intense interest, but with the most hearty acquiescence. It is evident that in these meetings we are reaching tens and hundreds of thousands of the best citizens in New York among all classes.

Zion Restoration Host has been helped greatly by the brilliantly beautiful weather which God has given us.

Two and two, in tens and seventies, these devoted workers have gone forth into every street and lane in Greater New York.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It is supposed that between five and six hundred thousand homes have been visited, and over one million copies of pieces of literature distributed.

The exact figures will not be complete for some days I will give them in next week's General Letter.

Truly the Seventies have returned with joy to Headquarters, and wonderful are the stories of Divine blessing and redeeming love which are told. Almost without exception all have been received with respect, from the highest to the lowest, and the seed has been sown widely on the heaving waters of this terrible city, and even already great results are seen.

The greatest results, however, will be after many days.

I earnestly ask the prayers of all for the last day of the Visitation in Madison Square Garden, which is Lord's Day, November 1st.

A day of glorious toil lies before us.

At half-past six o'clock in the morning will occur the Early Morning Sacrifice of Praise and Prayer. At ten o'clock Baptism Services. From two to six o'clock Great General Assembly, Communion of the Lord's Supper, Reception of New Members, and Ordination of Officers.

In the evening at half-past seven o'clock the closing service will take place in this vast auditorium.

On the following morning, Monday, November 2d, the Host leaves New York upon the eight roads they came on, and the thousands who have labored with us here will soon be home in Zion City and other parts of the country.

Owing to Tuesday being election day, it was thought well to cancel the engagement for that night and hold the meeting Friday afternoon. The meetings, therefore, will be as follows:

Wednesday at half-past seven o'clock; Friday at half-past two and half-past seven o'clock, and Lord's Day afternoon at half-past two o'clock.

We shall remain to organize the Branch, and firmly conserve the fruits of the Visitation and provide for its expansion.

Four meetings will be held in Carnegie Hall, at the corner of Seventh avenue and Fifty-sixth street. Lord's Day at half-past two o'clock, will be the closing service of the Visitation. The following day, God willing, we leave for Zion City, and hope to be present at the great weekly rally in Shiloh Tabernacle, Wednesday evening, November 11th.

From far and near comes the cry that, notwithstanding the lies of the press, God has mightily blessed the Visitation, the results of which we do not dare even to estimate; but they are wonderful. One cannot fairly state results when the battle still continues. The spoils taken cannot be counted until the campaign is over.

All the members of the Host are in splendid spirits, and full of joy, because they are honored by God as members of the First Legion of Zion Restoration Host, in the First Visitation of New York City with Elijah the Restorer.

Earnestly desiring the prayers of Zion everywhere, I remain

Faithfully, your Friend and Fellow Servant in Jesus, the Christ,



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 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

DIVINE HEALING MEETING.

REPORTED BY O. R., S. E. C. AND J. S. B.

As a result of the first Divine Healing Meeting at Madison quare Garden, Monday morning, a score of persons applied r the administration of Baptism by Triune Immersion. Eight en handed Overseer J. G. Speicher their tobacco, promising to frain from further use of Satan's consuming fire; two gave up eir vials of medicine while two barkeepers promised to give o their nefarious occupation.

When the General Overseer stepped upon the platform there ere fully five thousand persons assembled in the vast audi- orium who showed by their thoughtful and respectful demeanor at they were there to be taught.

The subject chosen for the first healing meeting was "The pening of the Beautiful Gate of Divine Healing."

Madison Square Garden, New York City, Monday Forenoon, October 19, 1903.

The service was opened by the Congregation's singing Hymn o. 15.

Overseer Jane Dowie then read the Scripture Lesson from e 3d Chapter of the Gospel of the Acts of the Apostles, after hich prayer was offered by the General Overseer.

HE OPENING OF THE BEAUTIFUL GATE OF DIVINE HEALING.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable Thy sight, O God, and profitable unto this people, and unto all to whom ese words shall come. For Jesus' sake. Amen.

TEXT.

And they took knowledge of him, that it was he which sat for alms at the eautiful Gate of the Temple: and they were filled with wonder and amaze- ent at that which had happened unto him.

Grief of Cripples and Their Loved Ones.

They knew it was he who sat for alms.

The man was over forty years old and had never walked.

What a cruel blow it must have been to that mother when e found that her babe could not walk!

What a heartache to that father; and if there were brothers nd sisters at home, oh, how sorry they were for the little baby by who could not walk!

But they were poor; and they stationed him as a beggar at e Beautiful Gate of the Temple. At the cathedrals of urope, and in many parts of the world, for that matter, the eggars are lined up in long lines.

They have been there, some of them, ten, twenty, thirty, rty, and some of them more than fifty years as beggars.

I would like you to think of

The Experience this Beggar Had Passed Through.

The chapter following the one Mrs. Dowie read, says that e man, in whom this miracle of healing was shown, was about rty years old.

He was ten years older, or thereabouts, than the Christ Him- lf would have been if he had continued to live in the flesh.

When this beggar was a boy about ten years old, he heard at strange men were in the city, and that their servants, ossibly, were going in front of them through Jerusalem with e strange cry: "Where is He that is born King of the Jews? r we have seen His Star in the East, and are come to worship im."

They did not know any other way of finding Him, for the tar had rested over Jerusalem

All the city was filled with a strange questioning: "What oes this mean? Where is He?"

At last it reached the Palace.

This man, therefore, was living at Jerusalem when Herod got the rabbis together to find out where the Christ would be born, that he might go and worship so he said.

But he was a liar.

There Are Many Herods Living Today.

There are many people here today, perhaps in this city, who say, "Oh, if we could only see Jesus."

You might not like what He said, and crucify Him.

He would say some sharp things to you bad boys and girls.

He would love you, but He would tell you the truth so plainly that you would become very angry.

He would tell the truth to some of you rabbis who are here today, just as He told it to your forefathers in the olden times.

He would tell the truth to some of you parsons who need to hear it; and you will hear it before we are through.

One of the most impudent among you has said that we could not think.

You will find that we can think.

He is an impudent dog, yelping at the heels of Zion.

We were able to think enough, many of us, to pass through University courses.

Our Law Department consists entirely of men who have taken their degrees in the great schools of law.

We were able to think enough to build our City.

You miserable cur, serving up a Gregory's mixture of that kind to the people!

When I was a boy, "Gregory's Mixture" was a purgative.

Many people in Herod's time wanted to know where the Christ would be, and Herod said to these Wise Men: "When you find Him, tell me; and I will go and worship Him."

He did not intend to worship Him any more than some of you.

He intended to kill Him.

Herod's spirit is not gone.

The pharisaical spirit is not gone.

The rabbis, some of them, were broad-minded, kind-hearted, good men; but there are rabbies left who hate the Christ, the Son of God, and call Him by some very bad names.

But the Christ was there, and the Son of God was found by the Wise Men and the news went about throughout the city; that angels had sung His welcome: "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

"There Is No Peace, Saith My God, to the Wicked."

When your heart is wicked, it is like the rolling sea, casting up mire and dirt.

There is no peace there.

There is no peace in a wicked man's heart until he yields to God.

They heard all through Jerusalem that the angels had sung His welcome; and that beggar, who was healed at the Beautiful Gate of the Temple, had heard it when a little boy.

He knew what the word Christ meant.

It is the Greek for the Hebrew word Messiah.

When the Messiah came he knew that He would save men and heal them.

They knew that "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."

Multitudes Waiting for the Messiah.

They were waiting for the Messiah; and, thanks be to God, there are multitudes that are waiting for Him still.

He has come: He is in New York.

I am not He: but I am come to tell you that He has been here all the time.

Some of you have known it; most of you have not.

The churches have not revealed Him.

They have largely concealed Him.

The following reports of the New York Visitation have not been revised by the General Overseer.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

They say that He has changed; that He used to be the Healer, but He is no longer.

They say: "No, no, no. He does not heal now."

They say that "He has long passed away, and that the Christ is not in New York now."

Where is He then?

"Somewhere in heaven," they answer.

But did He not say, "Lo, I am with you All the Days, even unto the Consummation of the Age?"

If that is true, He is with us now.

"But He does not heal that way now," some say.

How does He heal?

"He heals by means of medical and surgical science," they foolishly reply.

Will some of you tell us where to find medical science?

Is it hydropathy, homœpathy, allopathy, psychopathy, telepathy, isopathy, or any of the other "paths" that lead to the grave.

Where is your medical science?

The Christ came, but they heard nothing more of Him for a long time.

He disappeared, and went down into Egypt.

I do not know that Cairo was the place in which He lived, but He studied down there.

Perhaps you think I do not study.

Amongst other things

I Have Been a Student All My Life.

I am a student still.

I read an average of five new books every week, with all my busy life.

The Christ was a student.

When He came back with His mother and father, He was about ten or twelve years of age.

We do not know His exact age at that time, but He appeared in the Temple shortly after He came up from Egypt.

I believe that this beggar who was sitting at the Beautiful Gate of the Temple must have heard about that remarkable Boy who asked questions of the Doctors of Law, and told them things they did not know.

Zion Children Learned in God's Word.

There are children in Zion who could tell some of you parsons things you do not know.

There are children in Zion who know the Lord as their Savior and their Healer.

There are those living today who trusted God alone for healing when they were dying.

They could tell you something you do not know.

I could find dozens of Zion children who could tell you parsons a great deal about Divine Healing, of which you do not know the first principle.

You never prayed the Prayer of Faith that saved the sick in your life; and these children have.

This child Jesus knew how to pray.

There is no doubt that this man at the Beautiful Gate of the Temple knew about Him.

The beggars outside these Cathedrals know about everything.

One day there came a strange rumor through the Temple that a Priest named Zacharias, of the order of Abijah, when ministering to God at the altar had seen an angel; and he had laughed at the angel.

He is not the first person that has laughed at an angel.

The angel told him that he would be dumb until his child was born.

There are many priests who will be dumb until the child is born—until they themselves are born as children of God into the Kingdom of God.

May God grant that this may be soon.

The rumor went throughout the Temple that Zacharias was dumb, and that he was writing the story of Gabriel's appearing to him.

Gabriel was the angel who had appeared to many prophets, and who subsequently appeared to Mary.

Training of John the Baptist.

Perhaps the beggar was not very old at that time; but he was a full-grown man when this son of Zacharias, called John, was known as John the Baptist.

He had been trained as a Priest.

He was an hereditary Priest, splendidly educated and trained.

"But he wore a camel's-hair coat," some may say.

Yes, and if you wore a camel's-hair coat as costly as his, it might cost you thousands of dollars.

Elizabeth, no doubt, made him a fine camel's-hair coat.

She was able to do it, because they belonged to the highest order of the Priesthood.

John was a splendidly educated man; but he began to preach and say things that made the rabbis jump.

May God the Almighty make the rabbis, the priests and the ministers, jump again.

It is time they jumped.

They have been very slow, have they not?

They are jumping and they will jump more.

I will deal with them at the proper time; Mr. Gregory with his impudence included.

It is pretty cheeky to tell my three thousand people they cannot think.

It would be good for you if you "stickit" ministers could think for God and do something for God, instead of writing for the Devil.

Who John The Baptist Was.

"Who is this John the Baptist?" was the question asked on all sides.

"He is Elijah," some said.

"No, he is not; it is a ridiculous, blasphemous thing to say he is Elijah," others said.

They went to him and asked him and he said, "I am not."

If you had asked me a good many years ago if I was Elijah, I would have said very decidedly, "I am not."

But you know that a man gets the nonsense knocked out of him after awhile; and he has to learn what his mission is.

John the Baptist did not know; and yet the angel had said that that son would be born in the spirit and power of Elijah.

When Jesus was asked about John the Baptist He said that he was Elijah.

The Christ said further, even after John the Baptist was dead, that Elijah must first come.

I should like some of you fellows to turn to your commentaries, such as Origen, Chrysostom, and Augustine; as well as the commentaries of our own time, both Roman Catholic and Protestant; and also the early fathers.

They will tell you that Elijah must come before the next appearing of the Christ.

If you do not know that it only shows your ignorance.

You are no theologian.

You may be a theologian of the same stamp as Gregory, for instance.

You see that as I am giving this story I am bringing it up to date.

There is no use in telling an old story without applying it.

John Preached a Gospel of Repentance.

When John the Baptist began preaching, to their astonishment he preached Repentance, and told these priests that they were the first people to repent, and the politicians that they must also repent.

I say to you boys (turning to the press reporters), that He told the scribes that they must repent.

And I tell you now that you must repent.

I do not believe that you are altogether bad, but you need a good deal of scrubbing to get clean.

The Christ told the scribes that they had to repent.

Answering Questions More Important Than Asking Them.

Every one was on the *qui vive* and asking, "Who is this? What is it?"

The people went out to hear; and a priest went out to ask questions.

These scribes and priests spent their time in asking questions; but you notice they never answered any.

A man who always goes about with an interrogation point on the end of his nose is not of much account.

Why do you not do something?

Any one can ask questions.

You fellows who say that we cannot think had better try to solve some of the problems of humanity.

We are busy solving them.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

When John the Baptist began to preach they were in trouble and began to ask, "Who is he?"

"He is the son of Zacharias, the priest. He is a learned man," they were told.

He was probably the companion of Manaem and of Herod himself at school.

Being a priest, he was a highly cultured man.

Compelled to Listen to Truth.

Then they began to say: "We will go out to listen to him."

There is one thing you people in New York cannot help; you must come and listen to me; Gregory himself included.

I will make you listen.

You must tell the world something of what I say. Even though you try to learn as little truth as possible, some of it will filter through what you write.

The people must listen when a man has a Message from God the Almighty.

The world must listen from the North to the South, from the East to the West, from the highest to the lowest, from the most cultivated to the most ignorant.

When a man has a Message from God the Almighty, he must deliver it and God will honor it.

You try to account for the peoples' having to listen.

Why do you not account for it on some other proposition than that of the man who has the impertinence to say our people cannot think.

Why can you not see that much thinking is being done.

Jesus Declared to Be the Messiah by John.

At last they listened to John the Baptist, and when they questioned him he said: "I am not the Christ, but the Christ is coming."

Then the day came when he said that the Christ had come.

He stood up and told them that the humble Man whom he had just baptized, was the Christ.

John the Baptist said: "Behold, the Lamb of God which taketh away the sin of the world."

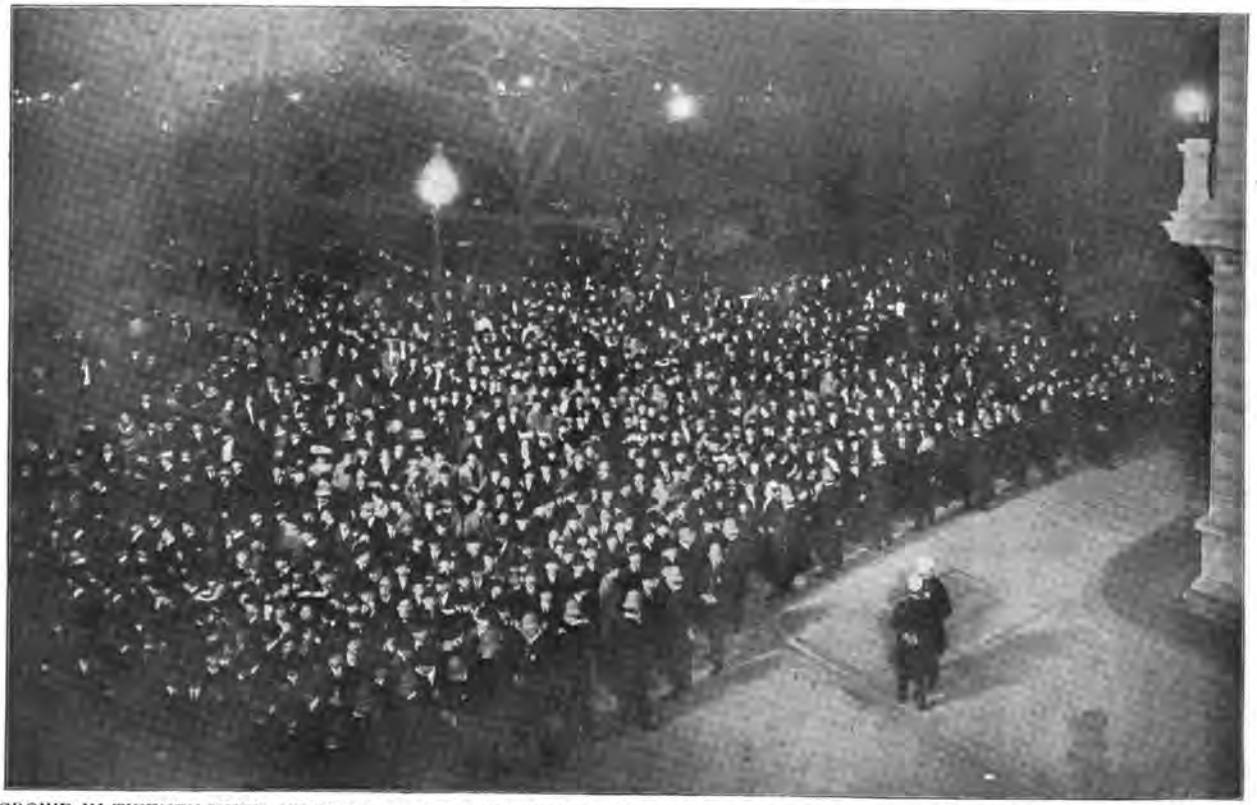
He also said that from that moment he must decrease and the Christ must increase. The Christ was from heaven, and was above all the incarnation of the Eternal *Logos*, the Christ of God; but he was only a man of ordinary flesh and blood.

The Result of That Was Wonderful.

That beggar lying at the Beautiful Gate of the Temple no doubt knew the whole story of how John the Baptist had first preached Repentance, and later had proclaimed Jesus of Nazareth to be the Christ of God, the Messiah.

He must have known that all the priests were angry at him; and that they passed the law that any man that confessed Jesus to be the Christ should be put out of the synagogue.

That is the reason they flung the man who was born blind, and received his sight through the Christ, out of the synagogue.



CROWD IN TWENTY-SIXTH STREET AND MADISON SQUARE, NEW YORK, UNABLE TO GET INTO ZION MEETING IN MADISON SQUARE GARDEN, NEW YORK, VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST.

The Christ went on His way doing three things.

It might be well for you to look at the things He did and how His ministry might be covered almost in a verse.

Suppose you take your Bibles and turn to the 4th chapter of Matthew and look for a moment at the 23d verse.

You will have the Christ's ministry in a nutshell.

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.

The Christ's ministry consisted in teaching, preaching and healing.

That man at the Beautiful Gate of the Temple must have seen the multitudes who had been healed.

Why Was Not the Man at the Beautiful Gate Healed?

He went through all the ministry of the Christ.

He could have touched the hem of the Christ's garment many a time as He stood at the Beautiful Gate.

I have a few notions of my own about that.

I have studied that matter; although Mr. Gregory says that I cannot think.

I have been thinking into this matter for a great many years, and I will tell you something of what I think about this man.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

He was a beggar, and sat by the Gate as the priests and scribes swept in and out, together with the reporters for the Jerusalem *Herald*, Jerusalem *World*, Jerusalem *Common Sewer* —the *Journal*.

Remember that I do not say that there were papers of that name.

If there had been any such papers as I have indicated, the scribes would have been the reporters and the Gregorys, and some others whom I will not name just now, because they will be spanked in due order.

If that one-eyed joker, Henson, thinks that he will escape he is mistaken, for I will spank him properly.

If Hillis thinks that he will escape, he is mistaken.

I spanked him before in Chicago; and that is what makes him smart.

You can buy the story of the spanking of Dr. Henson, under the title, "You Dirty Boy," at the literature counter.

I scrubbed him well at that time with something better than Pear's Soap, for his infernal, shameful lying, and I will scrub him again.

I am not afraid to use perpendicular English when it comes to the point.

I will fight for God and I will fight fairly, and tell the truth.

As the Christ went about teaching, preaching and healing, why was not that man healed?

The man that was born blind might have been a fellow-beggar, and he was healed at Siloam.

Lies That Hinder the Afflicted From Receiving God's Blessings.

I will tell you why.

When he would say to the rabbis, "Is not Jesus the Christ?" they would curse him and say, "No; he is a Blasphemer and He must be put to death. One day we will kill Him, sure."

That is the kind of talk they gave to that beggar.

That is the kind of talk that the Pharisees of today give to the poor, the sinful and the suffering.

They say, "Dowie is a fraud."

Who convicted me of fraud?

When was I ever convicted of fraud, or even charged with fraud?

My life has been an open book.

I have never defrauded a living man.

I have lived my life for God and humanity.

Do some say that I am greedy?

I give the largest sums of any man to the funds of this Church and always have.

Do you ask where I got it?

I got it honestly,

If any of you have worked harder than I, I should be glad to know it.

I never received a thing dishonestly in my life.

God has been very good to me.

I have given all I had many times.

But all I have today I got honestly, every cent of it.

Some of you have nothing and you howl to see others prosperous.

What I have, I use for God and humanity, and for my people in Zion.

If I have wronged any man I will restore him seven-fold.

But I know of no such man.

"That Jesus of Nazareth never was a rabbi. He is an impudent fellow and teaches without authority, and we will have to kill Him," they may have said, and they did; but while He was yet alive He did many mighty works.

He opened the eyes of the blind; He made the deaf to hear, the lame to walk, the dumb to talk. He raised the dead, and preached the Gospel to the poor.

One Minister of the Gospel Who Works for Humanity Without a Salary.

That is what we are doing.

When did we make any charge to the poor for either preaching to them or praying with them?

When did I stipulate with the people for a salary?

I have never received a salary since the time I laid down the collegiate charge of the Congregational body in Sydney, New South Wales.

I did not know, until the second Lord's Day I was there, that my salary depended upon the pew rents.

I told the Deacons to open up the pews to every one and I would trust God for my salary.

After that I had a larger salary than any minister ever had in that church before, and we paid off the church debt in addition.

That took place away back in 1873, thirty years ago.

Since then I have never asked any one for a penny for any service I ever rendered them.

I have trusted God, and He has blessed me and poured into my lap hundreds of thousands of dollars.

I thank God for it, for with it I was able to build Zion.

You talk about my building a house for myself.

I built a house and gave it to Mrs. Dowie, and she was a good person to give it to.

I built a house for God, and I built and equipped schools for the education of Zion children.

I have spent upon Zion schools over Two Hundred Thousand dollars, and never asked the people to give me a cent.

You mean dogs that are barking at my heels, did you ever get Two Hundred Thousand dollars that you could have kept in your pockets but instead spent it for others?

No one would ever have trusted you with two hundred thousand cents. (Laughter and applause.)

The lame man at the Beautiful Gate was told by the Rabbis that the Christ was a bad man and would have to be killed, and although multitudes were healed, he was not healed until after the Resurrection.

God Will Not Heal One Who Rejects Salvation.

After the Resurrection came Pentecost, and there was a mighty blessing; but there was no healing.

At first Salvation came; and I tell you all here that not one in this room will be healed today or at any time until he is soundly converted.

You must be saved, you stinkpots, from your tobacco.

You must be saved, you beerpots, whiskypots and drugpots, from your whisky, drugs and beer.

It does not matter whether the poison is opium, alcohol, nicotine, or any other narcotic.

A man can be a drunkard on any of them.

You must be saved from your sins and lies.

This man did not get healing, because he believed the lies that were told him.

But when the Christ rose from the dead, and the apostles began to preach, and Jerusalem was filled with the Gospel, this man accepted Salvation.

I am certain of this because he was healed, and a man cannot be healed unless he is first saved.

I never knew any one who was healed through faith in Jesus the Christ that had no faith in Him.

What kind of proposition would that be?

Can he be healed through faith without faith?

He cannot have faith without repenting.

A man must repent first and believe next.

I have no doubt that this poor fellow repented and believed; and when Peter was preaching, he was impressed with the truth and accepted Salvation.

One day, at the hour of prayer, three o'clock in the afternoon, Peter and John and a number of the disciples went up to the Temple to pray.

It was a sacred meeting-place for prayer.

As they went in, this man asked alms. He never thought of healing.

He was doubtless saved; but up to this time there had been no ministry of healing through the apostles after the Christ's death, so far as the record shows.

Some Things God Cannot Do.

I do not know what he cried, perhaps he cried as Job did, in his ignorance: "Have pity upon me, O ye my friends; for the hand of God hath touched me."

It is a common cry for a beggar who is sick to say that it is the hand of God that made him sick.

That is a lie, for God cannot make you sick.

There are some things that God cannot do, do you know that?

Although some say that God can do anything, I will tell you what He cannot do. He cannot lie.

Can God lie?

Audience—"No."

General Overseer—Can God do evil?

Audience—"No."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer—Can God make any one sick?
Audience—"No."

There Is No Disease in God.

General Overseer—I will tell you why, it is very simple.
Is there any disease in God?
Audience—"No."
General Overseer—Then can you get disease out of God?
Audience—"No."
General Overseer—If there is no disease in me, can I impart disease to you?
Audience—"No."
General Overseer—I will tell you how I can do it. If I carry around a vaccine point and push it in you, I can give you many horrible diseases.

I could give you cowpox, chickenpox, smallpox, or bone erysipelas, as a man did the other day, who gave bone erysipelas to one hundred people, himself included, and a large number of them died.

If there is no disease in me, can you get it out of me, tell me?
Audience—"No."
General Overseer—Can you get it out of God?
Audience—"No."
General Overseer—Then you see that God cannot make us sick unless He goes down to the Devil and the doctors to get the disease, and gives it to some one.

"I believe that sickness comes from heaven," some one says.

Then heaven is an exceedingly dirty place, if disease comes from heaven.

Do you believe that there is any disease in heaven, yes or no?
Audience—"No."
General Overseer—Where does it come from?
It comes from the Devil.

Peter said, in Acts 10:38, "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."

That was his teaching, and you ministers who teach the infernal lie, that God sent disease, have the Devil in you.

Disease is a deadly and a foul thing, and you want to make God the author of that, do you?

A nice kind of minister you are!

The Real Author of Disease.

Oh, no, the Devil is the author of disease.

The Devil might lead a man to drink whisky and smoke tobacco, and so destroy his brain power, until he becomes unable to think.

If a man will smoke enough tobacco, and take in enough n cotine, he will not be able to think.

(To the press representatives.) That is a thing that shatters your nerves, boys.

Take nicotine and whisky, and the Devil will do the rest very quickly.

You will go to pieces, and you know that is true.

It is the Devil who gets you to do the things; and then he sows disease.

Every man who goes into the Devil's ways, and into the house of her whose house is the gate of hell, will at last be struck with his dart, for you went to the harlot and you got disease.

How many thousands there are who are reaping disease because of whisky, tobacco, and harlots!

The Evil of Tight Lacing.

Disease comes in other ways.

Here is a lady, a nice little lady, with a waist at least thirty-four inches around. She wants to have a wasp-like waist, and laces herself up until her waist is twenty-eight inches.

An elegant form that is, to have a wasp-like waist!

When I see a woman with a wasp-like waist, I want to keep away from her.

It seems to me that many of the women are lacing themselves to death.

When a woman laces herself up to twenty-eight inches when she is thirty-four, and destroys her health, who is to blame, God or the Devil?

It is the Devil; he taught her vanity and she took it in.

All disease is the work of the Devil, because all sin is the work of the Devil; and there would have been no disease in this world had there been no sin.

Satan and Sin, Disease and Death and Hell, all go together.

The Probable Reason Peter and John Had No Money.

The lame man at the Beautiful Gate asked for alms, and Peter and John said: "We have no money."

"They were not like you, Doctor. You have stacks of money," some may say.

Perhaps I have not.

Sometimes a man who owns a great deal of property does not have much money.

I think he is a fool if he has much money.

I think that a man who has money had better invest it in something that will increase it, rather than carry it around in his trousers' pockets.

Baron Rothschild was asked for his fare when riding in a London omnibus once, we are told, and the Baron did not have his fare with him; so he said to the conductor, "Trust me for that and I will give it to you later."

The man not knowing to whom he spoke said, "You miserable old Jew, you cannot trick me like that. You get out."

He was about to open the door and put the Baron out when some one recognized him and lent him a sixpence.

Do you know that rich people do not carry money?

The possession of a good deal of money in your trousers' pocket is sometimes the sign of poverty; because it is all you have.

But Peter and John had no money; and I will tell you why: they had done as I, myself, sometimes have done, given away until nothing was left.

But they said: "We have something better than money."

They gave that man something that brought to him greater blessing than money. They said, "In the Name of Jesus of Nazareth, walk."

They did not only say it but gave him their hands and lifted him up; and he received healing.

Every Repentant Sinner Receives Blessing.

Every sinful man or woman here who will repent of their sins will receive a blessing.

This question of healing is just as much for you today as it was for that man nineteen centuries ago.

You do not need any human agency to effect the healing.

Many of the most remarkable healings in our ministry occurred when I could not see the people, for they were hundreds of miles away.

These witnesses have been witnessing for years.

Their testimonies are on the records of the Courts of Law, for one of our adversaries was so foolish as to say that LEAVES OF HEALING was full of lies; and I was delighted, because it enabled me to have nearly a hundred persons give their testimonies, and they were put on record.

I compelled the Court to sit for four or five days and have a Testimony Meeting.

There are some people who will not be convinced, no matter how much testimony you give them.

They will tell you that they are open to conviction, but are like an old Scotchman, of whom I have heard. He said that he was open to conviction, but would defy any man to convince him.

You cannot convince people that are determined not to be convinced.

If they were ever so convinced, they would not own it.

There is no use in your asking God to heal you until you have

Accepted God's Salvation.

You have no right to come to God Almighty and say: "God Almighty, I am a stinkpot, a beerpot, and all other kinds of nasty pots, but if You will heal me I will believe in You; if You do not I will not believe in You."

Is that the way to come to God?

God the Father of All.

I tell you what God wants, my brother and my sister, because whether you are a Christian or not, I recognize the claims of brotherhood and sisterhood upon the part of every living man and woman.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

You may be naughty boys and naughty girls, but you are my brothers and my sisters. Is He not our Father?

Audience—"Yes."

General Overseer—And have we not one great Elder Brother?

Audience—"Yes."

General Overseer—Listen, my brother and my sister, you must repent and give God your heart and do right, and then you can ask God to heal you.

That is a fair proposition, is it not?

Of course it is.

Do you think God Almighty will heal a great many people by faith, who have no faith?

How can you have faith if you have not repented of your sins?

How can you have any faith if you do not trust your Savior?

What is the use of your telling me that you have faith for the body when you are not trusting Him for spirit?

My dear brother, Overseer Speicher, is to be the Overseer-in-charge of the after-meeting.

In these after-meetings we want no one present except the sick who are seeking the Lord for healing.

We have no use for reporters, and unless they can give me positive proof that they have given up their sins and are seeking the Lord for healing, they will not be permitted to remain.

Man Who Uses Tobacco Cannot Be a Clean Christian.

I can smell them if they have not.

I would not believe that a man who smells of tobacco has given up his sins.

Is not tobacco a defiling thing?

If a parson came to me and said, "I am a Christian, Doctor," and smelt of tobacco, I would say, "You may be a Christian but you do not smell like one. You smell like the Devil. You stink."

I ask the ladies: When a man chews and smokes tobacco, does he not stink, yes or no?

Audience—"Yes."

General Overseer—You go about puffing your dirty smoke in every one's face! I wonder you are not ashamed.

I will go after you.

You think that you have a right to do it; but you have not.

You are a walking nuisance.

You are a curse to your wife and children.

You sow nicotine and you reap amaurosis, paralysis, dyspepsia, and cancer.

You have no right to sow nicotine, and reap these dirty diseases.

Some fellows who wanted to get in came up the other day and said, "peace to thee," pretending that they were members of Zion.

But the guards knew better because they smelt them, and said, "Excuse me, but if you are members of Zion, you have fallen from grace; keep outside." (Laughter and applause.)

Zion people have fine noses; if they cannot think, Mr. Gregory, they can smell.

I should not wonder if they could smell Mr. Gregory a long way off.

I do not know Mr. Gregory. I only know that he lied in Chicago, and he is lying here.

The miserable papers are not so bad as these miserable parsons.

They have misled the newspaper men and lied to them.

It was not the masses of the people in the Christ's time, it was the classes that fought Him.

The masses loved Him.

Zion Victorious Over the World, the Flesh and the Devil.

The people came yesterday, although there was one paper that invited me to "get" because I was soundly whipped yesterday. Was I?

Audience—"No."

General Overseer—I spoke to ten thousand people in the afternoon, and had one of the best audiences I ever had in my life in the evening.

Mr. *World*, I am not whipped.

I have only begun to whip you.

I said to an old friend of mine in Zion City, who used to be a farmer and who is a Roman Catholic, and from whom we bought part of the land: "Mr. —— what do you think of Zion City."

He said, "Doctor, it beats the world."

"Oh no," I said, "it does more than that."

"What does it do," he asked; and I replied, "Zion beats the World, the Flesh, and the Devil."

I tell you, Mr. *World*, that I will whip you, the Flesh and the Devil too. They are all in partnership with you.

Mr. *World* you will have a hot time in this town while I am here.

I want to make it hot for you in the Name of the Most High God.

Mr. *Journal* you will have a hot time in this town.

Mr. *American* I will make it hot for you, in the Name of the Most High God.

Do you think that you can lie with impunity?

I will take you by the throat and put my foot on you right here. (Applause.)

Good American Citizens Not in Sympathy With the Press.

Hundreds of thousands and millions of people in America will say: "Well done, Dowie."

You think you have the people with you.

You have the loafer, the harlot and the saloon, who say, "(Hic) Anything new (Hic) about Dowie? (Hic)."

You dogs! I will have it out with you.

You have a man this time who does not fear you an atom. Not the whole pack of you together! (Applause.)

I never feared the press yet, never!

I whipped them in Chicago, and I can whip you in New York. (Applause.)

The people are tired of you.

One of these days they will demand that the legislature shall have a censorship and put a muzzle on you, you dogs!

Why should they not?

If a man steals my money, is it not right to send him to prison?

Audience—"Yes."

General Overseer—If he steals my good name, is that not more than money?

Audience—"Yes."

General Overseer—Then ought not they to be in prison?

Audience—"Yes."

General Overseer—I do not care a snap about my money compared to my good name; and the villain that sets to work to steal my good name, and that of my wife, my son and my people, will have to remember there is a God in the world, and that there is one man who loves God, and, does not fear the Devil.

As for the people, you are mistaken in supposing they are with you.

The people will stand with the man who does right.

Let me tell you that the best paper among them, which is the New York *Tribune*, has been sold out, and you cannot get a copy today. (Applause.)

The dirty rags that lied, and invited me to "get" had the impudence to tell me I was whipped. They said that I had met my Waterloo.

I think I did.

I Met My Waterloo; But I Was Not Napoleon, I Was Wellington.

I had the best end of it, whatever you fellows say.

You will find that a fact when I am through.

I say to you: Do right, repent! Seek your God, and you will get the healing for your spirit and body whether I lay my hands on you or not.

There are a large number here whose faces I am glad to see, because, you know, I look at the faces of my audience until I become familiar with them.

There are people here, I see now for the first time, whose faces I will never forget.

I could not forget you, even if I never spoke to you, because I look at your faces, and into your eyes, and I love to see you listen, and I know that God is making you think.

May God bless you.

All who desire to be wholly God's in spirit, soul and body, rise with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs; truly to repent and restore where I have

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

done wrong, and to trust Jesus, the Lamb of God, who taketh away the sin of the world, and who bore my sicknesses. Lead me into a Full Salvation for spirit, for soul and for body. For Jesus' sake. Amen.

Those who meant that will receive a blessing.

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.

RESTORATION MESSAGE.

REPORTED BY O. L. S., L. L. H., AND A. W. N.

"Which of the prophets," said the Christ, "have ye not slain?"

It is the same sad old story.

The spirit of Cain, who was "of that Evil One, and slew his brother," has deluded, deceived and cursed humanity from the day of the first murder down to this.

The result has been that men, in all the ages, have scorned, hissed, spat upon, persecuted, tortured, and murdered their very best friends, those sent of God to bring them the richest blessings.

Indeed, led astray and blinded by ungovernable fury, by that false accuser and arch-deceiver, Satan, men cruelly put to death the most loving, most gentle, most patient, most self-sacrificing, most mighty of all their friends, Jesus, the Christ, the Divine Son of God, their Savior, Healer, Cleanser, Keeper and Coming King.

Humanity today is deceived by the same terrible adversary, and rages with murderous fury against those who would do most for it.

There has been no man, whether with a prophetic mission or not, who has ever striven to uplift and better humanity, who has not been rewarded by ingratitude, calumny, and persecution. Many of them have suffered death at the hands of those they sought to help.

Yet, in all the ages, there has ever been a brave and consecrated band of people, sometimes larger, sometimes smaller, that has gathered about the Prophet of God, acknowledging his Divine Commission and receiving his Message.

Between fourteen thousand and sixteen thousand people who thronged Madison Square Garden to the very roof on Monday night, October 19th, displayed, in a striking manner, these characteristics of humanity.

It was the occasion on which John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, had announced that he would repeat the Declaration made on June 2, 1901, when, after many years of reluctancy, he was compelled by God to proclaim to the world his Mission as Elijah the Restorer.

A portion of the audience, but, withal, a small portion, manifested the murderous hatred of God's prophet which was in the hearts of the Jewish rabble, when they cried, "Away with Him! Crucify Him!"

Hisses and stamping of feet, hoarse cries and other disorder came from these at various times throughout the services.

But the great mass of the people listened quietly and respectfully, and several thousand rose at the close of the service and earnestly declared their acceptance of God's prophet.

Their response was eager, deep-toned, sincere and joyous, and it came with a united shout, as if one mighty voice had spoken.

Following it came a discordant rattle of enraged Noes, from a hundred or two of the audience. But it was comparatively feeble and soon ceased.

During the course of the service the General Overseer also administered scathing rebukes to the press and to the Masonic order of Baal-worshipers, members of and sympathizers with both, hissing and howling with pain as his scarifying lash descended upon them.

Notwithstanding these demonstrations, the service closed with Zion rejoicing, not only over the great additions to the ranks of those who accept the Prophet of God in these closing days of the Dispensation, but also over the fact that his prophetic mission had the blessing pronounced by the Christ in His Ninth Beatitude.

Madison Square Garden, New York City, Monday evening, October 19, 1903.

At eight o'clock the procession of Zion White-robed Choir and Robed Officers came up the aisles of the great auditorium singing:

Lift up your Hearts, lift up your voice,
Rejoice! Again I say rejoice.

The General Overseer then came upon the platform and pronounced the Invocation.

After the congregation had sung Hymn No. 44, in the Special Song Sheet, the General Overseer said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, first in the 3d chapter of the Book of the Prophet Malachi, the last book of the Old Testament.

Behold, I send My messenger, and He shall prepare the Way before Me: and Jehovah, whom ye seek, shall suddenly come to His Temple.

Difference Made Between Jehovah and Messenger of the Covenant.

I call your attention to an alteration of the Old Version, which reads "even the Messenger;" the Revision having a semi-colon after "temple" and the conjunction "and," thus reading "and the messenger," differentiating between Jehovah coming to His Temple, and the Messenger of the Covenant.

With this preface, permit me to read it again, with the impressiveness of the alteration; which, as a matter of scholarship, was for a long time a matter of discussion.

However, it is now a settled translation almost without any important exception.

Indeed, all the ordinary reference Bibles make this a reference to John the Baptist, who was in the spirit and power of Elijah, and whom the Christ called Elijah.

Behold, I send My messenger, and he shall prepare the Way before Me: and Jehovah, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith Jehovah of Hosts.

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

And he shall sit as a refiner and purifier of silver.

And he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers.

A Swift Witness Against the Sorcerers.

We may as well find out what that word sorcerers means; *Kashaph*, in the Hebrew—it is translated *Pharmakoi* (φαρμακοί) in the Greek.

It is our English word pharmacists, makers and venders of deadly poisons.

And I will be a swift witness against the—

Pharmakoi, those who make the Liquid Fire and Distilled Damnation which curses every family of man in every nation almost, to the shame of Christendom.

It is less prevalent among the Mohammedans than in any other nation.

But alcohol is not the only poison.

Satan's Consuming Fire, the stinking, deadly nicotine poison that in New York as elsewhere, you chew and squirt all over the street and smoke it until you are not happy unless you are walking at the end of a cigar all day. (Laughter and applause.)

You dirty stinkpots! (Applause.)

God, the Almighty, is tired of you!

What do the women think of you?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Women, is it not a stinking habit to chew and smoke tobacco? es or no? (Thousands of voices answer, "Yes.")

The Terrible Waste of Lives and Money Through Tobacco.

You dirty dogs! (Applause.) I will take that back; you uld not get a dog to chew and stink and smoke like that. pplause.)

Give it to the dogs and try to make them chew it, and they ll change their masters.

Oh, you dirty stinkpots! I wonder you are not ashamed! noking, chewing, and wasting seven hundred million dollars ery year, to sow nicotine and reap cancer, amaurosis, paraly- s, and ulceration of the stomach and bowels; to stink until e wife who is lying by your side is poisoned, too, by your amning filth—you dirty beasts! (Applause.)

You put an enemy into your mouth to steal away the little rains you have—you have none too many.

None of us have so much good sense, that we must throw any it away with nicotine and alcohol.

What does alcohol not do?

How many graves it has dug!

he Graves of Mighty Empires Have Been Dug by the Wine-cup.

An Alexander, who could conquer the world, could not onquer himself, and his empire fell with him.

Can we in this great land afford to waste one billion three undred million dollars a year for liquor, and seven hundred illion dollars a year for tobacco—two billion dollars a year - ius burning incense and drinking to Bacchus, and honoring e Devil with a score of "kings' ransoms?"

What a powerful city you would be if you could close your fernal saloons! (Applause.)

May God help you do it.

And I will be a swift witness against the sorcerers—

nakers, sellers and venders of deadly drugs of every kind.

There are your deadly narcotics, your opium, your cocaine, our morphine, your chlorine, the deadly drugs that under- ine and destroy on every side.

May God sweep them away. (Amen.)

A City Without Tobacco, Alcohol, Doctors or Drugs.

"We cannot live without them," some say.

Nonsense!

We have ten thousand people in Zion City who have no octor but God—no drug-store, and never taste the infernal rash; but we have good water and good food and live clean ves.

We have no gambling hells in the place, nor a harlot, nor a horemonger.

They cannot live in Zion City.

We dump them down in the middle of the road, and say, Go either to Beer or Babel." Beer is Milwaukee, forty-two iles north of Zion City (Laughter), and Babel is Chicago, rty-two miles south. (Laughter.)

"Can we not smoke in Zion City?" some one may ask.

No, sir. A smoke would cost you twenty-five dollars and a ight's lodging free.

I am glad that there is one spot on God Almighty's earth at does not stink.

"Oh, Doctor," I almost hear some say, "be very gentle. here are many fine Christian people that smoke."

Are there?

I do not believe it.

A Christian should smell sweet and clean, and you smokers in's like the Devil.

Of course you may be Christians; but you ought to smell an, and unless you do I will take no stock in your Christianity. A man that stinks like that has no right to count himself a hristian, because if you are a Christian your body should be temple of the Holy Spirit.

Do you think the Holy Spirit wants to dwell in a grog-shop, r a tobacco-shop, you stinkpots?

No one decent would want to, let alone God.

"Oh, do not be so hard," some object.

Give me a stick to hit harder, and I will use it.

Tobacco a Curse to Posterity.

Two billion dollars are spent every year, through which hundreds of thousands of lives are ruined, posterity shattered in nerve, and cancer and other deadly diseases sown on every side, and no word offered in protest against it.

My God! Let me be a witness if no one else will be. (Applause.)

Oh, what a powerful nation this would be, how crime would decrease and purity would prevail, if these Two Billions of Dollars were used for God!

I know that is true.

"How do you know it?" do you ask?

I know it because the working people in Zion City save more than five dollars to the outside working man's one.

Give us time to build up Zion with such men, and we will get the capital of the nations.

When I remember that Two Billion Dollars are being given to the Devil every year, I feel very angry. I have a right to be, as God's minister.

And I will be a Swift Witness against the sorcerers, and against the adulterers—

Oh, what a vile sin that is!

Why do you make yourselves the beastly servitors of the unclean Devil?

False Swearers.

—and against false swearers—

Oh, how numerous they are!

An eminent judge said to me not long ago: "Perjury is everywhere; we know not what to do in the courts. Sometimes we know that both sides are perjured."

—and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of Hosts.

(At this point considerable numbers of people rose and left the building.)

Some are hit pretty hard, and are going, but the arrow is in their backs and in their hearts.

Zion Never Stampeded.

I have been informed by an eminent authority, whom I shall not name as yet, that after patient investigation he has reason to believe that there have been persons sent into this meeting who are to rise at a given time and endeavor to stampede the meeting.

They will never be able to do it. (Amen and applause.)

Zion has never been stampeded, not once, and we did not come to New York to be stampeded.

We have come to stampede the Devil. (Hearty applause.) In fact, one of your cartoonists has drawn a cartoon in which he represents the Devil in a fashionable traveling suit—although the hoofs are out underneath the fine trousers—at the depot, of the Lake Shore & Michigan Southern Railway.

The Devil has a grip marked "Beelzebub," and another "Brimstone. With Care."

The cartoonist represents him with an attending imp, carrying his trident, and various other things, and the caption upon the cartoon says that the Devil has become so sick of being knocked about from pillar to post by "Elijah III," that he is taking a ticket for Chicago. (Laughter and applause.)

It is not true, though, he is very much alive in New York.

For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

How glad we ought to be that we have an infinitely patient God who never changes, no matter how we may change.

From the days of your fathers ye have turned aside from Mine Ordinances, and have not kept them.

What Do the Majority of People Know About God's Ordinances.

Perhaps the majority of you could not repeat the Ten Commandments, much less tell me what the Eleventh is.

What do you know about them?

You—most of you—do not know even the simplest text of them.

The charge against God's people in all ages has been that they have neglected and at last put aside the Ordinances of God.

From the days of your fathers ye have turned aside from Mine Ordinances, and have not kept them.

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

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The cheeky, impudent people all have interrogation points on their noses and are always asking questions, but never solving any.

Wherein shall we return?

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

Thieves Who Rob God.

There are many thieves here, no doubt.

How many of you in this audience have given the tithe of all God gave you all your lives? Put up your hands. (No hands rise.)

You are thieves, then, all of you.

All that are paying God a tithe *now*, stand to your feet. (Thousands rose.)

Thank God for that.

I know that every member of Zion Restoration Host is standing, for I would not bring one thief down to New York (Applause.)

Now you see who are the thieves.

Ye are cursed with the curse.

That is the Word of God; now do not say that I made it up.

Some of you may never have read the chapter that you will hear now.

Ye are cursed with the curse; for ye rob Me, even this whole nation.
Bring ye the whole tithe into the Storehouse.

Blessing and Prosperity Through Tithing.

That is why we have been able to do so much.

That is why these hard-working men and women and their families have been willing, with myself and the Church, to spend a quarter of a million dollars to come down here to New York and get your impudence (laughter and applause); but by-and-by we will get your hearts.

After we have your hearts we will get down into your pockets. (Applause.)

God Almighty will make you do what we do.

We give to God our lives and our money.

There is nothing so joyful in Zion as spending for God.

We have much left, too, after we spend, and we shall continue to have.

"Oh," some complain; "He has come to New York after money."

I will not deny the "soft impeachment."

Of course I have come after money, but that is not what we want first.

Do you think that I could get money out of any of you stinkpots, or you beerpots? (Laughter and applause.)

After you have soaked up with tobacco and liquor, some of you do not have enough to pay your laundress.

If we can get you saved and cleaned up and willing to give your money to God, then God will bless you.

I do not care a snap about your money personally.

Tithes Not Handled by General Overseer.

"But you get all the tithes," some may say.

That is where you are mistaken.

I can prove to you that I have not handled one cent of all the tithes of this Church for nearly ten years.

The General Recorder will tell you that, as well as the officers of the Church.

I have been the most liberal giver in the Church, and I love to keep ahead of the procession.

Then how did you get your money, do you ask?

I got it honestly.

I will tell you how I got a good deal of it: I woke up one morning to find that I had made a million dollars in a night

How Zion Made Some of Her Money.

I had optioned some land, and the next morning a successful real estate expert came to my lawyer, and said, "Will the Doctor sell that option to me for half a million dollars? I am willing to give it."

I said, "No, that land was purchased for God."

Within a week I was offered a million; within two weeks I was offered two million, and today I have made for Zion more than three million dollars out of that land, thank God! (Applause.)

"But you were not attending to your ministry as a minister of the Gospel," you may say.

That is a blunder, too.

One of the things that put the press off the track of that great real estate transaction was the fact that I was conducting a Holy War at that time, and was speaking about twenty-five times a week.

The Power of a Clean Life.

No one ever imagined that I was buying land.

I walked all around those real estate fellows.

I could walk around you now. You are not much to walk around.

You drink and smoke and stink too much, (Laughter and applause.)

A Christian man can walk around you at any time in honest business.

I never did a dishonest thing in my life. Never! Never!! Never!!!

God is my witness.

No man has ever been able to prove it against me, either.

You cannot make my people believe your trashy lies. (Applause.)

We will get back to that matter about the tithes and offerings.

Bring ye the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes,— . .

God will rebuke the devourer for our sakes if we do right.

and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of Hosts.

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

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee?

There are just a dozen or two, perhaps a hundred or two, who are beginning to feel hot about this thing; it is getting very close.

They begin to feel the Elijah ministry.

Do you think this earth is yours?

Look in your Bible and read these verses:

The General Overseer then led the Choir and Congregation in singing Malachi 3:8-12 inclusive, upon which he had just been commenting.

Referring to the disorderly conduct of certain persons in the Garden, the General Overseer said:

I will get rid of this rabble.

I will never allow a rabble to get ahead of me as long as I am on top of the earth. Never! Never!

I do not propose to let the mob rule me.

You have got into the way of deferring to the mo .

Slaves to the bottle!
Drudges to the pots!
The mob are statesmen,
And the statesmen sots.

With a few exceptions, and they are good exceptions, too, your principal statesmen among the rabble politicians of the city are sots.

We are patient.

We came here to do this work, and we will do it if we have to stay all night.

It would not be the first time that Zion has had an all-night meeting.

Perhaps you do not believe that, but it is true, and we are as fresh in the morning, and a good deal fresher, than you fellows that have been whirling around on your toes in the dance hall and taking all kinds of champagne at night, and getting all kinds of real pain in the morning. (Applause.)

A Few Plain Words to the Press.

I hope that we are through with this rabble belonging to the *World* and the *Journal* and those dirty sheets that call upon the rabble through their lies.

You have been lying ever since I came to this city (turning to the representatives of these papers.)

You said that Mrs. Dowie had a brooch worth fifteen hundred dollars stolen.

She never owned such a brooch, and she never lost it or anything else. (Applause.)

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

You are dirty birds; you foul your own nests. (Cheers).

You said that I got my breakfast, and my people did not get theirs.

I took a very little breakfast that morning on the car, because I had so much to do; but I did not eat in this city until two o'clock that day.

My people had their breakfast before they left the train.

Is that not true?

Restoration Host—"Yes." (Applause.)

General Overseer—Hear that, you liars? (Hearty cheers.)

You also said that our babies were starving.

There never was a baby in Zion starved; never!

Press Lies Refuted.

We have never had one member of our Church on the rates of any county or city, and we have not one member of our Church in prison.

Can any other church say as much? (Applause.,

You are a pack of liars. You dirty birds! (Laughter and applause.)

I am not afraid of the press.

I have whipped the Chicago press, and I can whip the New York press. (Applause.)

All are not bad.

The paper that has sold best in this city today, and sold out every copy early in the morning, was the only paper that was conspicuously fair, the New York *Tribune*. (Applause.)

You think that you are fooling the people by your lies; you are only fooling yourselves, you unclean birds.

You are like vultures that get sick in a rose garden.

You only delight when there is some dirty carrion into which you can put your dirty beaks, you *World* and *Journal* vultures. (Laughter and applause.)

I am not through with you either.

The *Telegram* is worse than either; but it is not worth mentioning.

At this point a lady's voice rang out clear from one of the galleries: "Thank God for a man who dares to stand up in God's pulpit and tell the truth!" (Prolonged applause.)

The People Not With the Press.

General Overseer—You liars of the press think that you have the people with you; but you have not,

The people will rise up one day and demand a press censorship, and they will put you fellows that tell lies where you belong. (Applause.)

They will put you in the treadmill and make you do some honest work, you dogs! (Applause.)

The judge sends the man, who steals my money, to the penitentiary, but the miserable curs and cowards at Albany are afraid to pass a law that will send you liars, who steal a man's good name, to the penitentiary. (Applause.)

They are a flock like yourselves—a flock of unclean birds.

You will get it.

You do not need to think that you will escape, neither you nor Henson.

I will take none of your impudence.

I am here to talk, and you are here to sit still; and I will make you sit still or go.

You will have to take your medicine this time.

Do you think that I care for what you say? Not a snap!

The people are deceived by you only for the time.

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee?

Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully.

No Piety in Walking Mournfully.

Whenever I see a man who calls himself a Christian, walking mournfully, I have a very considerable suspicion of him; if a man is a Christian he ought to be happy. I am happy.

I am never happier than when I am giving you stinkpots a whipping.

You need it.

Yet I love you.

I would not hurt a hair of your heads, not one.

I would not hurt a hair of any man's head; but I would like to clean you up, and you need a great deal of cleaning.

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

I do not believe it. God's Word says that we "call" these things so, but does not say that they are so.

I Do Not Believe That "They That Work Wickedness Are Built up."

I will tell you what happens: they are puffed up, and when you prick them they are like the ship-building trust—it is not only water, but it is mostly wind.

But you are not building up; there is no strength in you.

All these financial schemes that do not rest upon honest labor are not worth a snap.

I believe that this is God's world, and they that work wickedness will be cast down.

It will not be long, and they will have to take their proper place.

This world is downside up, and it must be turned upside down before it is right side up. (Laughter.)

Then they that feared Jehovah spake one with another: and Jehovah harkened, and heard, and a Book of Remembrance was written before Him, for them that feared Jehovah, and that thought upon His Name.

And they shall be Mine, saith Jehovah of Hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him.

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

The General Overseer then read the 4th chapter of Malachi, after which He said:

O God, if I be not Elijah—and of that I have no doubt—send Elijah, lest the Great and Terrible Day shall come and Thy people be unprepared.

May God help me to turn the hearts of the fathers with the children, and of the children to God, and the hearts of children to their fathers, and with their fathers to their God.

May He bless His Word.

The Choir then sang the *Gloria Patri*.

The tithes and offerings were received after which the General Overseer said:

Forty Thousand Homes Visited by Zion Restoration Host in First Day's Work.

I have a report as to the first day's work of Zion Restoration Host.

It is only a brief one from the Recorder and it reads thus:

"According to report, it is safe to say that on this, the first day of the Visitation of Zion Restoration Host, forty thousand homes have been visited by these earnest Christians."

Thank God for that. (Applause.)

That means about two hundred thousand people, and we will do better as the days go on.

I thank God that, as far as I can ascertain, the Host has been received kindly.

Is that true Recorder Lee?

Elder A. F. Lee—"Yes sir, it is true."

General Overseer—Any exceptions?

Recorder Lee—"I have heard of only one exception."

General Overseer—Any one hurt?

Recorder Lee—"No one hurt."

General Overseer—In the forty thousand homes visited there has been only one exception.

Now, you dirty birds, put that down.

Let New York know that the people are not like you; that forty thousand homes received our people courteously and kindly today, as they went with the Christ's Message of Peace to those homes.

God bless every home in New York. (Amen.)

The General Overseer then asked Overseer George L. Mason to lead in the general prayer. This was followed by the united chanting of the Disciples' Prayer.

The General Overseer then delivered his Message.

THE TIMES OF RESTORATION OF ALL THINGS; OR, ELIJAH INDEED COMETH AND SHALL RESTORE ALL THINGS.

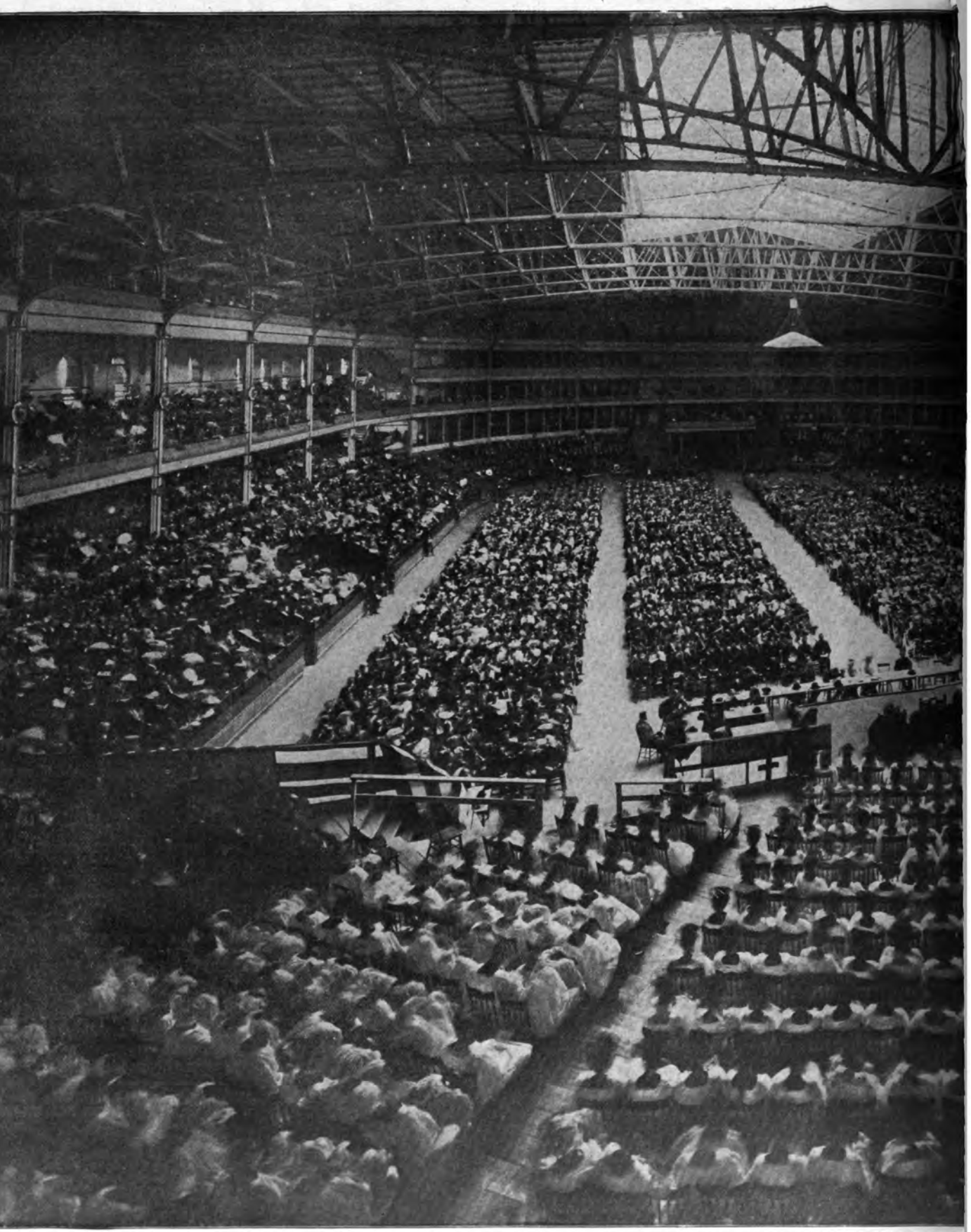
INVOCATION.

Let the words of my mouth and the meditation of my heart, and the Declaration which Thou didst inspire by Thy Spirit, be acceptable in Thy sight, and acceptable and profitable to this people, and to all to whom these words shall come; in this and every land; in this and all the coming time, Till Jesus Come. Amen.

TEXT.

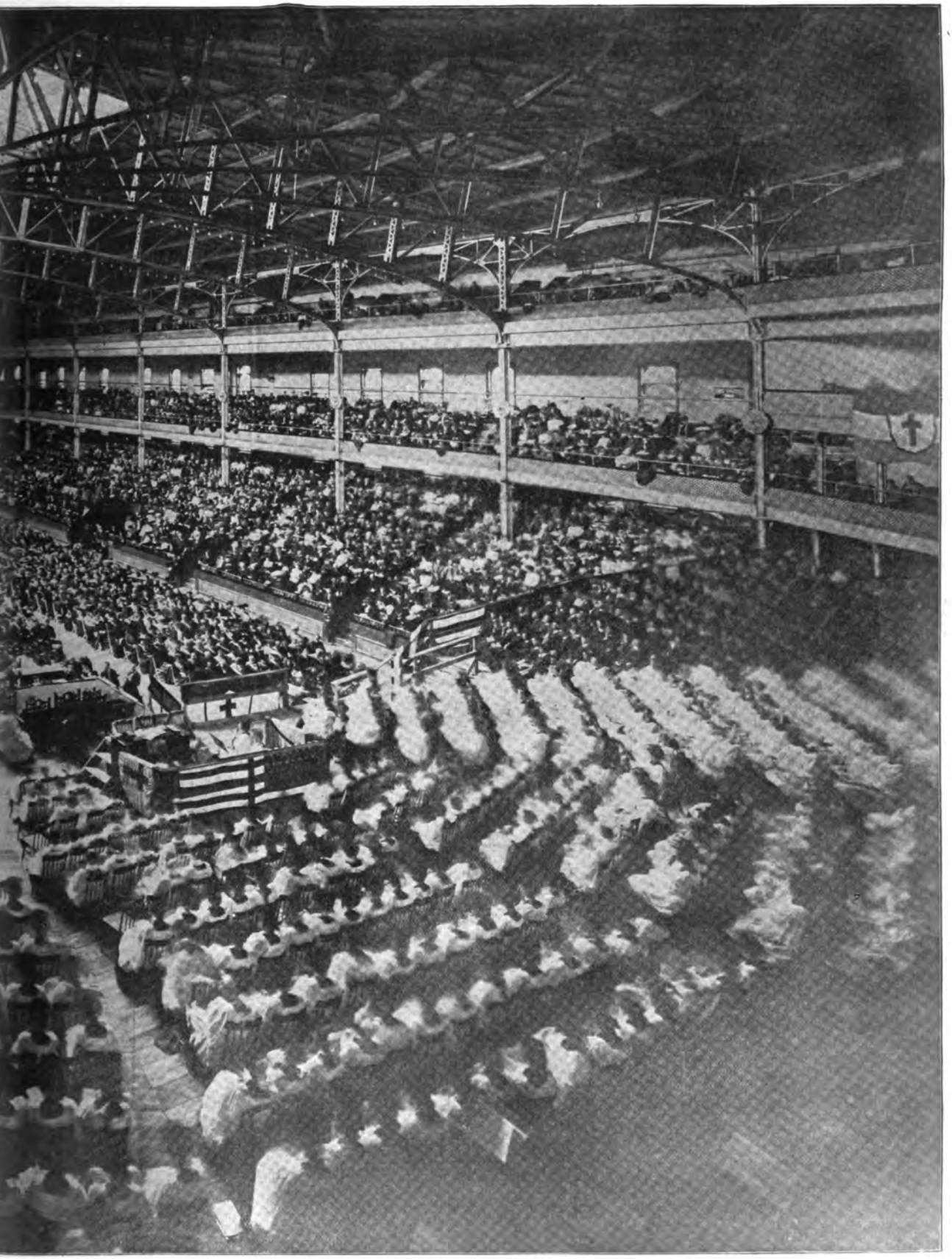
Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



SCENE IN MADISON SQUARE GARDEN, NEW YORK, AT THE FIRST GREAT GENERAL ASSEM
VISITATION OF ELIJAH THE RESTOR

Digitized by Google
Original from
NEW YORK PUBLIC LIBRARY



LORD'S DAY AFTERNOON, OCTOBER 18, 1903, HELD IN CONNECTION WITH THE
AND ZION RESTORATION HOST.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Elijah the Tishbite, the sojourner of Gilead, was raised up
y God at a time when, like this present time, a great many of
e so-called ministers of God had become the Priests of Baal
I will measure no words.
I will minimize nothing in all these addresses.
I will not leave you under any misapprehension as to who
e the Priests of Baal in this City of New York, and in this
epublic of the United States, and throughout the world.
They are Freemasons!
They carry on their aprons the Phallic Sign, the Point within
e Circle, which is the emblem of Baal, the Sun-god.
They repudiate the Divinity of Jesus, the Christ.
They make a mock of it.
In the first three foundation degrees, they will not permit
e Name of the Christ to be once mentioned, and they cut
is Name out of their ritual.
Without any hesitation, without any diminution of the force
the word, I say that every man who is a member of the
asonic Order, innocently or otherwise, is associated with the
orship of the Sun-god, Baal, the vilest form of heathen
orship.
Large numbers of ministers today are leading officers in these
ccursed lodges of hell.
I will spare nothing.
My life is of no importance at all compared with doing my
uty.

lijah the Tishbite's Fight Against Baal Worship Renewed by Elijah the Restorer.

As Elijah the Tishbite, my great predecessor, smote them
ng before he met them on Mount Carmel, proclaiming that
hich is his own name, "Eli-ya-hu, My God is Jehovah," so I
roclaim that you can have only one God, and that God never
pproved a Masonic Lodge.
God is the Father of our Lord Jesus, the Christ, whom
norantly ye reject.
Candid Masons will tell you that Masonry is not Christianity,
nd has nothing to do with Christianity. (Applause.)
I charge the ministry and official membership of the great
ass of Methodist, Episcopalian, Presbyterian, Baptist and
ongregational churches, that they are honeycombed with this
ccursed system.
I stand here today to proclaim that the Masons in these
hurches are the enemies of the Cross of the Christ, and the
etrayers of the Everlasting Gospel.
(A voice said: "They are not!")
(Another voice said, "They are!")
(Another: "That is blasphemy, doctor!")
General Overseer—Those words do not change the facts.
The facts are what I have said.
If you want to get the facts more fully, you can get the
hole thing in the exposure of the Methodist connection with
reemasonry, which I have published in a pamphlet entitled
Zion's Conflict With Methodist Apostasy."
I have studied what that interrupter has never studied.
I know Masonry from A to Z, every degree of it.
You can tell me nothing about it that I do not know.
You are only talking ignorantly. (Applause.)

The Miraculous Birth of Elijah the Preparer.

Elijah the Destroyer was raised up by God to sweep away
ese apostate priests, and God has raised me up to sweep away
is apostate ministry. (Applause.)
Long centuries afterward, in fulfilment of the promise, God
nt the Angel Gabriel to Zacharias, a priest of the order of
bijah, as he ministered to God in His Temple.
He was a good man, and Elizabeth, his wife, a good woman,
walking in all the Commandments and Ordinances of the
ord blameless."
She was past the age of child-bearing, but the angel told
acharias, in the Temple, that she would bear a son, and that
would come in "the spirit and power of Elijah."
Zacharias laughed, and for that reason was dumb until the
ild was born.
When they were about to name the child Zacharias, he called
r writing material and wrote, "His name is John," which
eans "By the grace of God."
Then Zacharias' tongue was loosed, and he told that that
ild was not an ordinary child, but, although he was the legitimate son of Zacharias and Elizabeth, there was within him the spirit and power of Elijah.

John the Baptist Never Knew That He Himself Was Elijah.

John the Baptist himself, after he became a man, did not realize this, and thought perhaps that his father had dreamed it.

When they asked him, as he entered upon his ministry, "Art thou Elijah?" He said, "I am not!"

But when Jesus, the Christ, was asked, he said, "This is Elijah which is to come," and proclaimed that John was the second embodiment of Elijah.

John was Elijah the Preparer.

His ministry was very brief.

It lasted only eleven months, and then they killed him.

After he was dead and buried, when on the Mount of Transfiguration, James, John and Peter saw Moses and Elijah with Jesus in the Transfiguration, they were awed by the sight.

As they were coming down from the Mount they asked the Messiah, "Why say the scribes that Elijah must first come?"

Jesus explained that Elijah had come, and they had killed him, but He said that Elijah would come again, and he used these words: "Elijah indeed cometh, and shall restore All Things."

This could not refer to John the Baptist, who was then dead and buried.

It Referred to the Coming of Elijah the Third Time.

Every cultured, scholarly, Christian minister ought to know that the theology of the orthodox Church, from the beginning, has been that before the next coming of the Messiah, Elijah the Restorer must come.

It was the teaching of Origen; it was the teaching of Chrysostom; of Augustine, and of the early Christian fathers generally.

It is the teaching of the Church.

It is the teaching of the best commentators on the Bible, in German, English and American, at this present day.

It is the teaching of the Word of God that Elijah must come again ere Jesus comes: "Elijah indeed cometh and shall restore All Things."

"Thou Art Elijah!"

Many years ago, when a profound Christian scholar suddenly burst upon me with the words, "Thou art Elijah!" I was so angry that I could scarcely speak.

I asked him what he meant by endeavoring to get such a "bee in my bonnet," such a foolish thought in my head.

I said, "I am no such thing! I am John Alexander Dowie, a minister of the Gospel, and I am neither Elijah, nor Daniel, nor anything else but myself."

But I had scarcely uttered the words before there burst upon me a ray of light, and in that light I saw what I had never seen before.

That night I was to make an address at the annual meeting of the British and Foreign Bible Society, in the city of Melbourne, Australia, and, by a strange coincidence, I had made Elijah the central figure of my address.

I had made prayer the central point of my address, and I had worked up to the words:

Elijah was a man with like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months.

And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

Then these words came to me:

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. The supplication of a righteous man availeth much in its working

Then it burst upon me that Elijah was such a man, and I had by that time prayed the Prayer of Faith and seen thousands and tens of thousands healed.

And the truth came to me: "God has to raise up Elijah ere the Christ comes! Never deny that again!"

I was very much troubled.

I avoided that man who had talked to me of Elijah.

I would not speak to him and I would not let him speak to me. I was angry, and was not right in my anger.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I said, like John the Baptist, who was asked "Art thou Elijah?" "I am not!" but that was my ignorance.

I Was Elijah and Knew It Not

until the day came, when one thing after another had fully developed the fact.

At last, not conferring with flesh and blood, having realized that I was God's prophet, and the Messenger of God's Covenant of Salvation, Healing and Holy Living, which must be linked together, if you are to walk in the King's Highway of Holiness, I knew that I must declare the fact.

There were weeks, months and years that my food was literally mingled with my tears as I saw that the Declaration must be made some day or I would not be honest.

When I was about to open the Gates of Zion City, the Declaration was precipitated, because I felt that no one, without knowing the fact, ought to take a lease from my hand for any land there for eleven hundred years, which is the lease that we give, and which compels all who take it, through all the generations, to keep the laws of God or else vacate the land, and be paid its value by arbitration.

But I felt that I dare not open the gates of the City of Zion until I had done my duty.

When the Declaration Was First Made.

Therefore, without consulting with flesh and blood, without consulting with my wife, my son, my daughter, now in Heaven, or my dearest friend, I declared that the day would come when I would answer the question so often addressed from all the lands, "Art thou Elijah?"

I answered that question before as many people as the Auditorium in Chicago would hold.

I answered it in a building, when I did not know who were there, as there were no tickets issued, and any one could come.

My people were there in thousands, but there were also many thousand strangers, and I said then that the time had come to answer the question.

You can have had no experience which ever placed you in a position to enable you to sympathize with me.

But if you will reflect you will see, in a measure, that the last thing that I, as a sane man, would have done, would be to proclaim myself something that I was not.

What need was there for it?

My people loved me,

My people followed me.

My people did not need this Declaration to intensify their affection.

My enemies would rejoice, and I knew the responsibility of the Restoration too well not to know the terrible consequences of such a Declaration if it were false.

Therefore, when the time came, and I faced that vast audience, I had to face it with a Declaration that none were quite sure would come.

There was no one on God's earth that knew it would come.

I have often been asked what were the words in which I clothed that Declaration.

I will answer by quoting the exact words which I used upon that occasion:

Declaration of Elijah the Restorer.

"When a man gets to the age that I am, fifty-four, he naturally begins to think of letting up a little. But to my intense surprise, and I will not say other than delight, as I passed into my fiftieth year I found that a new spirit, a new life, a new strength had come.

"I saw as the Century was swinging open before my sight, that my personal ministry had just begun; that the Messenger of the Covenant was also Elijah the Restorer.

"John in his day was that Messenger: for Christ declared it.

"Although the son of Zacharias and Elizabeth, he was the Physical, Psychical and Spiritual Embodiment of Elijah.

"Then I saw that the Messenger of the Covenant, when he came again, must not only be the Embodiment of Elijah, but that, Elijah, being the Messenger of the Covenant,

He Also Must be "That Prophet."

"I saw that when the Times of the Restoration of All Things, which must precede the Coming of the Lord, had come, then Elijah must come.

"Moses had said it thirty-four hundred years ago.

"God had said it through Malachi twenty-three hundred and twenty years ago.

"Jesus said it nearly nineteen hundred years ago.

"Peter said it.

"Elijah's first manifestation was that of Prophet in the reign of Ahab, King of Israel.

"His second manifestation was also that of Priest, as John the Baptist was.

"But of Elijah's final manifestation all the Scriptures had said that the Physical, Psychical, and Spiritual Embodiment of Elijah must take the form of Prophet, Priest, and Ruler of Men.

"I say it fearlessly, that by the Grace of God I am, and shall be that." (Applause.)

Declaration Accepted by Thousands in New York.

All who believe it stand to their feet. (Thousands rose in all parts of the house.)

Do you believe that I am Elijah the Restorer?

Thousands of Voices—"Yes!"

(Other voices called out loudly and roughly: "No! No! No!")

General Overseer—Let those who do not believe it sit down.

Now, you who believe I am, say "Yes."

Thousands very enthusiastically called out: "Yes!"

A small minority again protested by saying "No!"

General Overseer—I have tested it in New York, and there are thousands in addition to the Host, even now, who accept.

The General Overseer then led the congregation in singing a portion of Hymn No. 42, "They that be Wise."

The grace of our Lord Jesus, the Christ be with us as we pray:

PRAYER OF CONSECRATION.

My God and Father, in Jesus Name, I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me power to do right; to believe Thy Word, and to trust in Jehovah, that I may be established and believe His prophet, that I may prosper. Bless this Declaration. Bless the Visitation. Bless the Message of Peace. Bless those that know it not; and for Jesus' sake make us faithful. Make us strong. Make us pure. Make us peaceable. Make us wise, to carry this Message of the Everlasting Covenant of God; of the Coming of the King, and of the preparation of the people for His Coming. God bless the apostate churches. God save the apostate ministers. God bless the perishing people; bless New York from one end to the other. Now keep us in Thy loving care. For Jesus' sake. Amen. (*The prayer was repeated, 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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. R., O. V. G. AND A. W. N.

Each and every Message given by the Prophet of God, Elijah the Restorer, in the Early Morning Sacrifice of Praise and Prayer, has a distinct practical bearing on the immediate conditions surrounding the Legion of Zion Restoration Host as it goes about its daily work in the great city.

The Third Commandment, the sin of blaspheming the Name of God, the subject of the address for Tuesday, October 20th, conveyed a solemn warning to the Legion, in these days of testing, that none blaspheme God's Name in giving false witness to healings they have never experienced.

Yet the Message as given is broad in its application to humanity as the sea itself.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

"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."

Madison Square Garden, New York City, Tuesday Morning, October 20, 1903.

Services were opened by singing Hymns No. 11 and 3, from the Special Song Leaflet.

Some Living in Heathen Darkness in Enlightened New York.

The General Overseer then announced Hymn No. 43, and commented upon it as follows:

Right here, today, in decent New York, are many dwelling in heathen darkness.

These fellows of the press have not come up to this service, not one of them.

We will wear them out, the whole lot of them.

They are not up yet this morning.

They could not stand too many prayer services.

But do not mistake, beloved; the heathen are right with us.

The worship of the shameless goddess, Venus, and of the filthy, drunken Bacchus was never, at any time in the history of these filthy cults, these horrible, degrading religions, more common than now.

There were never more devotees of these filthy gods in heathen Greece or Rome than there are today in so-called Christian New York.

We have come to do our part in this fight.

How are we met by the professed leaders of Christianity? As if we were ravening wolves.

You cannot wonder, when the churches are thus apostate.

Like priest, like people.

We might sing: "Here, here, today, in heathen darkness dwelling," and yet, far away there are more.

I believe that the heathen in China, Japan and Africa, in millions, will gladly receive this Gospel ere long.

They have not had the opportunity; they have never heard the Gospel.

They have had a gospel of talk.

When you get down to practical work the churches are not in it; they do not want it.

They select a few ministers, but when it comes to the work of the united people, they are not in it.

Their entire missionary contributions in these churches that tell you they sustain mission work—is it half a dollar a year?

Zion's Mission to Carry Gospel to Every Nation.

There never was a church that spent more in missionary effort in proportion to its size than the Christian Catholic Church in Zion—never.

We are spending hundreds of dollars, where other churches have not spent hundreds of cents.

"By their fruits ye shall know them."

I thank God for the joy that is in our hearts this morning.

I am longing for the day when I shall be able to carry across the ocean great companies of people, to continue to awaken the so-called Christian lands, and to awaken, after that, the heathen.

We must begin at home; but it is not long ere we shall go to these distant lands.

I may want you to go there and stay, establishing cities in these great lands, learning the language, and applying yourselves to building up industries.

May God prepare us. (Amen.)

I have been thinking very much of the Third Commandment this morning.

Will you please repeat it.

The Third Commandment was then repeated by the audience, after which the General Overseer delivered his message.

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, and profitable unto this people, O Lord, my Strength and my Redeemer.

TEXT.

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.

The Supremacy of God is proclaimed in the First Commandment.

The Sin of Idolatry—Oh, what a far-reaching sin—is forbidden in the Second Commandment!

The Third Commandment warns us against the sin of Blasphemy and of Perjury.

Perjury the Despair of the Judiciary.

I said to you the other morning that in courts of law, where men stand and raise their right hand and swear by the ever-living God that they will tell the truth, the whole truth, and nothing but the truth, by the help of God, that both the judge who swears that he will render righteous judgment, and give a fair trial, and the witnesses, and sometimes both the plaintiff and defendant, will all lie together, and the Name of God is blasphemed.

It is the despair of good judges that an oath in a court of law in this country is of very little consequence, that the judge knows that the testimony given is often not only colored, but that it is positively, wickedly, and wilfully false.

When that becomes the fact in a nation, when the sources of justice are poisoned by perjury, there is very little hope for that nation.

When falsehood reigns, and truth and equity are fallen in the street, and no man cares—when even the Christian patriot passes by and says, "Oh, that is nothing; it is an every-day thing," and feels no indignation at the blasphemous falsehoods—it also shows that veracity is undermined in the very Church of God.

May my right hand wither and my tongue be palsied, before the day comes that I shall look upon a lie as other than one of the most detestable things out of hell.

I want to say here today, what I have said to you before, that both you and I need to take abundant care that we shall not testify to anything that we have not really experienced.

We are God's witnesses, and our witness must not only be sincere, but must be exactly true.

Testimonies Lose Power Through Minute Detail.

I do not mean that we shall be bound down to every minute detail, for my own life is so full of incidents, that, if I were to attempt to relate any one incident, I could not tell it in every detail to make it in all points absolutely correct, for you should remember that any incident must, of necessity, be preceded, surrounded and succeeded by incidents that lead up to and give light and effectiveness to it, and that give the results that follow from it.

The incident itself is even of less consequence than the story of how it came and what it did.

It is simply impossible and would be very foolish to take the time to go into every detail.

There are some of you who never can tell a story without wanting to go into every little detail, until the thing becomes wearying.

You are so afraid of telling a lie, that you are perfectly paralyzing in telling the truth.

Do not be afraid to tell the truth in a few simple outlines, leaving out unimportant details.

The great mass of humanity does not care a snap about details.

If you have been healed of cancer, they do not want to hear all the minute story of how that cancer grew, and pained, and hurt.

They do not care for all the diagnoses of every doctor, and all that you passed through when you spent your money on physicians, and were nothing bettered, but rather grew worse, with every detail of the story, until at last, when you get to the healing, you have no time for that.

Facts Concerning God's Work More Important Than the Devil's.

You have taken so much time to tell how the Devil made you sick and how the doctors made you worse, that you have no time to tell how God healed you.

Rheumatism is the same disease all over the world, and everybody knows just what it means.

Tell how God healed you.

Get to the point of how God saved you, and made you a real Christian when you were only a miserable Baptist, a miserable Presbyterian or a miserable Episcopalian, grinding out with the prayer-wheel, "Lord, have mercy on us miserable sinners.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We have done those things we ought not to have done; and we have left undone those things we ought to have done, and there is no health in us."

Tell how God saved and healed you, but let it be done in a few clear, bold, and truthful outlines, and be sure that you centralize the thought upon the fact itself.

"I was blind, and now I see!" What a powerful testimony!

"I was deaf, and Jesus healed me; I hear."

"I was lame; I walk!"

"I was dying; I am risen!"

Tell it quickly; tell it with a smile and a glad heart that ought to be in you.

Never get accustomed to it, in a way to make it a mere routine; but never tell more than is true.

Christian Alliance a Curse to Divine Healing.

Divine Healing, in this city, has been cursed and trampled in the mire by an association calling itself the Christian Alliance, in which men and women are taught to witness to God's Healing Power when they are not healed at all.

I remember the horror with which Mrs. Dowie and myself received a communication from one of the foremost members of the Christian Alliance, so-called, under Dr. Simpson, in this City.

She was a very wealthy lady and lived in Pittsburg.

She had given much money to the Christian Alliance.

She had published a little book in which she testified that, through the ministry of Dr. Simpson and through the reading of the Word of God, she had sought the Lord as Healer, and had been delivered from a terrible tumor.

When she wrote this account she also defended Divine Healing, and, in order to strengthen her cause, she quoted from the report of the International Conference on Divine Healing, published in London, in 1885, in which there was a letter from myself, telling of the healings of cancer, blindness, and terrible things that had been instantaneously healed.

She gave all the important details in a very few carefully considered words.

Deadly Results of a Lie Taught By the Christian Alliance.

She asked us to receive her shortly after we came to Evanston, in 1890.

We received her in our own home as our guest—a gracious, pleasant lady.

I said to her as she sat at breakfast with us the first morning: "Mrs. M——, I am so glad that God healed you and removed that terrible tumor."

I saw the flush pass over her cheek, and she said nothing.

I spoke again about it.

My son and daughter were there, and she apologetically said, "Would you permit me to speak about that to you and Mrs. Dowie privately?"

"Certainly," I said, "but the children know about your healing, and have read your pamphlet."

She flushed still more deeply, and, if I remember correctly, she rose and walked from the table, very much excited.

Shortly after breakfast she came to my study with my wife, and burst into tears saying, "Doctor, that tumor is still there, and it never went away. I am suffering the terrors of death, it seems to me, sometimes, with that tumor, for it seems to press upon my brain, and I cannot sleep. I fear that I shall lose my reason."

"Madam," I said, "you testified that God destroyed that tumor."

"Yes," she said, "because Dr. Simpson told me I must. I had been told how I must take the healing by faith, and I must witness to it, whether I experienced it or not. I did it, and I have been what you would call telling a lie all these years."

"You certainly have been telling a lie," I said, "and a very shameful one, if that tumor is not gone."

I found that the tumor was there and had grown.

I found that she was in terrible agony, and that she could not get healing, because she would not tell the truth.

She would not confess before men the lies that she had told, and she would not take back the false testimony.

A horrible consequence followed.

I will not go into details.

I visited her at Pittsburg where large numbers of persons, hearing I was in that city, crowded the lawn and the house everywhere.

Horrible Death Result of a Refusal to Make Confession.

I saw a few of the sick, and one woman who came stinking with cancer—I could smell the cancer ten feet away—had been testifying to the healing of that cancer for years.

I said to her, "You go outside and tell the people that you have been lying for years, and then I will pray for you.

"You have been blaspheming the Name of Jehovah.

"You have been taking His Name in vain, and lying.

"You have been testifying to that which you have never received."

"I will not," she said, "I am healed by faith. Hallelujah!"

"You are telling me that the cancer is killing you," I replied.

"Yes," she said, "but I am healed by faith. Hallelujah!"

"You are mad; you are a fool; or you are a wicked, wilful perjurer," I then said.

"I am not, Doctor," again she made answer. "Dr. Collins and Dr. Simpson both told me to do this."

"I do not care who told you," I said. "They were the agents of the Devil in this matter, if they told you to witness to that which you never received."

That woman died a horrible death.

Her body had to be buried within a few hours.

It had to be closed up the moment the breath was out of it, for it was a mass of corruption.

Yet that same infernal lying goes on in Christian Science, falsely so-called, and in the Christian Alliance, falsely so-called.

I have said to my people, and to those to whom I have ministered, "Never witness to that which did not happen."

If the blind man had said, "Hallelujah, Jesus, I am healed," and had been blind still, would he have been telling the truth or lying?

Audience—"Lying."

General Overseer—If you say, "I am saved," when you are not, is it the truth or a lie?

Audience—"A lie."

General Overseer—If you say, "I am healed," and you are not, is it true, or a lie?

Audience—"A lie."

General Overseer—Witness only to facts.

Men Who Witness to Real Facts.

Mr. Cunningham, you can witness to the fact that I came into your home, when your son was dying, laid my hands upon him, and he was raised up.

Mr. Cunningham—"That is a fact. He is sitting right over there."

General Overseer—Stand up, Mr. Cunningham. May God bless him.

There is about six feet of a fact; and a strong fact, too.

There is Deacon Seeger, who could not sit in front of you without opening and shutting his mouth, with the most horrible grimaces.

No human power could reach his case, but God healed him.

Stand up, brother.

Is that a fact?

Deacon Seeger—"It is true."

General Overseer—Your son was carried to me when he was dying.

He was brought in to the first Feast of Tabernacles, and I prayed with him and God healed him.

There is another fact.

He is a member of Zion Guard.

As I look around this place, I see about me many solid facts.

The strength of Zion is that our testimony is a testimony of true men.

That man sitting there, a member of the Guard, would give his life to save mine—Deacon Herman Peterson.

He was dying, and God heard our cry when his body had become purple and the doctors had given him up.

God raised him up and he stands there, a fact.

Deacon Peterson—"That is a fact."

General Overseer—A very large fact, too.

Thus we could go all through this audience.

Take the Conductor of Zion Choir, Deacon Burt M. Ri[illegible], who was a victim of morphine and cocaine.

God set him free.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Conductor Rice—"That is a fact."

General Overseer—He is a fact, six feet long, and about 190 pounds in weight—a splendid fact.

Thank God, when we come down to New York we are facts.

Multitudes Testify to God's Healing Power.

Let every one here who testifies that God has healed them, and that they know the healing has been real, stand. (Multitudes rose.)

General Overseer—Did God heal you?

Audience—"Yes."

General Overseer—Are you sure?

Audience—"Yes."

General Overseer—Can you give day and date?

Audience—"Yes."

General Overseer—Can you tell how God did it?

Audience—"Yes."

General Overseer—Ye are God's witnesses, and ye are my witnesses, too.

You stand and witness that the statement that was flung at me last night, that I had blasphemed the Name of God, is a lie.

I never blasphemed the Name of God when I said that I was His servant and His prophet.

He has stood by me.

Let the man who said that produce his witnesses, that he may be justified.

How many can he produce?

How many facts can P. S. Henson produce?

How many facts can Mr. Gregory produce?

Not one.

Beloved friends, I knew what I was doing when I came down to New York with three or four thousand solid facts—living, working epistles.

We are not blaspheming: we are telling what God did.

Give God the glory for the Salvation and the Healing.

Do not let us bear false witness, but let us bear true witness.

It will not be long ere the conflict will be over, and we shall stand where there is no sin and no sorrow.

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen."

These are His words.

You are God's witnesses that you may tell the world what God hath wrought.

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, and to be Thy witness today. Bless Overseer Jane Dowie. Let her be Thy witness today. Bless the General Overseer. Let him be Thy witness today. Grant a blessing to each home where we come today. May the peace of God be in our hearts, and may it be on our lips, in our eyes, and in the kindly ministration of the day. For Jesus' sake. (*The prayer was repeated, clause by clause, after the General Overseer.*)

The General Overseer then led the Congregation in singing Hymn No. 42, from the Special Song Sheet, after 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, until 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 L. L. H., O. L. S. AND E. S.

Jesus, the same yesterday, today and forever, was the great truth embodied in the Message given by Overseer Jane Dowie in an address entitled "Some Miracles I Have seen," delivered at the second Divine Healing Meeting held in Madison Square Garden, Tuesday forenoon, October 20, 1903.

A truth, proclaimed in such simple earnestness, and so inspired by the Holy Spirit that one of the most powerfully moving scenes of all those now being enacted in this place of assemblage was witnessed that morning.

At the time scheduled for the meeting, a curious crowd occupied the great amphitheater, careless, indifferent for the most part, a large proportion being men drawn thither by an idle curiosity to see and hear the wife of the man who, the previous evening, from the same platform, had boldly proclaimed himself as that prophet foretold, Elijah the Restorer.

New York had been stirred from center to circumference with the strange tidings.

A drunken and ribald press and vindictive ministry of God (God forgive the name!) had exhausted their powers of vituperation, and their imaginations of vain and false concoctions in the morning press of the day and by word of mouth.

Hence it was small wonder that noisy confusion should prevail and continue thus, even after the overseer had appeared in quiet and unostentatious manner and began reading the words of a song.

The reading of the Scripture lesson failed to quiet the restless throng. Comments were freely made and the Overseer's voice was almost lost in the increasing noise of coming and departing people.

Without a trace of discomfiture the Overseer continued, and at the close of the reading said: "Let us pray."

The audience heard.

It listened.

The sight of the sweet, calm face upturned, the kneeling womanly figure clothed in black, the words of supplication as they fell from the pure lips, which yet had about them the lines which only sorrow traces, as the pleading tones fell upon the ear, pleading with God for the salvation of sinners, pleading that all might know the Christ as the Healer as well as the Savior, and that they might be saved wholly, body, soul, and spirit, the great, restless tide of human souls was caught and held.

It stilled.

That was the beginning.

Steadily, surely, gently, but irresistibly, the audience was drawn, until at the close of the meeting, when a redeemed one from Zion Home of Hope, called by Overseer Dowie to her side, told in a few unaffected words of her redemption from sin and the miracle of healing which followed, there was not a dry eye in the entire assembly.

It sat thrilled, spell-bound!

After the Overseer's address, Miss Sadie Cody ascended the platform and told of the miracle of healing which God had wrought, nine years ago, in her, through the agency of His servant and Messenger, Elijah the Restorer.

Miss Cody was the picture of health and intelligence as she stood straight and strong before the audience and told how, after a street-car accident, her spine had been so injured that she had been given up to die by her uncle, a well-known physician, and, in a dying condition, had been carried to what was then known as Divine Healing Home No. 1, where she received instantaneous healing, her flesh, which had become almost black, becoming as that of a little child, and the displaced bones of the vertebrae taking their places again.

Deaconess Jennie Paddock, matron of Zion Home of Hope, also gave her testimony as to the miracle of healing wrought by God through the prayers of the Prophet of God, Elijah the Restorer.

The testimony of Deaconess Paddock (the story of whose healing is so well known it need not be repeated here) was given with such simple, heartfelt fervor, with the stamp of sane truthfulness so written upon her countenance, that men and women turned and looked into each other's faces in wondering silence.

As she proceeded to tell of the work in Zion Home of Hope, which God, through His servant, Elijah the Restorer, had placed in her hands, her face glowed with an enthusiasm which was irresistible.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

A breathless interest held her hearers.

The world wearily seeks for facts—facts, not words.

Here were facts, living, breathing examples of God's saving, healing power.

The audience in silence dispersed.

Madison Square Garden, New York City, Tuesday Forenoon, October 20, 1903.

The meeting was opened by the Congregation's singing Hymn No. 22 in the Special Song Leaflet:

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 then led in prayer, after which she read from the Inspired Word of God the 12th chapter of 1 Corinthians, at the conclusion of which she delivered her Message.

SOME MIRACLES I HAVE SEEN.

It is commonly said, and commonly taught, that the age of miracles is past.

Miracles Have a Place in Every Dispensation.

When I was a young girl and a member of the Bible class in the Congregational church, we were studying a book on the "Philosophy of the Plan of Salvation," and in that book we were told that the age of miracles was past.

Not only that, but we were told that the reason miracles existed at all was merely to usher in a New Dispensation or some special mark of God's power.

If He was about to bring the people out in some wonderful way, raise up a prophet, or something of that kind, then there were miracles to prove the power.

I hold at this time that miracles have been performed in this age of the world's history, and that that teaching has been demonstrated in the General Overseer and his work.

But not only do I hold that to be the case, but I hold that miracles were always a part of God's dispensation, especially the miracle of Divine Healing.

Jesus came not only to take our sins and carry our sorrows, but He came to take our infirmities and heal our sicknesses.

That was prophesied by the Prophet Isaiah:

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 also find in the Book of Matthew, 8th chapter, 16th and 17th verses:

When the 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.

The Christ Always Willing to Heal.

When Jesus had been teaching all day on the mountain, and had come down, and the multitudes followed Him, there came to Him a poor leper who fell at Jesus' feet and worshiped Him.

He called Him Lord, and said, "Lord, if Thou wilt, Thou canst make me clean."

And Jesus stretched forth His hand, and touched him, saying, I will; be thou made clean.
And straightway his leprosy was cleansed.

So today we tell the people that it is not a question whether God is willing to heal you, because God is always willing.

The trouble is with the people, not with God.

God said that His people should be a willing people in the day of His power; but if people will not believe the Gospel, and put their trust in God, they cannot expect God to heal them, because God will not heal them against their wills.

Neither will He save you against your will.

You must be willing before you can reach the place where God will do it for you.

God will not give His gifts to disobedient children.

He gives them to the obedient.

The passage of Scripture that I read to you tells of the Nine Gifts of the Spirit.

One Gift of the Spirit as Real as Another.

We have heard a great deal about the virtues of the Spirit, but of the Gifts of the Spirit people seem to be lamentably ignorant, and yet that chapter begins with these words: "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Among the gifts of the Spirit is the Word of Wisdom, and the Gifts of Healings, the Workings of Miracles and Discerning of Spirits.

But do not forget that among these gifts are the Gifts of Healings.

That is a special gift.

Many persons receive answers to prayer for the healing of the body without being miraculous.

The healings come on gradually; but it is as much a Divine Healing as if it were immediate.

There are other cases in which there is immediate answer. These we call Miracles of Healing; as when one is at the point of death, and is instantly raised up and restored.

Especially do we consider it a Miracle of Healing when these persons have done all they could in the way of killing themselves by taking poisons from the doctors and being cut up by the surgeons.

We have many such cases that we could tell you about this morning.

In LEAVES OF HEALING, which the General Overseer has published for many years, we have recorded many of those cases.

Every week we publish some story of healing through faith in the Lord Jesus.

Power to Heal in God Alone.

I want it clearly understood that we do not claim to have power to heal in the sense of the power being in ourselves, or in any of the Ordained Officers of the Church.

We claim that those whom God has appointed to this work should have more power in praying with the sick than those who are not ordained to this office.

We hold that every minister ought to be able to pray the Prayer of Faith for the sick.

God, when He gave us this Wonderful Book, gave it to us to cover all our necessities.

There is something in God's Word to cover the needs of every one; there is something for every necessity of our being.

Would God leave us without any information or knowledge about what we should do with our bodies when we were sick?

Almost every one gets sick at some time or another.

There is scarcely a home in this city without some sickness in it

Disease the Result of Breaking God's Law.

People have been breaking God's Laws and are now suffering in their bodies from the effects of sin, and the work of the Devil, because sickness is the Devil's work.

We hold that, as sickness is the Devil's work, then it is not God's Will that we should be sick.

Sickness is the pollution of the body.

The body is not in its perfect condition when it is sick, and God wants us to be perfect in spirit, soul and body.

He did not leave us without any instruction as to what we should do when we were sick.

God gave the Covenant of Healing to Moses, and it is recorded in Exodus 15:25, 26:

There He made for them a Statute and an Ordinance, and there He proved them;
And He said, If thou wilt diligently harken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His Statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee.

Physicians Without Faith in Their Own Medicine.

This Book does not say: When you are sick, go and take poison.

But that is what the people do.

What are drugs but poisons?

You take a poison into your body, and what does it do?

The doctors cannot tell you what it will do. It is all guesswork.

They tell you that themselves when they are candid and honest.

Many a time I have been told by physicians that they did not take their own medicines, and that they did not give them to their children and their families.

Honest physicians will tell you that you are far better off without their medicines.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

We are doing you no injury when we tell you: Do not take poisons.

The doctors have been trying all these years to find out some way to heal the body, and they cannot do it, because they have "hewed them out cisterns, broken cisterns, that can hold no water."

God has not revealed to them the way, and they have not been able to find it out; so they have tried all kinds of things.

Some Wicked Remedies of the Past.

Cast your thoughts back over the various methods and things that have been used for healing.

I remember the time when if there was anything at all the matter with the human body it was supposed that it contained too much blood, and so the doctors would set to work to draw off the so-called surplus blood.

Now they have found that the trouble was not that the people had too much blood, but that the blood was not pure.

When they got rid of the bad blood they also got rid of some of the good, and a great many people died under that treatment; for the doctors were letting out their life, because the blood is life.

I also remember that when soldiers were injured in battle years ago, it used to be considered the right thing to take very hot oil to cleanse their wounds.

This oil was often almost at boiling point.

During the Crimean War, one good humane physician, who had been taught this way and supposed it was right, was very much troubled about his poor patients, because he had not enough oil to go through the usual treatment.

So he used his oil as far as it would go, and the wounds of the other poor fellows that had been injured in the battle, he washed with clean water and tied them up with bandages.

As he covered their sores with bandages he asked God to heal each one of these poor fellows, and to bless them, because he was not able to get any hot oil to put into their wounds.

The first thing he did the next morning was to see how they were.

To his astonishment, he found that those he had treated in the orthodox manner, as he had been taught, were in raging fever, while those whose wounds he had washed and cleansed with cold water and prayed over, were recovering rapidly.

He made that fact known everywhere, which resulted in stopping the use of hot oil on wounds.

In these days they treat the people with poisonous drugs.

Earlier they had the theory that boiling oil was the antidote for gunshot wounds.

Poisons Whose Only Power Is to Destroy Life.

Now they have the theory that one poison will destroy another.

Granting that theory to be true, the question is, what are you going to do with the poison that is left in the system after having destroyed the others.

This theory has led to the practice of taking these abominable poisons—nicotine, morphine, cocaine, and all other horrible drugs that destroy life before you are dead.

That is one reason why the people are so unthinking; these poisons destroy your powers to think and to remember.

Not only is this the case with the men who smoke, but there are women who take cocaine and morphine in their homes.

You never know where to find them or what to do with them.

Their lives are a misery to themselves and to those that are about them.

God heals.

He will heal the people that have been taking these things if they will put them away in God's strength.

We have had hundreds of people that have been healed of this dreadful habit, when it was reducing them almost to the place where they were like brute beasts rather than human beings.

Many illustrations of the healing of persons from the morphine habit have been given in LEAVES OF HEALING from week to week.

Surgery a Helpless Mockery.

This Book, as I said before, has not left us without instructions as to what we are to do for our bodies.

If you look over the history of the "healing art," as it is called, you will find that there has been no finality, no success, anywhere, with the physicians and their methods of healing.

There was a time when every one thought that they could be healed only by having the diseased parts cut out by the surgeons; and they talked a great deal about surgery.

What does surgery amount to?

When the people go into the hospitals sick, they are expected to stay in bed a long time and go through a long course of treatment.

Many of those that are taken into the hospitals die.

I remember how in the early part of our Divine Healing ministry, when the people came in great numbers to our home, until we were obliged to take a larger house so that we could accommodate the people, many were carried in there on beds and couches and chairs, taken from the hospitals, given up by surgeons, and dying.

We had a little maid in the house at that time who was doing the cooking, who said to me, in speaking about this: "I once cooked in the hospital, Mrs. Dowie, and it is so different here. When the people are carried in here, we often see them down at breakfast the next morning, and so many of those that were carried into the hospitals were carried out again to the grave."

Oh, such a difference!

They did not expect them to rise up from their beds and walk, but we did.

A Real Power to Heal.

We have a young lady in this building this morning who was carried into one of our Homes.

She has given her testimony in LEAVES OF HEALING, Volume XIII., No. 15, and after she has spoken today, if any of you want to have that testimony as it is recorded, and look up all the facts connected with it, you can get it.

Of course, in a brief meeting like this, we cannot go into the full details, but you can get all the details there.

I will give you a brief statement of the facts, and then I will have her speak to you.

The young lady of whom I speak, Miss Sadie Cody, is a niece of Buffalo Bill—Colonel Cody, of the "Wild West" Show—so she ought to have some sympathy from the people of New York. (Laughter.)

She was carried from her home in Rensselaer, Indiana, to Chicago, and taken into our Home.

We had a little room on the ground floor that she occupied at that time.

She was given up by her physicians as a hopeless case, and they expected her to die.

She had trouble in her spine; some portions of the vertebrae being so diseased that they told her it would be impossible for her ever to recover.

Miss Cody was brought to us, carried in on a stretcher, for she had not been able to walk for a long time.

She was taken into her room, and was lying there within hearing of the General Overseer's voice when he spoke at the morning meetings, and she listened to the teaching.

The Christ Could Not Heal Every One.

A great many people have a very foolish notion about the way Jesus healed.

They have not really studied the matter at all.

They have the idea that Jesus went about touching people here and there and everywhere, and they were healed.

That was not the case in the Christ's time, nor is it the case now: they cannot be healed without faith.

God's Word says that "Without faith it is impossible to be well pleasing unto Him;" and in the record of the work and life of Jesus there is the passage that tells us that Jesus Himself could not do many mighty works in some places because of their unbelief.

In other places we are told that the people came in multitudes and thronged Him, seeking to touch the hem of His garment, and that they were made whole, every one.

Not only was that the case in Jesus' lifetime, but when He departed into the heavens and gave His disciples commandments as to what they should do, they were told to go "into all the world and preach the Gospel to every creature," and they were told that they were to teach them to observe all things that He had commanded them, and He said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Among the things He taught them was that they were to be baptized "into the Name of the Father and of the Son and of the Holy Spirit."

He also said, "These signs shall follow them that believe: . . . they shall lay hands upon the sick and they shall recover."

Did not the disciples do that?

The Word tells us that they went out immediately, and preached the Word, and God "Confirmed the Word by the signs following."

Man Merely the Agent; the Power Is God's.

As you read the story in the Book of the Acts of the Apostles you will see that God wrought special miracles by the hands of Paul and Peter.

God healed the lame man at the Beautiful Gate of the Temple, through faith in the name of Jesus, when Peter and John took him by the right hand and lifted him up, and "immediately his feet and ankle bones received strength," and he went away "walking, and leaping, and praising God."

The people gathered together there, and then they heard the Word that was preached to them.

Peter was the spokesman on that occasion, and he told them that they had "denied the Holy and Righteous One, and asked for a murderer to be granted unto them."

But He had risen again, and it was through Him, and through faith in Him, that the perfect soundness was given.

So today we tell you here in this city that only through faith in the Christ can you be healed.

We have told it throughout the world, for we traveled for many years before we began this great work in Chicago.

Day after day we preached this Gospel of Divine Healing, not taking any days to ourselves, but teaching and praying with the sick continually, from the early morning until often twelve and one o'clock at night.

That was the time when God turned the hearts of the people to Him.

The people do not forget.

When people have been suffering pain and agony, and then receive healing through God's servant in the Name of Jesus, their hearts do not turn against Him, but they are filled with love and compassion.

Our good sister, Miss Sadie Cody, was brought to us in Chicago the year after the World's Fair.

The boarding houses and hotels that had been there during the Fair had disappeared, but the people flocked there in thousands to hear this Word preached, and to see the power of God shown, and multitudes were healed, young and old alike.

How Jesus Heals the Little Ones.

If you want to know some of the miracles of healing, you will find them recorded in a little pamphlet that I wrote a few years ago when I was in Paris, at St. Cloud, with my dear daughter.

I wanted to do something for God, and I wrote a little pamphlet and sent it to be published in LEAVES OF HEALING.

That message has gone throughout the world, told in the simple story of "How Jesus Heals the Little Ones."

There you see the perfect faith, the beautiful trust of the little children, and how they received healing through faith in Jesus.

Do not think that Jesus went around merely touching every one and any one, whether they were faithful or not; nor do we, His servants, do this.

It would not be any use.

You must repent and turn to God and get right with Him, and then believe to receive the blessing.

The little children in this Church understand that.

The little people come with their little ailments and their troubles, and we say, "What did you do; what caused this?"

It is generally some little sin of their own, disobedience, or something of that kind; and they tell about it and ask God to forgive them; we pray for them and they are healed.

The little children also pray for themselves.

If you desire to know more of the Miracles of Healing than we can tell you today you can get the little pamphlet "How Jesus Heals the Little Ones."

It is only the story of the dear little children simply told, and remembered by thousands and thousands of people that came here.

We used to have them stand on the platform and tell their stories.

Many a time I think I hear those sweet little piping voices telling of it and saying that they thank God, and they thank the General Overseer and Mrs. Dowie for teaching them how to pray.

The way Jesus conducted His ministry was by going about teaching and preaching and healing, as recorded in Matthew 4: 23, 24:

> And Jesus went about 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
>
> And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them.

The Christ's Ministry Began with the Teaching.

People need to be taught.

They need to be taught that it is God's Will to heal, because they have been taught in their apostate churches that it is not God's Will.

They need to be taught what I have taught you this morning, that you must give up drugs and trust wholly in God for the blessing, for in Romans 10:17 we read:

> Belief cometh by hearing, and hearing by the Word of the Christ.

After Miss Cody was brought to us, the General Overseer and myself, with her sister, went into her room, and after a very brief talk with her he laid his hand on her spine and prayed in the Name of the Lord Jesus, and she rose up and stood on her feet.

He took her two hands, gently at first, and walked across the room; then in a few minutes she was able to stamp her feet down on the ground, and then walk out into the room where the people were, and we all praised God.

No Excitement About a Miracle of Healing.

"Was not that the act of a moment of excitement," you may say, "and did it not pass away?"

No, none of us were excited at the time.

I am not, myself, of an excitable temperament. I hold myself in very quietly.

I sat there while the General Overseer talked with her; and she was not excited.

She had come there because God had led her, and she expected that God would do that work for her when the General Overseer laid hands on her in Jesus' Name.

We rejoiced as we rejoice in God for all the good things He gives us; but it does not make us excited.

The people go into the prayer-room, and come out; and we do not ask them if they are healed.

Sometimes they are not healed in the room; but when they are on their way to their homes they receive the healing.

I remember one woman who left the prayer-room not knowing at all that she was healed, and when she got down to the train she went almost the full length of the stairs before she discovered that she was healed of the infirmity she had had many years.

Miracle of Mrs. Jennie Paddock's Healing.

In addition to Miss Cody's testimony, I desire you to hear the testimony of one of our good women whom God has greatly used in Chicago, Deaconess Paddock, who is the Matron of our Home of Hope for erring women.

She was healed in answer to the General Overseer's prayer when she was miles away.

Her testimony is recorded in LEAVES OF HEALING, Volume I., No. 13.

She had a fibroid tumor and was at the point of death, having been given up by the physicians to die.

She had been operated upon several times, and finally they decided there could be no more operations.

They had finished with her.

Something About Zion Home of Hope.

God put it into the heart of the General Overseer to establish the Home of Hope for erring women in Chicago—a Home that he has supported himself for many years.

I believe, knowing as I do of many of the homes for fallen women, that this one has been the most successful.

I believe that its success, under God and the General Overseer, has been largely due to the fact that God gave us a matron for that Home who knew how to teach those women to

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

accept Salvation from sin; because we do not take any one into that Home unless they are repentant.

We do not say that they cannot come unless they are saved, they must repent of sin and desire to do right.

She teaches them to trust in God and do right; but she also teaches what is little known in other homes of this kind: how to trust God for their own bodies, as well as for the little babes that come.

Many times I have heard her tell of how, before the little fatherless babes are born, she says to them: "You must get right with God and receive His forgiveness for your sins, and then you are a child of God."

Zion's Care for Homeless Babes.

We take care of the dear little babies, when they come, ourselves, and do not give them away to any one who might teach them to be sinners.

We let the mothers take care of their own little babies in the Home until they are able to go out and get work in places where they can take the little ones with them.

Mrs. Paddock teaches them to work.

She is a good "Home mother," and they all love her, because she is so good to them.

There are sometimes as many as thirty little babies in that Home at a time.

For the little ones that have no mothers, or whose mothers cannot take care of them, and are willing to have them adopted, we find good homes.

We give them to people who will teach them that the Christ is the Healer, as well as the Savior from sin, and where they will get good training and be brought up for God.

We love the little ones even though they are the children born of men who have not cared for them at all.

Oh, the wicked, wicked men, who are the fathers of these little children, and whose hearts do not go out to them!

One of the things that must be done in this time of Restoration of All Things is to turn the hearts of the children to the fathers, and the fathers to the children.

And then many of the young girls in our Home of Hope have been married and now have good homes, and good husbands who love them and care for them, and who have good hearts and are willing to take care of the little children that were born before they knew their wives.

God has blessed that Home abundantly.

Need for a Larger and Better Located Home of Hope.

We want to build another Home for these women and the little orphan children in Zion City, and I am asking God to send us the money for them.

I had the thought that I would like to have the money for the Home given to me only by the women.

I have had some money sent from women who said that their husbands were wicked men, and had gone away from them to other women, and they, having read about our work, thought it was such a good work that they wanted to help to rescue these women so that they should not tempt other men to sin.

In Deaconess Paddock you see what God has done through one woman who was raised up in answer to prayer because she and we could pray the Prayer of Faith.

She has a young girl here today who was healed of a deadly disease.

She will tell you about that also.

I will now ask Miss Cody to speak to you.

Testimony of Miss Sadie Cody, Miraculously Healed of Spinal Disease.

Miss Sadie Cody then testified as follows:

"If the day of miracles was past, I would not be here today to tell this story.

"During the World's Fair I was injured in a street-car accident and one of the bones of the spine was fractured.

"Inflammation set in and, at the end of eighteen months, six of the bones of the spine were decayed.

"One limb was three inches shorter than the other.

"I have an uncle who is an eminent physician in Chicago, and who said that if there was any help for me in Chicago, it mattered not what it cost, I should have help.

"At the end of eighteen months, every one of the specialists in spinal trouble in Chicago gave him this verdict: Everything had been done for me that human power could do, and that there was nothing left for me but to die.

"Life was only agony.

"They said that if I should live I would always be a cripple.

"In that condition I was taken to Zion.

"My uncle, the physician, met me at the station in Chicago, and said, 'She will not live to reach that Zion Home.'

"On the way there the bones that were soft from decomposition so that the flesh was black for six inches, separated, and pushed into the flesh.

"When I reached there, I was so nearly gone that I knew nothing at all.

"I was taken there on Monday.

"My uncle said to my sister, 'I will come out tomorrow, and make arrangements for her funeral.'

"He came out the next day, but I was not dead yet, but I said to him, 'Uncle, I would like to tell you of some one that was healed here.'

"He said, 'No! If you are healed, it is all the evidence I will ever want to believe in Divine Healing. I will just wait for you.'

"The next day, as Mrs. Dowie has told you, I listened to the General Overseer, and when I heard him read from the Bible that Jesus, the Christ, was 'the same yesterday and today, yea, and forever,' I said to myself, 'He used to heal, and if He is the same, can He not heal me today?'

"And I believed He would.

"When he prayed for me at that time I rose and walked, and have walked ever since.

"That was nine years ago.

"Two days after I was brought there, when the word came to my uncle that I was healed, he could not believe it.

"He could not come himself, so he sent a physician to examine me, to see if it were really true.

"When the physician examined my spine, which was three days after I was brought there, he returned and told my uncle that the spine which had been a mass of disease, was as healthy as a babe's.

"I stand before you today, thanking God that this teaching ever reached me.

"All that I am, all that I have been in the last nine years, all that I ever will be able to do or to accomplish, or to enjoy, I owe to the teaching of Dr. Dowie, and to the fact that Divine Healing is a present reality, and that the Day of Miracles is not past." (Applause.)

Testimony of Irving Gage Miraculously Healed of Asthma and Crippled Arm.

Irving Gage, 3104 Gilboa Avenue, Zion City, Illinois, then testified as follows:

"Dear friends, it gives me pleasure to have this opportunity of testifying to what God has done for me.

"I was led to God in 1896 through LEAVES OF HEALING.

"In that year I was afflicted with bronchial asthma.

"I suffered all the tortures that the Devil can produce through that disease.

In endeavoring to get relief from asthma, through specialists, Robert Hunter & Son, on Washington Street, Chicago, Illinois, the disease spread from my bronchial tubes into my lungs.

"It was then what the doctors termed spasmodic asthma.

"I have choked from that disease until I would become unconscious.

"Through reading LEAVES OF HEALING I found God the Healer.

"I sent a request for prayer to our General Overseer in Chicago, December 3, 1897.

"I was instantly healed.

"I had determined to restore and make everything right, and it took me some time to do it.

"I had indulged in all manner of vices.

"My father owned a hotel, and I ran the saloon connected with it.

"I thank God for the General Overseer, a man who dares to get up and speak the whole truth.

"I also have a little boy, now seven years old, who, while we were living in North Dakota, was hurt internally, from falling off a wheel.

"He was hurt Friday night at eight o'clock, after which blood began to pass from his bowels and continued all that night from eight o'clock until about nine o'clock the next morning.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"All the color went out of the little fellow's face.

"You would scarcely know it was the same child.

"On Saturday night, the day following his injury, he went into a spasm that I feel certain was a death-spasm.

"My wife and I both knelt beside the bed, where he lay, and cried unto God, 'Do not let the Devil take him from us.'

"God heard that prayer.

"The little fellow was instantly raised up, and the first thing he asked for was something to eat.

"He had not eaten a thing from the time he fell until that moment.

"Some time ago I fell and broke the bone and all the sinews in my wrist.

"My hand was drawn up from the first finger to the little one.

"It was done by falling with my whole weight on the fingers and hand, bending them backward.

"The joint of the wrist was broken.

"There was a large bunch over it.

"The muscles had become withered and stiff, but now, through God's Healing Power, I have a good, strong, well-developed wrist."

Testimony of Deaconess Jennie Paddock, Miraculously Healed of Fibroid Tumor.

Deaconess Jennie Paddock, Matron of Zion Home of Hope for erring women, Chicago, Illinois, then testified as follows:

"Dearly beloved friends, I have so many good things to tell you that I only wish I had the time.

"Thirteen years ago the 7th of last August, I lay a dying woman, in the city of Chicago.

"I had been treated by five of the most eminent physicians in Chicago.

"I had a very large fibroid tumor; but my body otherwise was reduced to a living skeleton.

"The bones were coming through my flesh.

"I was taken into different hospitals for operations, where they found that the tumor had grown to the spine.

"My head was drawn back and this arm also. I could only lie on one side.

"Before I went into the hospital I was so heavy that if they tried to hold me up, I had to support the tumor.

"After all the doctors had failed they sent me home to die.

"So far as possible preparations were made for my funeral.

"Dr. Murfinger, the last one who came to see me, said that I could not possibly live two hours before mortification would set in.

"My side and fingers and limbs were blue, and my whole body was cold.

"A dear lady, who had read some of our beloved General Overseer's teaching and Miracles of Healing, came to me and told me of it.

"Although I was a Christian, I knew nothing of Divine Healing; I thought that the days of miracles were past.

"But the Christ has never changed; He is the same Savior and Healer today.

"I am sixty-one years old, and am as well and strong in every way as I have ever been in my life.

"At the time the General Overseer prayed for me I had never seen him.

"This dear lady took the request for prayer to him at Western Springs, sixteen miles away.

"He prayed, and at that very time I was healed and fell into a sound sleep, which I had not done for weeks and months. I had lost so much blood, and had gone through so much torture by physicians that I could not sleep.

"I could take no more food; I was starving to death.

"The tumor pressed down upon the stomach so that if I took a drink of water or of milk, it would come right up, and cause untold agonies from the vomiting.

"When I awoke from the sleep, which followed the General Overseer's prayer, I was praising God.

"I do not believe that I was ever saved until that day.

"It seemed to me that I was in a new world. Everything was joy and happiness.

"They gathered around my bed and said, 'The disease has gone to her brain! She is insane! She will die now.'

"But I thank God it was an 'insanity' that lasted; for God has kept me well. He raised me up that I might work for Him.

"The next morning I ate a hearty breakfast, and begged them to let me get up.

"Then my friends could see the change and began to think that perhaps I was healed.

They Raised Me Up, and, Behold, My Tumor Was Gone!

"God had taken it away in His own way.

"The news went forth, and the reporters came into our home to hear of the great miracle.

"When the news reached my physicians that I was alive, they said that they would never believe it until they had seen me.

"I said that I would go to the physicians' office, and I went.

"There were five of them sitting around the table when I went to Dr. Martin's office.

"They received me gladly, and said, 'Why you are Mrs. Paddock! We heard it but we could not believe it! Come in and tell us all about it!'

"Then I told the sweet story of Jesus and His wonderful love, and how He had healed me.

"One week from the time I was healed, we moved to another house.

"My husband had already rented another house, but being unable to move me, was waiting until I should pass away, when the family would move.

"I thank God that in a week's time I was able to pack my goods, and help to move.

"One week from the very day I was healed, I made a carpet, fixed up my own bed-room, and helped to set my house in order.

"Two days after that I went out telling the people about the Christ as the Healer.

"I went back to the hospitals, and I went back to those doctors.

"I do thank God that He now has given me a little work to do for Him among our poor fallen sisters.

"I thank God that I can be a mother to the fallen woman.

One of the Devil's Outcasts Restored to God.

"Directly after our Home was opened, two of our Seventies in Chicago were out one cold, wintry day going along the street, when they saw a poor, old woman crouched down between two houses, with an old, filthy, dirty undershirt tied over her head.

"The poor thing's clothes were frozen around her.

"She was a lady as old as myself, with white hair.

"She had never known, she told me, what purity was.

"She was 'conceived in sin,' born of a wicked mother, had been driven away from home in her younger life, and had lived in houses of ill fame.

"But now she was a poor outcast, and lay around under sheds and behind swill-boxes—out of which she often ate.

"Our Zion girls took her by the arms and brought her through the main streets in Chicago. They were not ashamed of her

"She had been beautiful, but her beauty had faded away.

"When I took her into my Home, I gathered that dear woman into my arms and told her of Jesus, who came to save and heal the poor sinners like her and make her a useful woman.

"That woman gave her heart to God that very night.

"We took this woman to the bathroom and gave her a good bath.

"Her hair was in such a mat, but I myself took the pains to comb that beautiful, long, white hair. She had a beautiful complexion after the dirt was scraped off her skin.

"I cleaned her up, dressed her in her nightclothes, gave her a cup of tea and some luncheon, and put her to bed, and prayed and asked God's blessing upon her.

"Next morning I found my dear woman down in the prayer-room, praising God, and a dearer, sweeter woman you would never want to see.

"Today she is a bright, shining one, working for God, taking care of little children.

"I tell you, loved ones, there are 'diamonds in the rough.' Why do you not seek for them?

"Twenty-two of my women are now married.

"I thank God that

In Zion There Is no Color Line and no Respect of Persons.

"I love my women. I love the dear little babies. A short time ago I had forty-eight women and thirty babies at one time in my Home.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

"People have often said to me, 'Deaconess Paddock, how many matrons and how many helpers have you in that Home?' I tell them there is just mother and the children; that is all.

"I thank God that I have five of my girls with me in the Restoration work, going out and telling the sweet story of Jesus, and how wonderfully He has saved them, and how He has healed them.

Wonderful Healing of a Diseased Babe.

"I had one dear girl come into that Home who was turned out of a hospital, because the child was diseased.

"When it was born it was nothing but sores from its arms down, with one little leg drawn clear up to its body.

"The doctors told that mother that she must go out. They would not let the nurse dress that child. It must be taken out to die.

"That poor thing, one cold winter day, was brought into my Home, with dear little baby, a perfect mass of corruption.

"You never saw such a sight.

"It was so decayed that the only way we could wash that little one was by letting the warm water run gently over the wounds.

"I prayed for that little one. The mother said the doctor says, 'It will always be a cripple.'

"I said, 'The Christ straightened out the withered hand. He is the same today! He can straighten out that little limb. Give your heart to God. Give your little one to God, and we will pray, and ask God to heal that little one.'

"Next morning, when I took that little baby up to dress it, that limb straightened out, and the decaying body was perfectly healed.

"Today he is a beautiful little boy, nearly five years old, going to the kindergarten.

"You men that are fathers of illegitimate little ones, why do you not take in your own flesh and blood and care for them?

"If you are bad enough to bring a little one into the world, why do you not help bear the shame of that little one?

Zion Dorcas Work in Chicago.

"I thank God for our beloved General Overseer, and for our Overseer Jane Dowie, who is carrying on this great Women's Work.

"With the strength that God has given me, I now have charge of Zion Dorcas Work in Chicago.

"We are clothing thousands of the poor.

"Our dear Overseer Jane Dowie has clothed and put shoes on thousands of poor children.

"We do not ask people when they come in, 'Do you belong to the Christian Catholic Church, or Methodist, or any other church?' We see they are poor and needy. We clean them up.

"One day, just as we were closing our week's work, a dear little girl came into my place.

"She said her mother had sent her out to gather coal. She had a paralyzed father. A dirtier piece of humanity I think I never saw than that dear, little one.

"She had on her father's old shoes.

"I said to the dear little one, 'What size shoes do you wear?'

"She said, 'I do not know, madam, I never had a new pair of shoes.'

"Talk of sending missionaries to foreign lands!

"The first thing I did with the dear little girl was to clean her up and clothe her.

"Oh, if you had seen the bright sunshine come into that little one's face.

"She said, 'Oh, how I thank you, good woman! I am so warm and comfortable!'

"We put new flannel clothes on her; gave her a nice new coat, and she went on her way to her home rejoicing.

"The next day we sent our dear people to care for that mother and that father.

"I thank God that He has given me one poor girl since I have been here, and I am going to seek the poor sisters that are lost and gone astray here in this great city.

"Do you Christian women go from house to house, and in these low dives, and seek for the perishing ones? That is the Christian's duty.

"That is why God raised me up. He never raised me up to sit idle.

"The next moment after I found that I was healed, I said to my husband, 'let me get up and go to the hospital, to tell the people that the Christ can heal them.'

"Pray for me, that God may strengthen me, and may spare me to work for Him.

"I have one of my dear girls here; one who has been with me for I think three years.

"She will tell you something of her poor condition and her lost and diseased body before she entered our Home."

Wonderful Story of Rescue and Deliverance Through Zion Home of Hope for Erring Women.

Miss Lida ——, of Chicago, then said: "I thank and praise God with all my heart for Salvation. I wish to thank God that He ever saw fit to bring me to Zion Home of Hope.

"I can say truthfully that until I was taken into the Home of Hope, and taken into Deaconess Paddock's care, I never knew what virtue was.

"I was born and raised in sin.

"I was a drunkard of the lowest degree.

"There was no liquor that was too strong for me to drink.

"There was nothing too low for me to do to get it.

"I thank God for Zion Elders and Seventies that found me and brought me into the Home of Hope, where Deaconess Paddock received me and told me that I had a Savior that would save and cleanse me from my sins.

"I thank God that after I was taught that I had a Savior and a Keeper I gave my heart to Him, and He took every bit of desire for all kinds of sin from my heart; and for three years I have tasted no liquors and no medicines of any kind.

"I thank God that when all the doctors had given me up and said that nothing could take that desire for drink from me, I found Jesus and He took it away.

"I had taken what is commonly known as the Keeley Cure, but after I had taken it, I was much worse than I was before.

"I thank God that there is a Savior who will take the lowest of us and save us, and take all desire for sin from our hearts.

"Oh, how I thank God for one Church in this world that will not cast the fallen women down, but will help us, and strengthen us to a higher and better life! (Applause.)

"After I had been in the Home, and had quit drinking, a dreadful sore, like a cancer broke out on my wrist.

"It ate all around my wrist, until it was eating the bone.

"It spread out on my hand, and ate until you could see every bone and every cord when I would move my finger.

"Then it broke out in my mouth, and five bones came out of the roof of my mouth, until if I would take food of any kind it would come up and come out of my nose.

"Then it spread all over my face, and left my face marked, as you can see.

"I thank God that through the prayers of our dear Overseers and Overseer Jane Dowie, and the kind and loving care that Deaconess Paddock gave me, I am perfectly healed from that dreadful disease that was caused by sin.

"O women, be kind to fallen women! Remember they have not all had the chance that you have had.

"I never had a praying mother.

"My mother was a sinful woman, and I never knew that I had a God until I came to the Home of Hope.

"Oh! for the sake of the God you will have to stand before one day, help to redeem your sisters, and tell them of Jesus the Savior, mighty to save and to heal." (Applause.)

Overseer Jane Dowie then asked the audience to rise, while she offered the following prayer:

CLOSING PRAYER AND BENEDICTION.

Our Father, we thank Thee for these Thy witnesses. We thank Thee that Thou art present with us today, that Thy power is the "same yesterday, today, yea, and forever," and that we have been taught to claim these promises; and that Thou dost show forth these signs and wonders today in the Name of the Holy One, Jesus. Help, our God, that these things may come home to the hearts of the people, and that they may be blessed.

Beloved, abstain from every form of evil, and the very God of Peace Himself sanctify you wholly. And I pray God that your whole spirit, and soul, and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. May the grace of our Lord Jesus, the love of God our Heavenly Father, the fellowship and communion of the Holy Spirit, our Comfort and Guide, one Eternal God, be with you and in you, now, here and everywh forever. Amen.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

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

London, England.

Tabernacle, 81 Euston Road.
Evangelist-in-charge, Rev. H. E. Cantel.

Zion is always watchful; always aggressive.

The Scripture says: "Be instant in season, out of season," so Zion always watches her opportunity to extend the Kingdom of God.

Our readers will notice that our workers in London have taken the holidays to do aggressive work for God.

We have received the following interesting report for publication:

Zion in London has spent two bank holidays in carrying out aggressive campaigns in outlying districts of this vast city, the largest in the world

On Easter Monday, April 13, 1903, we visited Croydon, Surrey, a large residential suburb in the south of London, ten miles from the center of the city, having a population of about one hundred thirty-five thousand.

A cottage-meeting is held here every week, and is ably conducted by Mr. Moore, Evangelist Cantel taking the meeting once a month.

Most of the party gathered from all parts of the city at London Bridge Station, and left by train before nine o'clock for Purley, thirteen miles out, where we spent the morning on the beautiful Surrey hills at Riddlesdown.

The sun shone brightly most of the time, and the air was bracing, although cold; but after a snow storm, which suddenly visited us, the coldness passed away, and the air became much warmer, the remainder of the day being very clear.

The party was joined by other members and took part in various games, which put new life into us and gave us a good appetite for lunch.

This was taken in a pavilion in the grounds, and the refreshment for the body was more heartily enjoyed because of the unity of spirit which obtains in Zion.

All this helped to prepare us for the work to follow, and after a pleasant walk over the hills again we went down together to the electric cars, which took us away into Croydon, where we arrived in the middle of the afternoon.

Seven companies of ten workers each had been assigned their work and went forth from house to house in the streets and lanes of a large central area near the Public Hall, carrying the beautiful Message of the Christ: "Peace be to this house," and cordial invitations to the meetings to be held in the evening.

Special cards announcing these meetings, with the portrait of the General Overseer, had been prepared, and about three thousand of these were given out that afternoon, together with the same number of Restoration Messages, bearing the London Tabernacle address.

About fifteen hundred houses were visited that day.

The Croydon Restorationists had previously called at about five hundred more houses with these cards, the total number used being four thousand.

The Seventies returned with joy, and we all gathered for tea in a room reserved at a caterer's in a main street, where we sat down together and enjoyed the refreshment provided, especially that for our spirits, from the presence of the Lord.

At half-past six o'clock we went to the place announced for the open-air meeting, and here a double ring was made, with the ladies forming the inner, and the men the outer circle.

Zion's Message was spoken mightily, by the power of God, which is always manifest in these meetings, as the members unite in silent prayer, while the Evangelist proclaims with boldness the secret of the Full Gospel, which has been hidden for so long.

Deaconess Hurran told in a natural and forceful manner how God healed her instantaneously when the General Overseer prayed with her, after she had suffered for over eleven years from Bright's disease and serious complications (see LEAVES OF HEALING, Volume IX., Number 10); and the Spirit of God witnessed mightily to the people standing around.

A service followed in the smaller public hall, outside of which we had held the open-air meeting.

Zion Choir helped in the full order of service with the responses to the Commandments and the rendering of the *Te Deum*.

The Evangelist declared the full counsel of God as it had never before been manifested to so large an audience in that part of London.

He was able, under God, to make the truths which have been restored through Elijah the Restorer very clear to the people.

God's Way of Healing was presented in such a manner that none could have any excuse for going to doctors and drugs in the future; and the necessary conditions of Repentance, manifest in Confession and Restitution of all known wrong, and Obedience beginning in Baptism by Triune Immersion, as commanded by our Lord, in Matthew 28: 18-20, were demanded of all in the place.

The party returned to their homes that evening with a fulness of joy and satisfaction, having spent one of their happiest Lord's Days in preparing themselves and their fellows for the Coming of the King.

One outcome of this campaign has been that the Croydon Religious Discussion Society invited Evangelist Cantel to address their Gathering on Lord's Day afternoon, June 21st.

He arranged to do so on condition that no mere discussion should follow the delivery of Zion's World-wide Message; but he would answer all inquiries which were made with an earnest desire to know the truth.

This society also asked for a block portrait of the General Overseer in order to advertise the meetings.

We trust the people of Croydon will quickly come to know of the Mission of Elijah the Restorer in these times of the end.

On Whit Monday, June 1, 1903, we carried out a similar campaign in Woolwich and Plumstead, where the government arsenal is situated, and the people are mostly of the working class engaged in the manufacture of instruments of carnal warfare.

In Woolwich itself there are about one hundred twenty thousand people, and the surrounding district is thickly populated.

It lies on the south side of the river Thames, and is nine miles from the central part of the city.

A cottage-meeting is held in Plumstead every week, and is conducted by Miss Goodall, who has been wonderfully healed through Zion's teaching and the Prayer of Faith.

The Zion party arrived at Plumstead before ten o'clock, and walked out to Bostall Woods.

Leaving our packages at the nearest farm, we climbed the hills in the woods, getting glimpses through the rich foliage of the Thames valley, and inhaling the odor of the pines and other trees.

Reaching an open space in the woods, the more energetic members of the party engaged in a good game, while the others reclined under the trees watching them; after which we went down to the farm for lunch, which was heartily enjoyed as we sat at nicely shaded tables in a meadow.

Two reserved cars took the party from a point nearby right into the heart of Plumstead and Woolwich, setting us down at points nearest to the districts which had been assigned to the six companies which went from house to house with the special cards announcing the meetings and leaving Restoration Messages of the Divine Healing series.

About 1,400 houses were called at that afternoon, and 3,000 cards in all given out in the district; the meeting also being announced in various public places by means of posters showing a large portrait of the General Overseer.

The workers very much appreciated the cool air of the Coöperative Institute, and the refreshing tea which was partaken of there after the Restoration Host work of the afternoon.

We proceeded to the Public Square and held an open-air meeting there before the gates of the government arsenal, where the first principles of the Kingdom of God were declared to an interested crowd of people which gathered around our ring.

Special invitations to the meeting which was to follow were given to them by word of mouth and afterward by the distribution of the cards and Messages.

We then returned to the Institute for the chief event of the day, the public service at half-past seven o'clock.

The Evangelist spoke with much liberty and directness to the hearts of the people, and all there realized that in truth He "maketh His ministers a flame of fire."

The artillery of God thundered forth, and the shells of Divine truth were fired with precision into the ignorance and error of past ages, to the breaking down of the strongholds of the sins of today.

The subject was "Zion's World-wide Message," and the principles and practices of the Christian Catholic Church in Zion were clearly set forth.

Deaconess Hurran gave her testimony after this with much liberty in the Spirit.

She was followed by a sister who had suffered for years with an ulcerated leg, and although she had long attended the Exclusive Brethren's meetings, and had been a member of the Baptist Church, having lived in the district all her life and been converted at the age of fifteen, she had not heard of God's way of healing until at fifty-five years of age she attended the Zion meeting in Plumstead a few months ago, where she had to be brought in a wheel chair.

LEAVES OF HEALING first aroused her interest, and after listening to the teaching, she had the Evangelist pray with her, first promising to repent of all known wrong and obey God in all things.

In a few days she was raised up and is now able to get about quite easily.

She has received the Ordinance of Baptism by Triune Immersion, entered the Church fellowship, and become an active member of Zion Restoration Host.

We expect to see the fruits of this mission in due time, knowing that God's Word has been declared in the Power of His Spirit, and shall not return unto Him void.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

These campaigns are but the beginning of greater things which we expect to undertake in the future, to the glory of God and the extension of His Kingdom in these lands.

Europe.

Headquarters offices, Bahnhofstrasse 76, Zürich, Switzerland.
Elder-in charge, Rev. C. Hodler.

Perhaps many of the readers of LEAVES OF HEALING know that the headquarters of the Christian Catholic Church in Zion for Germany and Switzerland are at Zürich, Switzerland, Rev. C. Hodler, Elder-in-charge.

He sends us from time to time interesting reports of the work which is being done in those countries.

As our readers will see from the following report, he labors not only in Germany and Switzerland, but has had the privilege of visiting France and Italy.

God is opening up the way before us, and there are open doors on every hand.

The people are tired of the Greek, Roman and Protestant apostasies.

In every land the people are crying out to God and are stretching out their hands to Zion.

May God in His infinite mercy raise up Messengers who can be sent to proclaim the Gospel to the sin-sick and disease-smitten people.

ZÜRICH, SWITZERLAND, KLAUSSTRASSE 44,
June 12, 1903.

DEAR OVERSEER:—Last Lord's Day I baptized thirty-five persons here in Zürich.

As you know, I paid a visit to some friends in Italy and visited Torre Pellice where I held three meetings in private houses, and God's blessing was with us.

This part of the country is mostly French and Protestant, and the people have been persecuted very much for their religion in the past; but now the people are indifferent to religion as in other countries.

We had very blessed meetings, and I have heard since that a girl was healed.

From the North I went to Genoa and then to Nice.

In Nice they asked me if some one could not come there and establish the work of Zion, as there are thousands coming every year from all parts of Europe, to spend the winter.

They are offering a room in a nice large house for some one to come there and stay.

It is true that thousands of rich people are going to all these beautiful places on the shore of the Mediterranean, and many English and Russian people might be reached.

When I came home, I had to go to Constance, where meetings had been announced for two days.

Some weeks ago I sent a young man there, a former Salvation Army officer, to sell Zion Literature, and the result was that many were interested in our work and we had to hold meetings.

Evangelist Hertrich went for two meetings and also my wife and I for another week.

This young man sold over four hundred LEAVES in about three weeks, and he is continuing to do this work.

Another young man, also a former Salvation Army officer, has sold about five hundred copies of LEAVES here in Zürich.

These young men go from house to house and door to door and where they cannot sell LEAVES OF HEALING, they give a tract.

It is a blessed work.

We are planning to rent a hall in Constance and hold meetings there regularly.

We have also rented a hall in Thalweil where some people have been healed.

Thalweil is a village of about four thousand inhabitants, five miles from Zürich and on the shore of Lake Zürich.

Many out of these villages came to our meetings, and many of them have been healed.

We have halls in two places on the same side at Horgen and Thalweil.

Horgen is about three miles from the latter, and our little hall there is crowded every Lord's Day.

There is much interest in these places for our work.

The work is going on nicely all over the country.

In Zürich our central hall is full every Lord's Day and we have to give orders for more seats, and shall soon have to look for another hall.

We have the central hall only for the Lord's Day afternoon meeting.

We hold our Lord's Day morning meetings in the first hall we had in Zürich, which is too small even for the Lord's Day morning meeting, and we will in the future have to hold these meetings in the largest temperance building in this city, which is nearly as large as our central hall.

God is helping us in every way, and the people are taking more and more interest in Zion,

Thanks be to God that many find healing in the several places.

The other day a woman in Wintherthur, who had received the extreme unction in the Roman Catholic Church, was visited by a member of Zion Restoration Host and two days later she walked about in the house.

Another woman in Thalweil, who had been sick from a tumor for a long time, heard about Zion and asked for prayers, and soon after she could come to the meetings in Zürich.

The doctor who treated her before said to the husband that it would be a miracle if his wife was healed, and after her healing asked him if he could go and visit her.

The husband gave the permission for this visit, and when the doctor had seen his wife and the place where the tumor had been, he said it was really a miracle.

A doctor from Bern told his friends in another city that Zion was an important competitor for them in Bern.

We are sending out Zion Literature all over Europe, and we receive many nice and interesting testimonies as a result of the reading of the LEAVES and tracts.

We have been so glad to hear that of all the eight persons who have gone from here to Zion City none of them have been seasick, and the stewards have been astonished. Glory to God!

We are glad to bring the wonderful truths of Zion all over the country, and to tell that the Kingdom of God is at hand and His Prophet, Elijah the Restorer, is at work in preparing the way of the Heavenly King.

God bless you abundantly, dear Overseer.

Yours in the service of the Christ,

C. HODLER.

Walton, Indiana.

Deaconess-in-charge, Mary F. Bohn.
Services,—Sunday, 9:30 a. m. and 7 p. m., and Wednesday, 7 p. m.

Deaconess Mary F. Bohn sends us the following report from Walton, together with testimonies from different people who have been blessed through the ministration of Zion:

WALTON, INDIANA, September 4, 1903.

DEAR OVERSEER:—Peace to thee be multiplied!

I praise God for His manifold blessings to us.

We have been doing Restoration work in the small towns about us, as well as in our home town, and find the people more willing to receive the literature than they were a few months ago.

The prejudice is dying out, and we are looking forward to a good harvest from the sowing of the seed.

We hope the following testimonies will prove a blessing to those who read:

MRS. NANNIE BAKER—"I am so thankful for the Lord's keeping power. My little boy, Herbert, was healed of a sore foot, caused by stepping on a rake, and we give God all the glory."

JENNIE UMBARGER—"I have had a great deal to thank God for in the last month.

"I thank Him for saving me in spirit; for the privilege of attending the Feast of Tabernacles and for courage to do Restoration work.

"God willing, I expect to be one of the number going to New York.

"I praise the Lord for a complete salvation."

MRS. MAUD WHISMAN—"I praise the Lord for the many blessings received since coming into Zion. I have been wonderfully blessed in spirit, and healed in body.

"I have two children who have both been healed through the Prayer of Faith. The Lord has wonderfully blessed and kept them.

"I have been in Zion only a little over seven months, but I praise the Lord it has been the best part of my life."

MRS. MAGGIE UMBARGER—"I thank the Lord for His many blessings.

"I am thankful for the privilege of attending the Third Feast of Tabernacles.

"The Lord has healed my stomach, also a severe pain in my head.

"I praise the Lord for Zion, and I expect to speak and work for Him in Zion as long as I live."

MRS. CAROLINE STOTTLEMYER—"I can never praise God enough for what He has done for me. Had he not led me into Zion, I believe that I would now be in my grave.

"He has wonderfully healed me of many diseases, from some of which I had suffered from childhood.

"I have no words to express my joy and gladness.

"I thank Him for His healing and keeping power."

MR. G. W. SHELLEY, Galveston, Indiana—"I can say that the Lord has been very precious to me this quarter. He has given me health and spiritual quickening.

"I praise Him for the blessing in the work."

MRS. MARY RAIKES—"I am so thankful to be kept by the power of God.

"I burned my hand while lighting the Tabernacle lamps, and Deaconess Bohn laid hands on me and prayed, and I was instantly healed."

MISS OLIE UMBARGER—"I praise God for healing me of the headache. I praise Him that on the 3d day of June, 1903, in Elijah Hospice, Zion City, He made me willing to be a Zion Restorationist.

"I find it blessed to work for God, and I have a joy and peace that I never knew before.

"I am also happy to say that I have registered for New York. I can truly say, 'I will trust and not be afraid.'"

MRS. SOPHIA SHISHER—"I thank the Lord that He healed me of neuralgia in answer to prayer and the laying on of hands of Elder Osborn. I praise God for His many blessings."

MRS. SADIE BEALL—"I praise God for many blessings during the past three months. I praise Him for His wonderful keeping power for myself and two children; also for the healing we each had in July."

I feel that the Third Feast of Tabernacles was a great benefit to all our Gathering.

Although not permitted to be at Zion City during the Feast of Tabernacles, I praise God we have had a continual feast ever since those who were there came home.

I praise God that our prayers were answered in behalf of those who attended the Feast from here.

We praise God for Zion. MARY F. BOHN.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 18th or 19th.

Winning Persons One by One.

1. *The Christ practiced it.*—Luke 15:1-10.
He ate with them as individuals.
He talked with them as individuals.
He sought them as individuals.
2. *John exemplified it.*—John 1:35-42.
He asked personal questions.
He gave persoual invitations.
He knew the Divine way to win.
3. *Philip shows it was successful.*—John 1:43-51.
He found one man.
He got one man to think.
He won one man to the Christ.
4. *There is a force and directness in it.*—Luke 19:1-9.
Single out one person.
Call that one by name.
Get that one to act.
5. *The Christ said go to every creature.*—Mark 16:14-20.
He said go to every creature.
Every race and color.
Every nation and tribe.
6. *Opportunities abound in every walk of life.*—John 4:6-15.
When walking a busy street.
When resting a moment anywhere.
When the needy are found by you.
7. *A concrete illustration of it.*—Acts 8:25-39.
Go where he is.
Get the spirit of his thought.
Show Him the Christ.

The Lord our God is no Respecter of Persons.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 22d.

Soul Savers.

1. *Are those who have a wise heart.*—Daniel 12:1-4
A wise heart sees the creature as God's.
A wise heart says God must have His own.
A wise heart will win that one to Him.
2. *Are those who have a persevering spirit.*—Ecclesiastes 9:11-18.
Who never give up the search.
Who heartily do the work at hand.
Who know they can succeed.
3. *Are those who have a tactful purpose.*—2 Corinthians 12:12-20.
Who first size up the man.
Who decide on a way of approach.
Who win their way into his thought.
4. *Are those who live a busy life.*—Mark 1:14-18.
A busy man will be busy for God.
A busy man will find time to do it.
A busy man is a successful man.
5. *Are those who have a consuming love.*—2 Corinthians 5:9-15.
Love a man for what he may be.
Love him for what he ought to be.
Love him and you will surely win him.
6. *Are those who have a common sense plan.*—Isaiah 58:1-8.
Do not dogmatize.
Make life easier to him.
Find out and supply some need.
7. *Are those who have the grasp of truth.*—James 5:16-20.
The truth sets one free.
Teach him the truth.
The truth will convert him.
8. *Are those who have faith in the Christ.*—Matthew 28:16-20.
Do you believe He will save?
Do you fear some will be lost?
Has He all power, or has the Devil?

God's Holy People are Savers of Men.

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 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 defier 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Ninety Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Ninety 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.....	23	163	
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.....		29	
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.....		15	
Baptized in Massachusetts by Evangelist Smith.....		1	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Deacon Gay.....		5	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized 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	134 297
Total Baptized since March 14, 1897			17,090

The following-named eight believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, October 28, 1903, by Elder C. R. Hoffman:

Furman, Mrs. F. ..... Zion City, Illinois
Minn, Arthur ..... 3025 Gilead avenue, Zion City, Illinois
Schoenberger, Anna ..... Chandler, South Dakota
Smith, Mrs. Ruth Amanda ..... Corry, Pennsylvania
Snell, Mrs. Mary ..... 2908 Enoch avenue, Zion City, Illinois
Snell, Joseph A., A. M. ..... 2908 Enoch avenue, Zion City, Illinois
Tillen, Mrs. Ellen ..... Moose Jaw, Northwest Territory, Canada
Van Breemen, William B. ..... 2606 Gilboa avenue, Zion City, Illinois

The following-named seventeen believers were baptized at the Corporation Baths, Union street, Leeds, Yorkshire, England, Wednesday, October 7, 1903, by Evangelist H. E. Cantel:

Birch, Ada .... 3 Lorn place, Woodhouse street, Leeds, Yorkshire, England
Blackburn, Charlotte Augusta,
Gilead, Longwood, Huddersfield, Yorkshire, England
Clarke, Mrs. Lucinda ..... 46 Gillingate, Kendal, Westmoreland, England
Clark, Clara Mary ..... 54 Cowper street, Leeds, Yorkshire, England
Crossfield, Lilian ..... 2 Compton terrace, Leeds, Yorkshire, England
Gavins, Bertha ..... Boston Villa, Ivy lane, Armley, Yorkshire, England
Graham, Jane,
Proctor terrace, Meanwood road, Leeds, Yorkshire, England
Holgate, William Edward,
8 Proctor terrace, Meanwood road, Leeds, Yorkshire, England
Joliff, Elizabeth ..... 13 Parliament street, Leeds, Yorkshire, England
Mellor, Vernon W.,
12 Plumpton terrace, Westgate Common, Wakefield, Yorkshire, England
Mellor, Annie L.,
12 Plumpton terrace, Westgate Common, Wakefield, Yorkshire, England
Millward, Sarah Jane ..... Travis Lacy terrace, Leeds, Yorkshire, England
Newton, Thomas William,
41 Blanche street, Laisterdyke, Bradford, Yorkshire, England
Peel, William Edwin ..... 21 Proctor terrace, Leeds, Yorkshire, England
Powell, A. ..... 33 Steadman terrace, Bradford, Yorkshire, England
Powell, Mrs. Annie M. 33 Steadman terrace, Bradford, Yorkshire, England
Robinson, Charles Rowley,
16 Wharfdale Grove, Leeds, Yorkshire, England

CONSECRATION OF CHILDREN.

The following-named child was consecrated at Shiloh Tabernacle, Zion City, Illinois, Saturday evening, October 24, 1903, by Overseer H. D. Brasefield:

Noren, Francis Crystal..... 3213 Gabriel avenue, Zion City, Illinois

The following-named six children were consecrated at Shiloh Tabernacle, Zion City, Illinois, Lord's Day morning, October 25, 1903, by Overseer H. D. Brasefield:

Anderson, Edith Hildur Naomi.....3108 Elim avenue, Zion City, Illinois
Booty, Leroy Eugene.....Salem, Ohio
Smith, Lewis Paul.....2116 Ezra avenue, Zion City, Illinois
Vandyne, Naomi Alice.....3213 Gabriel avenue, Zion City, Illinois
Vandyne, Floyd Ballinger.....3213 Gabriel avenue, Zion City, Illinois
Vetter, Martha Marie.....3002 Ezra aveuue, Zion City, Illinois

Subscribers, Read This.

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

18 94/

THE NEW YORK PUBLIC LIBRARY

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 XIV. No. 3. *ZION CITY, SATURDAY, NOVEMBER 7, 1903.* *Price Five Cents*



SCENE IN PORTION OF DINING-ROOM, MADISON SQUARE GARDEN, DURING VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST TO NEW YORK CITY, OCTOBER 16 TO NOVEMBER 1, 1903.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 7, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, NOVEMBER 7, 1903.

ILLUSTRATIONS IN THIS NUMBER—
Scene in Portion of Dining-room, Madison Square Garden, New York City, during Visitation of Elijah the Restorer and Zion Restoration Host, October 16 to November 1, 1903, 65
Elijah the Restorer, 70
CARTOON—
Elijah the Restorer Proclaims to New York the Eleven Commandments, 72
The General Overseer Addressing a Large Gathering of People in Prospect Park, Niagara, New York, Thursday, October 15, 1903, 80-81
GOD'S WAY OF HEALING, 66
GENERAL LETTER FROM THE GENERAL OVERSEER, 67-68
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, 69
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Scripture Reading and Exposition, 69, 71
Subject—"The Fourth Commandment; or, A Sabbath Unto Jehovah Thy God," 71-73
DIVINE HEALING MEETING—
Subject—"Christ the Healer," 73-77
RESTORATION MESSAGE—
Subject of Message—"Divine Healing, The Last Chord in the Gospel Restored, 77-78
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Introduction, 78
Subject—"The Fifth Commandment; or, Obedience to Parents and Length of Days," 79
Subject—"The Fifth Commandment; or, Obedience to Parents and Length of Days"—continued, 82
DIVINE HEALING MEETING—
Scripture Reading and Exposition, 82
Subject—"Satan the Defiler," 83-85
NOTES FROM ZION'S HARVEST FIELD, 86-88
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, 89-92
ZION'S BIBLE CLASS, 93
OBEYING GOD IN BAPTISM, 94
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS, 95
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, 96

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Letter from the General Overseer



Fifth Avenue Hotel,
New York,
November 6, 1903.

[BY SPECIAL TELEGRAM.]

O 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.

elovea in Jesus, the Christ, our King:

Grace to you and Peace from God our Father, and the ord Jesus, the Christ.

Hallelujah! for the Lord God Omnipotent Reigneth . . and e shall reign for ever and ever.

What a Glorious Song that was when Zion Choir closed he great Visitation, last Lord's Day night in Madison quare Garden by singing the "Hallelujah Chorus!"

When we entered that great building at the end of the rocessional, marching beneath the Zion Banner, it as a wonderful sight to see the immense audience that rowded every part of the floor to the rafters. Tier pon tier of people rose up in gallery after gallery, until ey could literally touch the rafters.

Never did we preside over a more impressive service. ever did we preach to a more intelligent, earnest and eeply-moved audience.

When the Consecration was called for, it seemed as if he whole vast assembly was almost without exception n its feet joining in the cry: "My God and Father, in esus' Name I come to Thee. Take me as I am. Make ne what I ought to be, in spirit, in soul, and in body." And hen came the "Hallelujah Chorus," after which thousands vith tear-dimmed eyes and loving hearts gathered around s, striving to get near as we passed out.

Then came the last words in the great foyers behind he platform, when we spoke to the Officers, the Choir, he Host, who were to leave in a few hours on their eturn to Zion City, whence they had come, and many thers.

From the magnificent assembly at half-past six o'clock n the morning, from the baptismal service at ten o'clock, and from the vast throngs that gathered at half-past two o'clock, the meetings steadily grew in power to this last meeting, when they reached the highest possible point of holy enthusiasm.

I have at this late hour no time or strength to tell all the Story of the Visitation to New York and Madison Square Garden. But Lord's Day week I shall speak, God willing, in Shiloh Tabernacle, Zion City, and tell the true Story of my Visitation with the First Legion of Zion Restoration Host to New York, and make a few remarks upon the unsurpassed mendacity of the New York and Chicago Press.

Since the close of the Madison Square Garden Visitation, we have held only three meetings in Carnegie Hall.

The greater part of the week the city was wholly given up to intoxication and the Mayoralty election with all its unhealthy excitement. The people, who are now recovering, were literally exhausted.

Even those who took no part in the election were kept awake by the hideous rowdyism of the saloon element and others who carried the city in triumph and laid it, bound hand and foot, before the altar of Bacchus.

It was a horrible triumph, and the two years of Tammany that lie before this people are likely to be years of terror, for Liquid Fire and Distilled Damnation will be in power.

Yet God reigneth, and it may be that these very trials will lead the people to see that both the Republican and Democratic parties are failures. Hundreds of thousands of hearts will, we believe, be turned to the practical embodiment of the Theocratic teachings of Zion, and demand the rule of God.

Fifty thousand resolute Theocrats could easily control the situation and put a good man in power.

The newspapers have industriously circulated the falsehood since the Host left, that I also had left the city, and so the thousands who had tickets for Carnegie Hall did not come, except in hundreds. Not one of the three meetings that we have held has filled the building, but they were glorious meetings, and an excellent class of people attended. It is expected that the meeting on Lord's Day will be very largely attended. This will close the Visitation.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We have given much attention to organization and putting the work in shape in New York this week. We have been engaged in our rooms six and eight hours at a time in receiving officers and arranging for the work of organization.

We have also received many important visitors, and have had every evidence that Zion's hold upon all classes of society is very deep and strong.

The Christ is Conqueror.

We ask the earnest prayers of our dear people, who will read these words in Zion City tomorrow, that our last meeting in Carnegie Hall may be of great value in the permanent organization of this Branch of the Christian Catholic Church in Zion, and in the selection of an officer to whom we will give temporary charge.

Great enthusiasm was shown tonight in Carnegie Hall when we announced our probable coming again, Ten Thousand Strong, at the end of the summer of 1905.

Our heart is filled with love for Zion everywhere, and I am looking forward to my speedy return to Zion City, although there is much to be done, not only here, but en route.

I assure you of my hearty love and constant prayers for you all. My word is that this Visitation has been a Glorious and Complete Success beyond all question. The fruits are already very large, and there will be a Wonderful Harvest after many days.

Faithfully, your Friend and Fellow Servant in Jesus, the Christ,



General Overseer of the Christian Catholic Church in Zion.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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.	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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

RLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY O. L. S., L. L. H. AND F. S.

The Fourth Commandment; or, a Sabbath unto Jehovah Thy d," was the subject of the address given by the General erseer at the Early Morning Meeting, Wednesday, October 1903.

Madison Square Garden, New York City, Wednesday Morning, October 21, 1903

At half past-six the General Overseer came upon the platform, after the salutation of "Peace to thee," to which the usands present heartily responded, "Peace to thee be ltiplied," the General Overseer announced Hymn No. 19, n the Special Song Sheet of the Prepared Program:

O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home.

The General Overseer then said:

believe with all my heart that God will be glorified greatly this city.

have received some most touching letters from those who re been blessed.

Found God in Repeating Prayer of Consecration.

Lord's Day night last, a young man of Quaker parentage, at is known as a birthright member of the Quaker society, o had fallen into the deepest sin, and had become a drunkard, ambler and an evil liver, far away from God, rose in this ce, he said, and repeated with us the prayer of consecration; he did not realize it to be any more than words until he ched home.

At eleven o'clock that night, in his poor, mean little lodging, knelt down and sought his father's God, and continued in ver until he realized deep in his heart the Pardoning Love God.

have a very touching letter from him.

He begs to be among those who will be baptized.

understand that God has been keeping him since that night, l now he hates the things he once loved

He hates the tobacco and liquor, of which he was so full on turday night that he went to bed in an intoxicated ndition.

It was in the course of the following afternoon that his eye upon one of the papers that spoke of the meetings here, d he thought he would like to come.

This is one of many cases.

I pray God to bless that young man, who is doubtless here s morning.

Believe, as our beautiful hymn has it, that this place will be ed with "solace, light and grace."

The Congregation then repeated the Eleven Commandments concert, after which the General Overseer said:

Write all these words, O God, and all Thy laws, upon our hearts. For us' sake. Amen.

The General Overseer then led in singing the hymn, "What Wonderful Savior," commenting as follows upon the 3d verse:

He cleansed my heart from all its sin,
And now He reigns and rules within.

Keeping the Law in the Heart.

It does not matter about the reigning without, so far as you d I are concerned, if He does not reign within.

If a man does not keep the Law in his heart, he will never ep it long in his life

We must have the law in our hearts, and we must have the rd in our hearts.

Either the Devil must take possession of the temple, or God must.

God made us to be a habitation for Himself.

He built us to be a Divine Temple, with an inner sanctuary in which He Himself, by His Spirit, could dwell, and from thence should control every thought and every action of our life.

I am always full of delight when I think of the purpose for which God made us.

When you take up out of the deepest depths of ocean little black grains of sand, as they seem, and put them under a microscope, they burst out under that microscope into beautiful shells of foramenifera traced with exquisite design.

I remember when I first saw some of the foramenifera. It had been taken up by Sir William Thompson from the very depths of the ocean, miles and miles below where it was thought anything lived.

God had made these wonderful palaces in the infinitely little, for some microscopically small creature to live in.

I remember how the thought then burst upon me that God made me to be a palace for the King, and that the Great Purpose was not merely to make a house, but to make it for some one to dwell in.

When God made man, He made him for Himself.

The expression of Augustine is such a beautiful one:

O Lord, Thou hast made us for Thyself;
Our hearts are restless until they find their rest in Thee.

One Day's Work of Zion Restoration Host.

I have been speaking with the Recorder of Zion Restoration Host concerning the work of yesterday.

I should like to ask the Restorationists: Are you tired out as the papers say?

Restorationists—"No."

General Overseer—Do you want to give up?

Restorationists—"No."

General Overseer—I do not believe that you do.

We are old campaigners; we have been at it before.

We visited every house in Chicago eight times.

I find that we have reached about one hundred twenty thousand homes in these two days.

That shows the power of organization.

We studied the map of New York for months before we came, so that now I believe that we are more familiar with New York than a great many of the people that live here

If we take eight as the average number in each family visited, that would mean that nine hundred sixty thousand persons have already been reached.

That means over a quarter of the population of the city.

I am told that our people have been received with great courtesy; even in the worst parts of the city they have been received most respectfully.

In some cases people have gone after them on the street and begged for the Message.

It is not as the papers say, that the people of New York have lost all interest in us.

Some of these wicked papers that said that, invited me on Monday morning to depart.

The Use of the Whip in Divine Anger.

God was with us last night.

Some persons thought that perhaps I used the whip too much

If you had seen the Lord Jesus, the Christ, early one morning in Bethany, you would have found Him making something, and making it well.

He was putting thought and prayer into it.

"What was He making?" do you ask.

He was making a whip of small cords; and when He came into the Temple in the morning, He not only used His whip, but He used His feet, and kicked over the table of the money-changers.

*The following reports of the New York Visitation have not been revised by the General erseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

I have not dealt with the money-changers yet, but their time is coming.

We will Go Forward, the press to the contrary notwithstanding.

Some say: "The press advertised you."

I think perhaps they did, for now the great majority of the people go exactly contrary to the press.

How to Judge of Facts from Press Reports.

"If I were you, sir, I would not start on your journey this morning," said a hostler to a man named Jones in the early days in this country, when they had to get about with carriages and horses.

"Why would you not?" Jones asked.

The hostler replied, "I believe that we shall have a great downpour of rain, and you had better not start on that journey You stay here."

"I do not believe it," was the reply, "and I will go."

He went, and the storm came up and drenched him thoroughly, so that he came back looking like a wet crow.

He went to the hostler and said: "How was it that you knew that storm would come?"

The hostler refused to tell.

He was offered a dollar, but still he would not tell

The hostler knew this man well as an almanac maker, and for this very day the almanac predicted fine weather, and the hostler knew it.

He still refused to tell how he knew until he was offered five dollars, then, after he had the five dollars, he said: "I have an almanac written by an infernal liar named Jones, and whenever he says that it will be fine weather I know that it will be bad." (Laughter.)

I believe that many people have now reached the place that when the newspapers say a thing is thus and so, they make up their minds that until they find out different, it is not true.

What a blessing a clean, truthful press would be! (Amen!)

May God give it to the city. (Amen!)

One reason I might have postponed this Visitation is because I am not yet publishing my daily paper.

God helping us, I believe that in a year we will have our own daily.

We have a bi-weekly now.

The next time I come to New York I shall plan to engage a very large staff, and see that I get the control of some very fine printing-presses, and have a daily published throughout the Visitation.

I believe they would sell "like hot cakes," as the boys say, if we had them now.

Splendid Impression Made by Zion in New York.

With few exceptions, rich or poor, the people's hearts and homes are open, and Zion is being received with the utmost courtesy. Even now I could tell you stories by the hour, of people of the highest culture and standing in this city, that are delighted with these meetings.

I received a letter yesterday afternoon from the choir of one of the largest churches in this city. This choir numbers fifty persons, and their leader has asked to be favored with fifty tickets.

They intend to come in a body either tonight or tomorrow night, according to the time they get the tickets. (Applause.)

We have abundant reason to thank God for the blessings He has given us thus far.

THE FOURTH COMMANDMENT; OR, A SABBATH UNTO JEHOVAH THY 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, for the sake of Jesus. Amen.

TEXT.

Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of 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.

"Remember! Remember!"

A lady came to me on the night before we left and said, "Doctor, I am sorry I cannot go tomorrow"

I said, "I would like to know why you cannot go?"

"Oh," she said, "I said I would do this and that and the other thing."

I said, "Are you a member of Zion Restoration Host?"

She said, "I am."

I said, "Do you remember your Vow?"

She said, "I do!"

"Did you not voluntarily promise that you would go wherever I sent you?" I asked.

"I did," she replied.

"What right had you to promise that you would do certain other work, when you had promised God, and you had promised me?" I said, "Remember, remember your Vow! and 'Remember Lot's wife!' She turned back and she stood still. She never moved again; for the brimstone, the awful tempest of fire, overtook her, and there she stood, a pillar to remind women to all generations that they must not turn back."

She had a sleepless night.

In the morning she said, "I am going to New York, although I have not a thing ready."

She is here today, happy as all are who "Remember."

"Remember!"

When that man cried out from the depths of Gehenna "Father Abraham; send Lazarus!" Abraham said, "Son, remember!"

He did remember.

He remembered the time when Lazarus, who was blessed, had been the miserable beggar at his door, and how he had wished he was not there, feeding on crumbs, and with no compassionate word had left him to perish miserably at his gate.

"Remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things. Now he is comforted, and thou art tormented."

"Remember!"

God calls upon His people to remember.

Lest They Forget, God's People Should Repeat His Law Every Day.

It does not take long to repeat the Ten Commandments.

It is a good thing for a business man to gather his family around his table, and stand there and say, "Oh God, bless this family," and then repeat the Eleven Commandments, and ask God to bless the family for the day.

You could do it all inside of five or ten minutes, and sing a hymn and pray besides.

Your wife would think, "Well, my husband has real religion."

The servants would think, "Well, master has real religion."

Then if you live up to it, they will know it; if you do not, you will have to quit praying, and repeating the Commandments.

I intend to direct the people in Zion City to repeat the Commandments once every day in their families.

May God make it a blessing!

We are getting back a few things in Zion City.

Impressiveness of Zion's Nine O'clock Prayer.

A gentleman—not a member of our Church, and not a member of any church, but a very successful business man—got into my car, and was introduced to me by one of Zion's Deacons.

He said, "Doctor, I have done business with you for years, but I never saw you before.

"Yours is a wonderful city.

"I got into the city at about eight o'clock the other morning.

"At nine o'clock I was talking with one of the managers in your General Stores, when a bell rang in the stores, and a whistle was heard outside.

"Before I knew what had happened, the eyes of the gentleman to whom I was speaking were closed, and his hands were folded.

"The busy Stores were silent.

"I looked around, and every one was in an attitude of prayer. Some were kneeling, and there was perfect silence.

"I could not hear any movement in the street.

"I stared at the people.

"I looked out at the door, and saw everybody standing just where they were; the drays, the wagons, the busy street all still, and everybody in an attitude of prayer.

"I went back to the place and looked at my friend, and saw he was standing just as I left him. I felt strange!

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER PROCLAIMS TO NEW YORK THE ELEVEN COMMANDMENTS.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"Then the whistle sounded, and the gentleman put out his hand and said, 'Excuse me, but it was the nine o'clock whistle, and all Zion is at prayer.'"

Do Not Forget Nine O'clock Wherever You Are Today.

It will be ten o'clock here, in New York.

"Remember the Sabbath Day, to keep it Holy."

You are to do all your ordinary work in six days, but the Seventh Day is the Sabbath of Jehovah thy God.

There are some people that say "The Sabbath is mine." It is not. It is God's Day.

Our little folks in Zion City think that the Lord's Day is the best day.

The other day a gentleman said to me, "My little tots say, 'Mamma, is tomorrow Sunday?' early in the week. They are looking for it all the time."

There is a Way of Keeping the Sabbath That is An Abomination.

People who howl about keeping the Sabbath in their "strict way," as they call it, are the most uncomfortable and miserable and unspiritual people that I know; some of them the biggest hypocrites.

When I was a boy in Scotland, I remember a whisky-shop proprietor who used to keep the Sabbath. His whisky-shop was closed tight, and on the Sabbath he dressed himself up in his big white necktie in a most clerical fashion, for he was an elder in the "kirk." He stood behind the silver plate, where the people put in their offerings as they passed. There he stood, smiling at the people, the old hypocrite!

There were some people from whom he had got about half their money, and there were many in the prison that morning who had got drunk in his saloon the previous day and night.

I will never forget one night when a drunken woman was in the entry, as we call it, and he came up and gave her a kick, saying to the police: "Take that drunken hussy away."

She had got drunk in his whisky-shop. He was an old man, and had made that woman's mother a drunkard.

She had given her child drink when she was at the breast.

The little one had grown up a harlot and thief, and there she was, scarce a woman, lying drunk.

"Take that drunken hussy away!" That was the kind of devil he was.

One morning when I was whistling a Psalm tune, that ruffian put his hand upon my shoulder, and said, "Stop! have ye na got any religion in you? Dinna ye ken that this is the Sawbbath and ye mus' na whistle?"

My heart had been happy.

I looked at his face, and I loathed the man; an incarnate devil; a hypocrite; but he was a great Sabbath keeper.

You can "remember" the Sabbath and be a great hypocrite.

But there is a way of remembering the Sabbath, and being of some good. "Remember the Sabbath day to keep it holy."

May God help you to keep the Sabbath Day holy

Our Sabbath Is the Lord's Day.

I will enter into no discussion about it. I spoke very lengthily on this subject at the Feast of Tabernacles, and nearly all of you heard it.

Beloved, one of the great thoughts of the Sabbath is Peace—Rest.

"There remaineth a rest to the people of God."

Brothers and sisters, let it be Sabbath day every day in your hearts.

Let the Peace of the Sabbath be there.

You can keep the letter and lose the spirit. May God help you to keep both the letter and the spirit.

I am thankful that, today, we are looking forward to our next Sabbath already.

I believe that when we come to our third Sabbath here, we shall have a wonderful Communion.

May God grant that we shall have a wonderful Baptism before we have that; in every way; in water, but above all in Spirit.

The audience then stood, and repeated clause by clause, after the General Overseer, 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 spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Help me to keep close to Thee. Write Thy Law in my heart. Bless every one of the Restorationists in every street of the city today. Bless all who receive the Message. May it be given with gentle and peaceable spirit. May it be received kindly. May it lead many to Jesus. May this meeting this morning for the sick be blessed. Grant grace to know how to deal with the sick, and bless us tonight, and be with all Zion everywhere, and Zion City. For Jesus' sake. Amen.

BENEDICTION.

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

"Peace to thee."

"Peace to thee be multiplied."

DIVINE HEALING MEETING.

REPORTED BY S. E. C., A. C. R., O. R., AND J. S. B.

The third of the Divine Healing meetings of the Madison Square series was in charge of Overseer William Hamner Piper, Overseer of the Christian Catholic Church in Zion for the New England States.

Promptly at 10:30, Overseer Excell led the congregation in singing Hymn No. 391, "Crown Him," after which Overseer Piper read in a very impressive manner the 8th chapter of the Gospel according to St. Matthew.

No less than five thousand persons had assembled by eleven o'clock, when Dr. A. J. Gladstone Dowie entered the building and took charge of arranging the people.

It was found that not more than two hundred and fifty members of Zion Restoration Host were in the building, and these were placed in the choir gallery, leaving the entire floor to New York people, who completely filled it.

After prayer by Overseer Mason, Hymn No. 20, "Soldiers of Christ, Arise," was sung, while the General Overseer, accompanied by Overseer Jane Dowie, stepped upon the platform.

CHRIST THE HEALER.

Madison Square Garden, New York, Wednesday Forenoon, October 21, 1903.

The General Overseer pronounced the

INVOCATION.

Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, and profitable unto this people, and especially to those who, in their sin and sickness are seeking deliverance for spirit, soul and body. Amen.

He then said:

The Overseer who has had charge of this meeting until now has read to you the 8th chapter of the Gospel according to Matthew.

You will observe that in speaking to you concerning the Christ as the Healer, this chapter presents Him in His fulness as such.

In the 5th, 6th and 7th chapters you have the continuous teaching which is usually called the Sermon on the Mount.

As a matter of fact, it is perfectly clear that the so-called Sermon on the Mount is a synopsis of a large number of addresses that the Master spoke first to His disciples, and then to the multitudes that gathered.

Our Master means our Teacher.

The word used in Greek, *didaskalos*, (διδάσκαλος) is the exact equivalent of the Hebrew word rabbi.

The Christ Taught and Preached Before He Healed.

You will observe that He sat on that mountainside, and began to teach.

It was in this way that He carried on His mission.

I am to speak of the Christ the Healer, but I must speak of the Christ the Teacher and the Christ the Preacher before I can make it clear to you how you can receive Him as the Christ the Healer.

Our Master went about doing three things: Teaching, Preaching and Healing.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

These three things are very different, and the Divine order is Teaching, first; then Preaching; then Healing.

The Need of Teaching.

That is the order still.

One of the great difficulties at all times, in the multitudes of the people especially, is for them to understand that if they would know, and be, and do anything effectually they must be taught.

Divine Healing is not an accident.

It is simply the result of Law; the Law of the Spirit of Life in the Christ Jesus working in us in accordance with Divine purpose and Divine plan.

The Christ, the Healer, is therefore the Christ, the Teacher.

What did He teach?

What did He preach?

The key-note of the Healing lies right there.

He was only a man, by human appearance, but He taught the most astounding and perfectly ridiculous thing, according to the multitude of the rabbis.

For instance, He had the audacity—think of it—he had the audacity to say that He, a mortal man, was Immortal God, and that in Him dwelt the "fulness of the Godhead bodily!"

I dare say that if He came today to New York to teach that, clothed in the ordinary garb of man, and said, "You must believe that I am God, manifest in the flesh," many of the New Yorkers would want to kill Him.

It was an astounding thing for a man to say, "I am God."

It was an astounding thing for a man to say, "I am the Conception of the Holy Spirit. I am the Son of Mary, but God is My Father. I am the Son of God."

The Declaration of the Christ Received With Doubt and Anger.

The astounding nature of that Declaration can be better understood if you put yourself in the position of the Jews.

Put yourself in the position today of a Jew, who does not believe in the Incarnation; and the most preposterous thing in the world is the Declaration that Jesus, the Christ, was the embodiment, in the flesh, of the Eternal Logos, the Eternal Word, by which all things came into being.

The thing is perfectly preposterous from a human standpoint; but that was His claim, and He spoke with the authority of the indwelling power of the Father, and of the Spirit.

He declared to humanity that He was the long-promised Messiah; that He was the Wonderful, the Counselor, the Mighty God, the Everlasting Father and the Prince of Peace.

But they first laughed at Him, and then became angry when they found that they could not laugh Him out of it.

In the end they killed Him, because they said that He, being a man, made Himself equal with God, and set Himself above Moses and the Prophets by saying: "Moses said unto you—but I say unto you;" and "a greater than Solomon is here."

He said these things with the emphasis and confidence of a man who knew his power.

Those that believed Him were blessed; those that rejected Him did so to their own undoing.

It is the same thing now.

The Divinity of the Lord Jesus, the Christ, is

The Essential Truth in the Teaching of Divine Healing.

Hence, Christian Science proves itself to be a false and wicked system.

It is very hard to find what they really do believe.

They will tell you that God is a principle, and not a person.

They will tell you that Jesus, the Christ, is not God.

They will tell you that the Atoning Sacrifice of Jesus, the Christ, is not to be considered at all, and that—I quote the exact words of the high priestess of that cult—"Man is incapable of sin, sickness, or any departure from holiness."

If man is incapable of sin, sickness, or any other departure from holiness, he needs no religion, not even Christian Science.

What is the use of talking that trash in a world where men are sinners, and know that they are sinners; in a world where men are sick, and know that they are sick; in a world where men are suffering, and know that they are suffering?

There was more in the Christ's teaching.

Having taught that He, as Teacher, was superior to all teachers that had preceded Him; and that He had the right to put aside Moses who said, "An eye for an eye, and a tooth for a tooth," He said, "I say unto you, love your enemies; do good to them that hate you; pray for them that despitefully use you, and persecute you."

He also taught them: "Do not kill; rather be killed. Speak the truth, live it, and take the consequences."

Lex talionis, the law of retaliation, is an ungodly and anti-Christian thing, and therefore, war is always wicked.

"Wisdom is better than weapons of war."

The Christ's Mission Was to Destroy Every Work of the Devil.

He taught more; He taught them that He came to take away sin and sickness, because sin and sickness go together.

Satan and Sin, Disease and Death and Hell, are all links in one chain.

Jesus, Salvation, Health, Life and Heaven, are the links in another chain.

One is the chain of Good, and the other is the chain of Evil.

There would have been no Sin but for Satan.

There would have been no Disease but for Sin.

There would be no Death but for Satan, Sin and Disease; and there would be no Hell but for these.

There would be no Salvation, Healing or Life but for the Christ.

The battle is one between Jesus and Satan; Salvation and Sin; Health and Sickness; Life and Death; Heaven and Hell; and the battle goes on all the time until the Christ's Universal Reign begins.

So He taught them that He had come to put away Sin and Sickness, and that they were both hateful to God, and the source of misery to man.

In teaching them this He not only taught, but when they believed it, He said to them: "Put away your sins. Repent. Do right. Restore."

It is very important to remember that

The Beginning of the Gospel Is Not Faith but Repentance.

If you do not repent, you cannot believe, because Repentance is the first thing.

When Jesus came, He came preaching the Gospel, and saying, "Repent ye, and believe in the Gospel."

When John the Baptist preached, he said "Repent ye, and believe the Gospel."

When Paul preached, he taught Repentance toward God, and Faith toward our Lord Jesus, the Christ.

That is the Divine order.

If you have lied to any one, you must confess to that person.

If you have stolen, you must restore.

You must put every wrong right to the fullest extent of your power.

There is no use in talking about believing in God until you have repented toward God and toward man.

If you have money in your pocket that belongs to some one else, you must give it up.

If you have property that has been acquired fraudulently, it must be restored.

If you have lied to your wife, and quite likely many of you have, you must own up to it and tell her the truth, and if she does not forgive you, you will have to suffer the penalty.

You wives are not all angels, and you must tell the truth, too, no matter what it costs.

Everything must be put right between husband and wife, father and son, mother and daughter, brother and sister, and master and servant.

"Repent ye, and believe in the Gospel," was the Christ's teaching.

He also said words which meant "If you will repent and come to Me, I will take you in. I will cleanse your sin and heal your sickness."

The Christ is just the same today.

He is the same Savior, the same Healer, the same Cleanser and the same Keeper; and His way is just the same today.

No matter what the parsons, the papers, or the people say, the power of God is just the same today; and whatever God hath spoken shall surely be performed, for Jesus, the Christ, is with us, "the same yesterday and today, yea, and forever."

Simple Faith in the Christ's Word Brought Blessing to Many.

The people believed what the Christ taught, and came in their simplicity.

Mothers brought their babes, and He took them in His arms, and laid His hands upon them and they were healed.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The sick were brought by their friends, and as they looked up into His face, they repented.

They looked into the face of the Son of God and saw the Father shining through His beneficent, loving eyes.

The Father was in Him; in fact, He never did anything Himself, it was the Father that did it.

He said: "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works."

He gave glory to the Father.

Today it is the same.

It is the Father in Heaven, who, through His Son, and by His Spirit, is the Savior, the Healer, the Cleanser, the Keeper, and the Guide of Men.

One day after Jesus had taught these things a leper came to Him. How did he get there? How did He dare to come?

He may perhaps have been hiding behind some bush or tree, listening to the Master; because he did not dare to appear in the presence of others.

The Master's series of discourses was over, and He had come down the mountainside that day.

Perhaps He had said something about His coming away, and the leper thought, "I may never see Him again, and I believe that He is the Incarnation of God."

So, with the sackcloth on his lips, he ran down the mountainside, and fell at Jesus' feet, and said, "Lord, if Thou wilt, Thou canst make me clean."

Never Pray the Prayer of the Leper.

The Christ answered that prayer in a way that made it impossible for the leper ever to pray it again.

He said, "I will."

Suppose the leper had said: "But I should like to be convinced of this. I should like you to reason it out for me. Can you not sit down and talk it over?"

The leper did not talk nonsense, and since the Christ has said "I will," should we say, "If thou wilt?"

Has He not always been willing to heal those that repented and believed?

Then is He not willing to heal you?

Audience—"Yes."

General Overseer—I desire you to be set right concerning this very essential point.

I am working today for those that have eyes to see and ears to hear.

There are a large number of professing Christians, who will tell you that you cannot be too sure of it.

They say, "You know, Doctor, God might not be willing; and, therefore, you must not be too sure."

I hope that you are following me closely, because teaching comes first, preaching next, and healing last.

I know what I am talking about.

I dare say that there is no other man on God's earth, who knows as well about Divine Healing.

I have delivered tens of thousands of addresses, and have seen hundreds of thousands of persons healed.

I have been over this road a great many times.

The Christ Has Not Changed Since His Ascension.

The trouble with a great many Christians is that they say that you cannot be sure about the Christ's willingness to heal.

Did any one ever repent, and believe, and come to the Christ for healing, and hear Him say, "I am not willing to heal you?"

There is no such record.

Is the Christ the very same?

Audience—"Yes."

General Overseer—Is He with us?

Audience—"Yes."

General Overseer—If He is with us "All the Days, even unto the Consummation of the Age," although invisible, He is the very same Christ, and must be willing and able and present to heal.

"Divine Healing is a thing of the past, and we have something else today," some one may say.

What have you instead?

"We have the Science of Medicine," is often the answer.

Science of humbug!

Leading Men in Medical World Testify Against Their Own Medicines.

In my native city, Edinburgh, I heard Professor Douglas Maclagan, Professor of Medical Jurisprudence in the University of Edinburgh, talk on the subject, "Medicine as a Science." They could not get him to talk at the opening of the medical sessions until that year.

I will never forget how they cheered him.

Sir James Simpson and Sir Robert Christenson were there.

Sir Alexander Grant was there, and Carlyle was our leader and rector.

It was a magnificent array of great and mighty men of the medical and surgical profession.

They cheered him as he stood up, but he said, "You will not cheer me long."

He stopped before these men, and these were his words: "Gentlemen, I am an honest man if I am a doctor, and an honest man is the noblest work of God."

Then, in the most deliberate manner, he said these words: "Medicine is not a science; it is purely empirical. From the days of Hippocrates and Galen until now we have been stumbling in the dark from diagnosis to diagnosis, and from treatment to treatment, and we have not found the first stone that we can lay for a foundation for medicine as a science."

Oh, how they groaned!

It seemed to me, as I looked at Sir Robert Christenson, professor of toxicology, as if he had swallowed his own poison.

Professor Maclagan said, "Did I not tell you that you would not cheer long?"

He told them that *Scientia* meant accurate knowledge, and accurate knowledge they had none.

You may say that that was thirty-four years ago and that we have science now. Are you sure of it?

Which is it, tell me, homeopathy or allopathy?

The homeopath says *similia similibus curantur*, like cures like, and the allopath is indignant and says, *contraria, contrariis, curantur*, the contrary cures the contrary.

"You are a fool," says the homeopath; "you are another," says the allopath, and in my opinion they are both right.

A So-called Science Whose Doctors Always Disagree.

I never knew two distinguished physicians of any one school to agree.

I have known of five physicians of one school in this very City of New York diagnosing a lady's case, and giving five different diagnoses.

They gave five different prescriptions, none of which touched the disease at all, for the very good reason that the lady was in perfect health, and she had gone out to trick them. (Applause.)

One said she had kidney disease.

Another said that she had incipient consumption.

Another informed her gravely that the spleen was in a very bad condition, and she had much difficulty to restrain herself from laughing in his face.

In a certain city, some arsenic had gotten into the dough of a baker who supplied bread to a very wide district.

As a result a number of persons died.

The physicians in every case diagnosed the disease differently.

The physicians gave certificates and the bodies were properly buried.

Every one of these persons had died of arsenic poison; but the allopathic physicians and homeopathic physicians had almost all given ridiculous certificates.

One said that it was kidney disease; another said liver disease; another, consumption; another, inward cancer; and still another, senile decay.

I tell you in the plainest of plain terms what the doctors themselves know, that in diagnosing they are a failure, as well as in treatment.

Every one knows what cancer is; but, I ask, have you ever found any one to cure it?

An Impudent Interrupter Answered.

Voice—"You cannot cure it either."

General Overseer—No, I cannot cure it, but God can and has done so.

Voice—"No one has been cured of cancer."

General Overseer—I desire to state to you that, notwithstanding your answer, I have seen large numbers healed of cancer by God through faith in Jesus, the Christ. (Amen.)

I will be very happy, if that gentleman is an honest investigator and seeking the truth, to give him the names and addresses of persons who have been healed of cancer.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

My officers will give him the information at the door.

A few years ago, in Chicago, some of our enemies were guilty of the same temerity of which this gentleman is guilty.

They had the same shape of head and the same impudent way of introducing themselves.

They were foolish enough to say that LEAVES OF HEALING contained lies, and that the people were not healed.

I instantly directed my attorney to summon a hundred, and if necessary two or three hundred of the people that had been healed.

Some of them had been healed of cancer, such as Mary Casey, who had nineteen cancers—eighteen small ones and one large one.

I had the affidavits of these witnesses taken, and I compelled Judge Barton Payne to sit in his Court for four days, and not only hear the affidavits, but we got the people on the stand, and they gave details of their healing.

The God who healed the leper can heal the cancer.

He who said, "I will; be thou clean," does heal cancer as well as other diseases.

At this point a number in the audience rose who said that they had been healed of cancer, and the General Overseer asked them to come to the platform.

Testimonies to God's Power to Heal Cancer.

General Overseer (to the first)—What is your name?

Mrs. Jones—"Mrs. Florence Jones, 3312 Gilboa avenue, Zion City, Illinois. I was dying from a cancerous tumor."

General Overseer—Who said so?

Mrs. Jones—"Dr. Richardson, of 5701 Wentworth avenue, Chicago, Illinois. He was the only physician who examined me at that time.

"After I was examined I heard of your teaching. You prayed for me, and I was healed.

"I was also healed of consumption at the same time."

General Overseer—This is Mrs. Ruby, a former doctor's wife.

Her husband practiced medicine nineteen years at Winterset, Iowa, and he was very hard on her because she believed in Divine Healing.

Her testimony can be found in LEAVES OF HEALING, Volume V, Number 49.

How many years were you unable to walk? (to Mrs. Ruby).

Mrs. Ruby—"For thirteen years I never stood alone."

General Overseer—Where do you live?

Mrs. Ruby—"1816 Gilgal avenue, Zion City, Illinois.

General Overseer—She fell down an unfinished stairway, and the result was horrible.

The three lower joints of the vertebræ were broken and three of the ribs were torn from the spine.

On the side a large tumor formed, and the internal organs were grown together with internal cancers. External cancers covered her breast and extended under the arm.

Her husband, who was a doctor, became angry every time he heard the name of Dowie; but when he was convicted of sin, he quit his business, sold his property, brought his wife on a stretcher to Chicago, and took her into Zion Home.

One morning, I came into the assembly room to teach, just as I am teaching now, and saw her, and asked, "Who are you?"

And when she told me, I said, "I have never seen you before, although you have written to me often. Where is your husband?"

A man who sat beside her said, "I am he."

"You have been quite a bad boy," I said.

"Yes," he returned, "I have come down here with my wife to receive Salvation for myself and Healing for her. Doctor, you cannot whip me too hard; knock the Devil out of me."

I prayed with her.

How God Justified His Servant.

That morning before I came into the room, I had read a bitter attack that had been made against me by Dr. John M. Thoburn, bishop of the Methodist Episcopal church, and my heart was sad.

I said to God, "This woman has been unable to walk for thirteen years. O God, vindicate Thy servant, and heal her."

For thirteen years she had been unable to stand on her feet.

Her daughter told me that she could not remember having seen her mother standing and walking.

I prayed with her and told her to stand, and she stood.

I told her to walk, and she walked.

I have her invalid chair, and a photograph of how she was at that time.

Here she is today healed of all her cancers and other miseries.

Do you want me to tell you of another case of healing of cancer?

Voices—"Yes."

General Overseer—This is Mrs. Grote, of 1525 Race street, Cincinnati, Ohio. How many cancers had you?

Mrs. Grote—"Fifteen on my right side."

General Overseer—How many doctors had you? Give their names.

Mrs. Grote—"Dr. Grivy, Dr. Hoppey, Dr. Hayne, Dr. Zinkey, and Dr. Walker, all of Cincinnati."

General Overseer—What did they say about you?

Mrs. Grote—"They said that my cancerous tumor was in a hidden place."

General Overseer—How long did they treat you?

Mrs. Grote—"Eight months."

General Overseer—Did they then give you up to die?

Mrs. Grote—"Yes."

General Overseer—Did I pray for you?

Mrs. Grote Wonderfully Healed of Cancer.

Mrs. Grote—"On a Sunday afternoon I was brought to Zion Tabernacle in Chicago.

"I believed you to be a man of God, and as you passed by me I remembered the story of how the woman in the Bible touched the Christ's garment and was healed, and I believed that I could be healed as the General Overseer went by, and I was at that moment."

Overseer Mason—"General Overseer, there are fifty people here from Cincinnati that can confirm this testimony."

General Overseer—Did I touch you?

Mrs. Grote—"No sir."

General Overseer—But you believed that God's blessing was upon us.

I never heard this woman's testimony before. I do not remember that I have ever spoken to her.

Mrs. Grote—"I spoke to you once. I was a Roman Catholic."

General Overseer—She is a Christian Catholic now.

Did the cancerous tumor pass away?

Mrs. Grote—"In three days and three nights it passed away."

General Overseer—I did not know when I opened the service that I had any one in the room that had been healed of cancer.

The Restorationists are nearly all out at work; but I hope that my friend down there will make a note of that.

There are so many healed in our ministry, that we do not know a tithe.

Many are healed that I never see, such as people living at a distance that ask me to pray for them.

Overseer Bryant—"General Overseer, I wish to say regarding Mrs. Grote that I put out a number of tracts in Cincinnati containing the circumstances of her healing, with the names of the five physicians who treated her.

"It stirred the doctors and they became very angry, threatening us for using the names.

"But they had given her up to die, and God wonderfully healed her.

"It was nothing other than a mighty Miracle wrought by the Healing Power of Jesus, the Christ, and these doctors knew it was true.

"I was in charge of the branch in Cincinnati at the time, and I knew it was true."

General Overseer—The gentleman who has just spoken was Elder in Cincinnati for some time.

He is now the Overseer-Designate for South Africa, and at the close of this Visitation he goes to that great field.

I am exceedingly pleased to hear his testimony, because every one that knows Overseer Daniel Bryant knows him to be a man of the highest character.

His grandfather was one of the ablest ministers in Chicago, and a minister of the Ninth Baptist church there.

Those who desire to seek the Lord for healing will please to hear what I have to say.

There is no use asking the Lord for healing while you are smoking tobacco.

You may call yourself anything you like, but your wife will probably give you the same name I do—stinkpot.

How can you ask God to make you well when you are taking nicotine poison?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

How can you ask God to make you well if you do not trust Jesus, the Christ?

Unless you do this, there is no use in your seeking the Lord for healing.

All stand and 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. Give me power to do right, no matter what it costs; to repent, to restore, and to believe in the Lord Jesus, the Christ, for my spirit, my soul, and my body. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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.

RESTORATION MESSAGE.

REPORTED BY O. R. AND A. W. N.

On Wednesday evening, October 21, 1903, God's Messenger faced one of the largest and most complex audiences that ever assembled in Madison Square Garden, while outside, a throng greater than the New York police had ever seen at that place, waited for an opportunity to enter.

The audience inside, made up of many widely differing elements, was not only an intensely interesting study, but one of the most difficult and delicate to handle.

Scattered throughout the building, there were four thousand members of Zion Restoration Host, earnest and prayerful.

There were present thousands from the higher walks of life, well dressed, intelligent, genteel, respectful, unprejudiced and ready to receive the Message with calmness and judgment.

From many walks of life came the sinful, sick and sorrowing, seeking for God and release from their bondage, believing that here was a Messenger sent from God to lead them to Him.

Another large element was composed of the curious, good-natured, unprejudiced pleasure seekers, ready to applaud if pleased, and ready to join in a demonstration of disorder, merely for the sake of excitement.

Among these were several hundred students of Columbia University, manly, bright young fellows, whose exuberance of spirits seemed to demand a vent, and ready to find it in whatever way it presented itself.

The bitter, malicious enemy of law and order was there, too, full of hatred for God's Prophet, and determined to break up the great assembly in riot and disorder, if possible.

It was plain that the slightest mistake in the handling of this complex monster might--despite the extraordinary precautions taken by the New York police department, the detail being under the special charge of Inspector Walsh, Captain Burfiend, and Sergeant Haines, all of whom, with their men, rendered valiant service—result in an outbreak of disorder, in which many innocent persons might be injured.

The New York *World* had sent out the announcement early in the evening that trouble was expected at Madison Square Garden.

The police, the audience, the press and the would-be disturbers themselves, were filled with amazement and admiration at the consummate generalship of the Messenger of God in the conduct of the service.

The entire program was carried out, and a mighty Restoration Message delivered, without the slightest disorder, save for a few college yells from the students before the formal service opened and after it closed.

All had remained deeply attentive during the inspiring procession of Zion White-robed Choir and Robed Officers.

The soul-stirring songs and the splendidly rendered anthem also won the admiration of the audience.

There was reverent silence during the reading of the Word of God and prayer.

Then Elijah the Restorer rose to deliver his Message on "Divine Healing: The Lost Chord in the Gospel Restored."

The Message was brief, but formed a complete and unanswerable argument, founded upon the Eternal Truth of the Word of God, and upon fact, and was delivered with keen, powerful logic.

That it was convincing, was shown by the many thousands, aside from the members of Zion Restoration Host, who rose at the close to signify their acceptance of the truth of Divine Healing.

Then, before those who had come to disturb the meeting could get their breath, the Recessional, "The Son of God Goes Forth to War," had been sung, a solemn Benediction had been pronounced, and the service was over.

As the General Overseer left the platform and proceeded to his room, he passed in front of the arena seats where a large number of the Columbia students were seated.

Instantly they broke forth into an enthusiastic cheer that moved with that characteristic throb and rhythm, peculiar to the college yell, and ended with the startling climax, "Dowie, Dowie, Dowie." There seemed to be no disrespect intended.

The General Overseer smiled indulgently at the young men, and cordially lifted his cap to them.

Meanwhile, on the outside, scenes unprecedented in the history of public assemblages in the City of New York were being enacted.

Ten, fifteen, and at times twenty thousand people were lined up in densely packed lines, in both directions from the Madison avenue entrance, patiently waiting to get into the Garden.

This waiting throng was a most representative one, there being all elements present, with the intelligent and the respectable in the majority.

Besides these there was an impatient, eager crowd that surged back and forth on all four sides of the block occupied by Madison Square Garden, and overflowed into Madison Square.

This multitude waxed and waned; thousands going away and thousands of new-comers filling the ranks.

It is conservatively estimated that on this occasion, as on the night before, there were about one hundred thousand people who came to Madison Square Garden.

Madison Square Garden, New York City, Wednesday evening, October 21, 1903.

After the usual Processional of Zion White-robed Choir and Robed Officers the General Overseer said:

We will take our lesson this evening from the 35th chapter of the book of the Prophet Isaiah.

The lesson referred to was then read by Overseer Jane Dowie, after which prayer was offered by Overseer Daniel Bryant.

The General Overseer then delivered his Message:

DIVINE HEALING: THE LOST CHORD IN THE GOSPEL RESTORED.

INVOCATION.

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

The General Overseer then read the first thirty verses of the 4th chapter of the Gospel according to St. Luke, after which he said:

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I desire to speak to you tonight on Divine Healing as the Lost Chord of the Gospel.

Divine Healing Lost to the Church Because of False Teachers.

The wonderful unity expressed in the glorious song of Salvation, Healing, Holiness, and the Triumphant Entry into heaven, which has been read to you, has been lost, because the churches of today have said: "It is enough that men shall trust God for the Salvation of their immortal spirits; but as for their mortal life, and body, that must be left to some one else beside God."

But I desire to restore to New York, and, by the grace of God, to America, and the world, the Lost Chord in the Gospel.

The Full Gospel is a Gospel of Salvation, a Gospel of Healing, and a Gospel of Holiness.

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.

That is Salvation and Healing.

And an high way 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—*when they are cleansed*—the wayfaring man, yea fools, shall not err therein.

No lion shall be there, nor shall any ravenous beast go up thereon.

That glorious way is the way of Zion that returns with triumphant songs to God and to heaven.

Divine Healing, as expressed in that wonderful Song, has become the Lost Chord of the Gospel.

Many teach Salvation, and others teach Holiness, but

You Have a Chasm Between Salvation and Holiness, If You Leave Divine Healing Out.

You have lost the Chord in the Heavenly Music without which the Gospel has no longer the attraction that it had when Jesus, the Christ, preached it as the Savior, the Healer, and the Cleanser of mankind.

That Middle Link is, as it were, the Middle Pillar that holds up the Bridge of Redemption.

That Bridge is upheld by Three Mighty Pillars.

That Bridge of Redemption stretches from earth to heaven: Salvation, Healing, and Holiness; but take away the Middle Pillar and there is a break.

Without it there is no perfect redemption.

Why is it that this has been lost?

Why is it that the Gifts of Healings have been spoken of as if God had taken them away?

It is because the Church which held these gifts and rejoiced in them for at least three centuries lost them when it became apostate, and passed into a faithless condition.

Then the false priests pretended that Divine Healing no longer existed, and that healing through faith must cease.

They said that Healing had been taken away; but the Word of God says that the Gifts of God are without repentance.

All Gifts of the Spirit Permanent in the Church.

These Gifts of the Spirit are nine: the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Tongues, Interpretation of Tongues, and added to them all is the Supreme Gift of Love. These Gifts were given by God through the purchase of the Christ's Blood.

They were given as a permanent possession, and a permanent gift to the Church.

And you say that the Gifts of Healings passed away.

Why not say that the Word of Wisdom and the Word of Knowledge and Faith also have passed away, for they are in the same Spirit.

As long as the Spirit is in the Church, all the gifts are in the Spirit, and the Gifts of Healings are the permanent possession of the Church.

It is a sad fact that much has been lost because the faith to exercise the gift has been lacking.

The Gospel has lost its tremendous power in consequence of this; for when the Christ was here upon earth, He "went about doing good, and healing all that were oppressed of the Devil."

Mighty Power Has Attended the Ministry of Healing.

He went about Teaching, Preaching and Healing all manner of disease and all manner of sickness among the people.

When the Gift of the Holy Spirit came at Pentecost upon the Church there immediately followed the exercise of the Gifts of Healings.

Throughout the Church, as narrated in the Acts of the Apostles, the mighty power of God accompanied the Ministry of Healing.

For instance, on the Day of Pentecost, there were but three thousand saved; but on the day that the man over forty years of age, who had never walked, was healed at the Beautiful Gate of the Temple, five thousand men were saved, as the Book records.

If God's people are wise, they will seek, with all their heart, the Restoration of the Lost Chord in the Everlasting and Glorious Gospel.

All who desire that restoration, stand to their feet. (Thousands rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right, no matter what it costs. Take away my sin for the sake of the Lamb of God who taketh away the sin and the sickness of the world. Help me to trust Thee for the Cleansing of my blood and for the Healing of my body without any human intervention, trusting Thee alone. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The vast assembly was then dismissed 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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY S. E. C., A. C. R., O. R., AND E. S.

God is with Zion!

More and more powerfully is this being demonstrated as the days come and go.

Nowhere in the Grand Conquest is the presence of the Holy Spirit more manifest than in the Early Morning Meetings.

Two hundred twenty thousand homes visited, or a total of one million persons reached, is the official record at the close of the third day's work of the first legion of Zion Restoration Host in New York.

"The Fifth Commandment; or, Obedience to Parents and Length of Days" was the subject of the address given by the General Overseer at the Early Morning Sacrifice of Praise and Prayer, Thursday, October 22d.

"Honor thy father and thy mother that thy days may be long upon the land which Jehovah thy God giveth thee."

Madison Square Garden, New York City, Thursday Morning, October 22, 1903.

The meeting was opened by the congregation's singing Hymn No. 17, from the Special Song Leaflet.

Oh, worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

The General Overseer then said:

Did we not have a glorious time last night?

I believe that we walked all around the enemy.

I am informed by Inspector Walsh that there must have been one hundred thousand people who came to this place and wanted to get in, and that frequently there were more than twenty-five thousand people, mostly standing in line, waiting to get in.

I could see no disorder as I passed out.

I could hear the cheering of the boys from my windows at my hotel for half an hour or more, but I have heard of no disorder.

There is no doubt whatever that

The Heavenly Host Is with Us.

There is no doubt whatever that the Hosts of Hell are deeply moved.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

You will all be very much astonished to find that some of the yellow journals say that contagious diseases have broken out among the Host, and again that the Host is laid low by sickness.

I would not read the papers yesterday; I passed a self-denying ordinance, and would not read one paper.

I was too utterly wearied and disgusted, and besides, I was very busy.

My mail has grown to very large proportions.

The people are saying kind things, and doing kind things.

I am glad to know that we are not only reaching the masses but we are reaching all classes.

Pray for them.

Pray for the poor who come to these meetings.

The Master loved them well, and they are always with us.

Let us pray.

Short prayers were then offered by Overseers Mason and Piper, and Elders Dietrich and Cairns, followed by the General Overseer.

After the Congregation had joined in singing Hymn No. 7, "Hail to the Brightness of Zion's Glad Morning," the General Overseer said:

I am delighted to be informed by the Recorder, Elder Lee, that yesterday the Restorationists visited One Hundred Thousand Homes in New York.

Hope for the Roman Catholic.

I hear of your work in Brooklyn and that in the Roman Catholic district there you were so nicely received.

One of the things I notice is the good spirit of the Roman Catholics.

Many are saying, "I will visit Zion City."

They are very much interested in it.

I received a very thoughtful letter the other day from a distinguished Roman Catholic, who said: "Doctor, you say that you are a Christian Catholic, and I believe you are; but why not come to the old Mother Church, where you belong?"

I say, No. The Mother Church departed from the faith, and now it must come to me.

I am deeply impressed with the encyclical letter of Pope Pius X.

In many parts the letter is that of a deeply spiritual man who desires the restoration of the world.

He says that he desires to see men restored to God.

In some parts of it, it is a Restoration Message.

Cardinal Sarto, by which name he was formerly known, was very much beloved in Venice.

He was the last man they ever thought would be Pope; but, contending parties disagreed, and the consequence was that they had to find an outsider.

As they all loved Sarto, they agreed upon him.

Sarto was very much amazed that he was chosen.

I have oftentimes thought if God could convert the Pope, what a wonderful thing it would be to have a converted spiritual Pope in the Papal Chair, who would drop all the nonsense of Papal Infallibility, and clean up things.

The Roman Catholic church holds all the essential doctrines in reality.

It holds the Inspiration and Infallibility of the Scripture, although it often minimizes them in a way.

It holds the Unity and the Triunity of God; but tacks to it the worship of Mary, St. Joseph, and the Saints.

Although it has a great many errors, I can see that if those errors were taken away, the truths that are in the Church, and which preserve it from utterly going to pieces, would shine out.

I believe that God will bless multitudes in the church of Rome.

I have had overtures made to me this week to join that church, by a distinguished ecclesiastic who called upon me.

Of course I do not need to tell you that I am not on that line at all. But they respect me, and are acting nicely.

I am thankful for many, many things both in connection with the priests and with the church of Rome.

They are acting much better toward Zion than many of the Protestant churches.

I say to you, be courteous, very kind and considerate.

God Opening Eyes of the Jews.

I also thank God for the Jews, who are speaking so kindly.

Yesterday, a very prominent railway man, who is a Jew, and whom I had occasion to take to lunch with the Superintendent of Transportation, said: "Our people admire you greatly. General Overseer, will you let me say it? I love you. In the hotels to which I go I tell them that I am for Zion."

Down-town a well known lawyer said, during a discussion concerning me, "If you had told me a week ago that I would ever have the slightest idea that John Alexander Dowie was Elijah, I would have laughed; but after I saw him flay that yellow press and sweep them out of his sight, I said, 'would Elijah the Tishbite have done better?' You can say what you like, but I will call him Elijah."

I am very much pleased to know that God is blessing us.

These days are the golden days of the year.

Give every shining minute something to do for God.

Do it calmly; but continue doing it.

Are you all gratified with the way the people have received you?

Restoration Host—"Yes."

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, 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.

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 have mistaken notions that their children are children all their lives.

They will gravely quote to their children the words of the apostle: "Children, obey your parents."

They sometimes talk like that to a man twenty-five or even forty-five years of age.

"Children, obey your parents," refers to children; but we are not always children.

A child sometimes at twenty-one has much more accurate information than his parents.

Authority Exerted by the Ignorant Both Wicked and Disgusting.

It is a foolish thing to impose obedience, when you are ignorant upon the matter upon which you command obedience.

You must know what you are talking about, and you must be wise.

When you give a command to your children you must be quite sure that it is the command of one who is wise, and knows what he or she is saying, because if your children find that you are giving them ridiculous commands that make them the laughing stock of others, they will at first be ashamed, then indignant, and finally they will refuse to obey in matters in which they ought to be obedient.

The fact of the matter is, it is a very undesirable thing to be forever saying, Obey, Obey, Obey, to the children.

It is a good thing to say at the right time and place, but you will notice that this command does not say, Obey, it says Honor.

I Never Disobeyed.

My beloved mother gave me a certificate of character when she was eighty years of age or thereabouts, which I have treasured more than any other.

She said this to my wife, who was speaking lovingly of my private life.

Mother was listening to her with great pleasure, and a smile broke over her face, and she said, "Jeanie, it was always so. John Alexander never disobeyed me, that I can remember, even once in all his life."

She said it very lovingly and very thoughtfully.

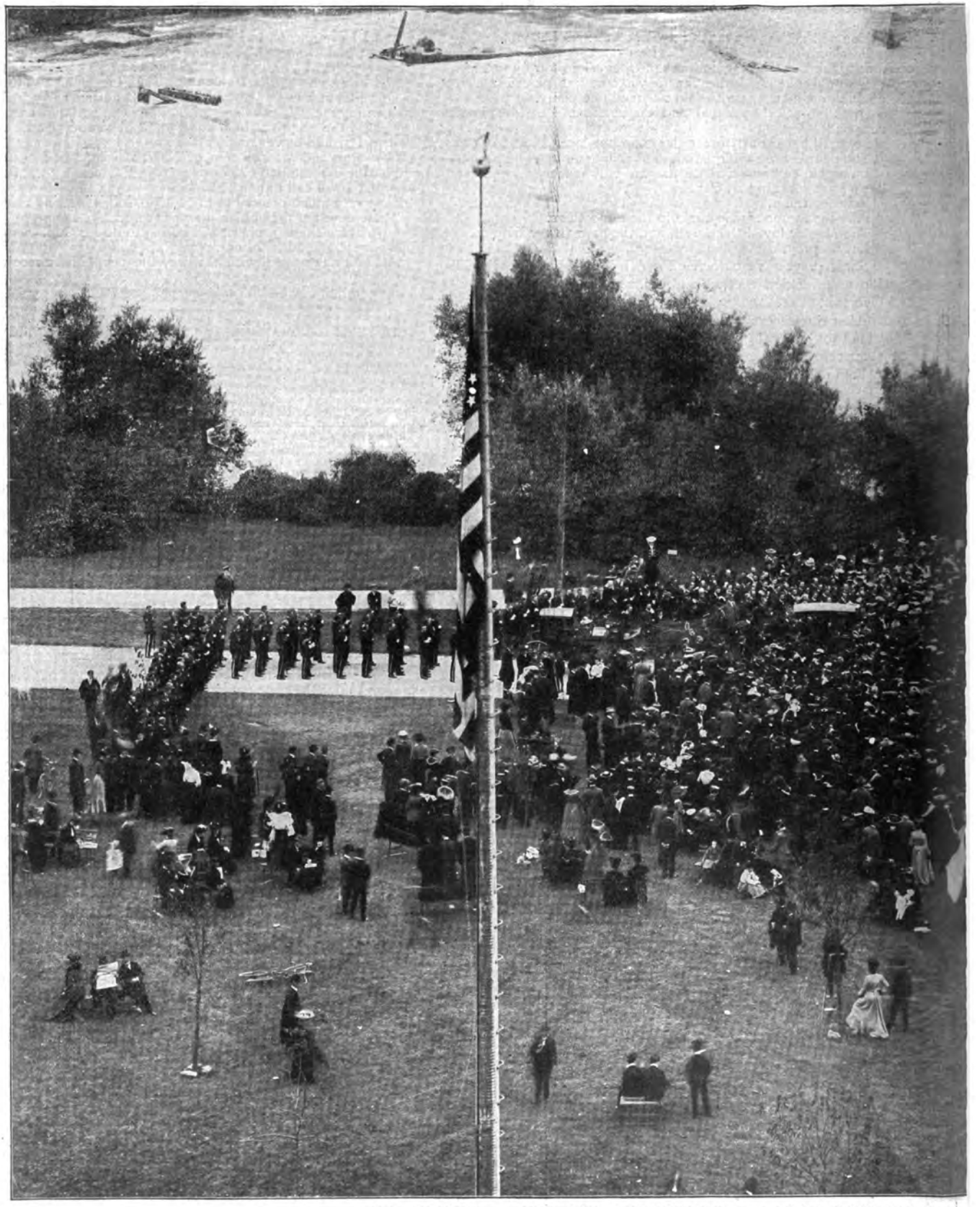
When I heard it I thought it over, and I thank God that I did not remember having ever wilfully disobeyed her.

She was born in a military camp in Ireland, when her father was in the army.

His regiment was ordered to Armaugh, in a time of great disturbance, in fact it was war between the Irish and the British.

My grandmother went from Scotland to minister to her husband who was sick in Armaugh and during the time she was there, my mother was born.

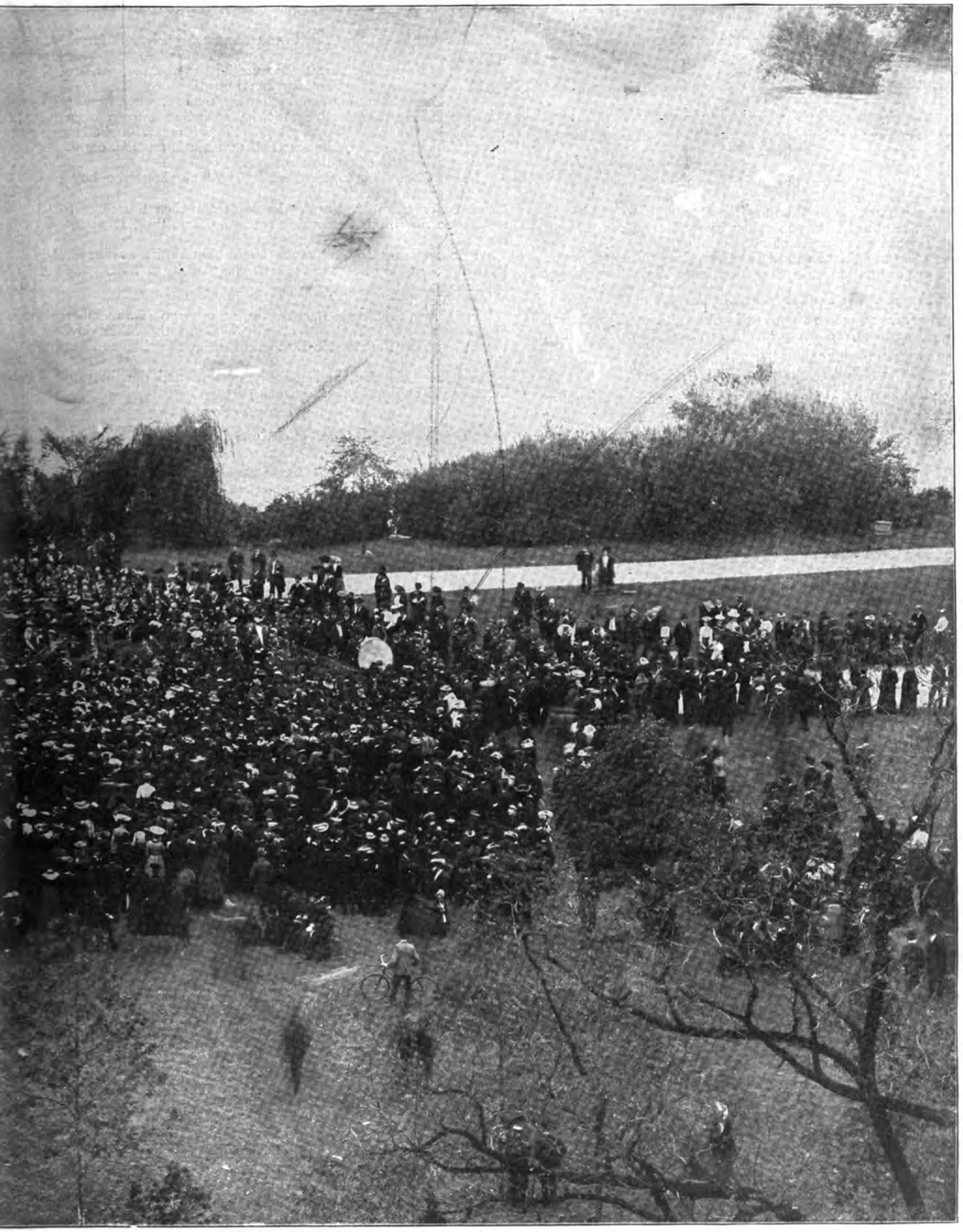
Digitized by Google Original from NEW YORK PUBLIC LIBRARY



THE GENERAL OVERSEER ADDRESSING A LARGE GATHERING OF

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



PLE IN PROSPECT PARK, NIAGARA, THURSDAY, OCTOBER 15, 1903.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

lthough she was only two weeks in Ireland, we used to larly tell her that she was a "paddy."

hen she would tell us that if one were born in a stable, would not make one a horse.

A Son's Loving Tribute to His Mother.

ıe was always quick in her answer, and was a woman of arkably penetrating instinct.

ıe penetrated the characters of those who were hypocrites wonderful penetration, and she never gave up her nate of them until it was proved that she was wrong.

ıere was one whom I remember especially to whom she ld say, "Do not talk, you are a hypocrite. I cannot be a stian because you are such a hypocrite."

ıe was not a Christian until I delivered my discourse at the of my ordination, and then she found Salvation, to my t joy.

honored her, I loved her, I obeyed her.

ıe never asked me to do anything but that she thought was t, and she received every loving service I gave her with a ness which has made her memory very precious.

Those Who Disobey Do Not Prosper.

notice that the man who despises his father and mother, the ures will pluck out his eyes.

notice that those who disobey godly parents, especially, go n very quickly, or if they stand for awhile are hol- ed and dug out by their vices, and then they collapse in a ient.

onor thy father and thy mother, that thy days may be long upon the land h Jehovah thy God giveth thee.

say to the fathers and mothers, may God make you worthy eing honored.

e kind and considerate to your children, and remember that honor you are to get from them, you must have inspired by own honorable character.

thank God that, so far as I know, my son cannot say a word cerning me that would be truthfully dishonorable.

I have his honor and love, it is because I earned it.

ay God bless our sons and daughters (Amen) and make n better than we are!

ay God bless you who are sons and daughters.

ven when there are foolish things said, honor your father mother.

Be Very Patient.

will not be long that you will have them.

hey will pass away and it will be a bitter memory to you if have not honored them.

here are a few fathers and mothers, perhaps, whom you ıot honor.

hey are not fathers, but filthy destroyers.

hey are not mothers, but petty tyrants, who seem to think God gave them children to bully, to worry, to make them k, and to break their hearts.

ou who do these things are not fathers and mothers; you mean and despicable creatures, unworthy the name of er or mother.

e loving, be kind.

et your children know that you love them.

here are some fathers and mothers who never kiss their ldren, and their children never kiss them.

hey never show any tender love, and they have missed much.

y son, when a mere baby, clambered from his little cot into bed and kissed us every morning.

he first thing he does when he meets us now, man that he s to kiss us.

tell you, beloved friends, while the kisses must not be culous and foolish, there is a great deal in the kiss of love.

iss your sons and your daughters, with great purity and lerness, and they will kiss you, and will be very chary of ing any one else, because they have father and mother, and her and sister.

hey will be very careful outside.

The Result of Pure Love in the Home.

am glad that my son is not here this morning that I may a word concerning his character.

le has never been known to kiss a woman outside of his ily in all his life

He has behaved himself with the utmost propriety as far as we know.

He does not boast about it, because he has had to fight, no doubt, like all of us to keep the Devil down.

When I asked him some years ago in Boston, when he was studying in Harvard, "Gladstone, have wine or women been able to trip you up?" he straightened himself up and looked at me, saying: "Papa, you knocked all that out of me very early. I have no thought of such things."

"Thank God, Gladstone," I said. "What about the boys that study with you?"

"Some of them are good," he said; and then there was a look of sorrow in his face which made me ask, "What about the rest?"

"I do not want to talk much about them," he answered, "but it goes to my heart to see how many of them have gone to the Devil."

In a quiet way, he used to invite these boys to his room.

Mr. Morton S. Cressy, Bachelor of Laws, who is a member of our Law Department, said openly in Court the other day, that it was Dr. Gladstone Dowie who had brought him to Zion City.

May God bless you, and make your sons and daughters a blessing. For Jesus' sake. (Amen)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Bless the families of Thy people. Make every father and mother wise and worthy of honor. Forgive us if we have erred as fathers and mothers, or as sons and daughters, and make us pure in heart that we may be a blessing in the family life. Make us a blessing today in every family to which we go. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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.

DIVINE HEALING MEEETING.

REPORTED BY O. R. AND J. S. B.

Divine Healing Meeting at Madison Square Garden, Thursday morning, October 22d, following the wonderfully deep spiritual meeting of Wednesday evening, was unusually well attended.

It is a noticeable fact that although every one of the newspapers, with two exceptions, are exceedingly antagonistic to the Visitation of the General Overseer and Zion Restoration Host, the audiences are largely composed of the better class of people, many handsome equipages driving up to the door and depositing their occupants.

Five thousand would be a very conservative estimate of the attendance this morning, the people almost without exception showing in their faces intelligence, thought and earnestness.

Thus is shown how utterly useless are the attacks of the Devil through his chief aid, the Press.

Madison Square Garden, New York City, ThursdayForenoon, October 22, 1903.

The Service was opened with Overseer Mason in charge, by singing Hymn No. 15, from the Special Song Leaflet:

Come, ye who love the Lord,
And let our joys be known;
Join in a song of sweet accord,
And thus surround the throne.

After the announcements were made by Overseer Mason, prayer was offered by Overseer Piper.

Overseer Mason then read the lesson from the 6th chapter of the Epistle to the Ephesians, beginning at the 10th verse and reading through the 20th.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

After the singing of Hymns Nos. 13 and 48, the General Overseer said:

SATAN THE DEFILER.

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 speak to you this morning concerning Satan as the Defiler.

If you will turn to the 10th chapter of the Acts of the Apostles, you will find in the 38th verse the few words upon which I shall base my address.

The words were spoken by the Apostle Peter in the house of Cornelius.

TEXT.

Who went about doing good, and healing all that were oppressed of the Devil.

I especially emphasize these word: "Oppressed of the Devil."

The question that is before us this morning is really,

Whence Is Disease?

Is it the work or will of God, or is it the work and will of Satan?

Disease is not normal, but an abnormal condition.

Man was never made to suffer any more than he was made to sin.

When God made man He made him to be a habitation for Himself.

Man is by His creation a wonderful temple.

He is a temple for the Holy Spirit, made in the image of God.

He is a triunity, consisting of spirit, soul, and body.

Spirit, *pneuma;* soul, *psyche;* body, *soma.*

The soul and the body are perishable; the spirit is imperishable.

God is the Father of Spirits; and He is the Father of your spirit and mine.

But souls will perish; for the beast, as well as man, has a soul.

The soul is the animal life.

The Hebrew would call it *nephesh*, and the Greek would call it *psyche*, but neither word has anything to do with the spirit, for the Hebrew word for spirit is *ruach*, and the Greek word is *pneuma.*

The spirit and soul are not the same.

The soul dies.

The Christ's soul died.

He poured out His soul unto death.

We find it written of Him, "My soul is exceeding sorrowful, even unto death;" and again, "His soul was made a sacrifice for sin."

The spirit never perishes. It is imperishable.

God made us in His own image—a triunity.

He made us a triunity that He might, in His image, show how the three may be one, and one three, for you and I with spirit, soul, and body, are one being, but we are three parts.

Whence is disease?

The answer of the Scripture is the answer that I give.

I Believe Firmly in All That God Has Spoken.

I have no information on this subject other than that which the Bible gives.

I find that the great majority of the people are exceedingly ignorant as to what the Bible really teaches.

They think they have only to skim it over, but it is not so

I have been a diligent student of all kinds of literature, and love to keep myself up to date in science and mathematics, but I have studied the Bible more than any other book.

Even then, I do not know all about it; I am learning all the time.

What Sir Isaac Newton said of knowledge can be said of the Bible: It is like the Infinite Ocean, and man, a child, gathering a pebble here and there by the sea-shore.

I will tell you one thing that the Bible clearly teaches: it teaches that

God Did Not Make Man to Suffer or to Sin.

He made him upright, and sinless.

The entry of sin upon this world is ascribed to an evil spirit, who fell and kept not his first estate, and who, in some mysterious manner, became embodied in a serpent, and deluded man when that serpent was a different kind of beast than it is today, standing upright.

Owen, the great naturalist, says: "You will find incipient hands and feet in certain forms of serpents."

I know nothing more about that than you may know; but this I do know, that man was seduced, first of all, by the serpent seducing the woman.

Thus Sin entered, then Disease and Death.

Sin has its origin in Satan, and Disease has its origin in Sin.

Our Lord Jesus, the Christ, always taught that He had come into this world to destroy the works of the Devil.

These works were Sin and Disease, and were the powers of Death and Hell.

If any one is saying that Disease does not come from Satan, it is because they are not Christians, are not taught, and do not know what the Christ or the apostles taught, or the Scriptures teach.

I desire to show you

The Reasonableness of the Contention That Satan Is Always the Defiler.

It may be that you and I and others have transgressed certain laws, thus being sinners, we suffer.

That is a direct consequence of our own transgression.

But that only takes one step.

How is it that we were sinners?

How is it that we were so foolish as to transgress the law.

It was because of the evil condition of our spiritual nature that came about through evil powers.

Let me draw my thought closer, and putting the light upon the question of disease, ask you to notice that our Lord Jesus, the Christ, never once taught that disease came from God.

One of the foolish teachings of many churches is that God is the author of Disease.

My answer to that is, that not only does the Scripture say No, but it is not reasonable.

There Is No Disease In God.

If God is perfectly pure and incorruptible, there is no disease in God, and you cannot get out of God what is not in Him.

If there is no disease and impurity in God, it is impossible for disease to come from Him.

There is no disease in heaven, and if there is none there, you cannot get it from heaven.

Hence, if it is neither in heaven nor in God, you must find out whence it comes.

"It comes from God," you say, or "It comes from earth."

No, it comes deeper than that, because man is not a sinner without temptation.

He is not a sinner without being tempted, as it were, into that condition; just as a good, sweet, lovely child would not want to steal from father or mother, or break the hearts of those the little one loves so well.

The little arms are around your neck, and the child loves you, and does not want to hurt you.

He cries if you are touched.

But that child grows up, and lets the selfishness of sin, and the temptation of the Devil in, and the woman whose house is the gate of hell steals that noble son from you.

Then the poor, miserable child becomes the destroyer of his father and mother.

He robs and steals, and sometimes he will murder.

Yet, it was not so at the beginning.

He was innocent.

Why did he become so guilty?

Because Sin entered; the demon powers entered, and his beautiful nature was dwarfed.

Damning Power of Sin.

An artist once painted a picture of Innocence, which was represented by a beautiful little child; but he never could find a horrible enough object to paint as a picture of Crime.

Long years after, hearing of a man who had committed many crimes, and seemed to be almost inhuman, he went to the jail, and found the poor, miserable brute, who wanted to kill him for coming.

Something in the face struck him.

He looked closer. "My God," he cried, "is your name so-and-so?"

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The criminal started and exclaimed, "How did you know it?"

"I painted your picture for your mother when you were an innocent, beautiful child."

That man had since murdered his mother, and done every thing that is bad.

He was the picture of Crime.

It Is Useless to Say That There Is No Devil, No Temptation, and No Sin.

If there is no Devil, who is it that makes all this trouble?

If there is no sin, how is it that the world is so lawless and so full of evil?

Sin exists; and it has its source in Satan.

It is more noble to take the teaching of the Bible, and of our Lord Jesus, the Christ, than to take the teachings of those who say it does not exist; or that it springs up spontaneously.

I know not the future of my son, but I know what he is now, and I know, that by the grace of God, he has been kept clean.

I know that if he had not been educated, taught, and guarded that he would have been like any other, even perhaps as bad as the worst.

I have oftentimes thought that if God had not taken my heart when a child, and taught me Patience, and Love, and Purity, by long processes of discipline, what a bad man I would have been.

What a curse I would have been, with the nature that I have, with all its impetuosity, and its persistency.

I am glad I was controlled, and that God controlled me.

You Must Be Controlled, Either by God, or by the Devil.

Your body is made so that it is an inner sanctuary, where God or the spirit of evil must reign.

Through sin, and the entry of evil, man became sick; and passing away from his abode of Purity into the world, the elements were at once against him.

Gradually, as man continued to sin, God had to permit the destruction of every human being on this earth, except eight.

A convulsion of nature threw this planet on another axis, so that we find the creatures that used to live upon the vegetation of the hot countries, and that were instantly petrified, at the north and south poles.

Yet today their flesh can be eaten by Esquimaux dogs.

The Earth Out of Its True Place.

They never wandered there, but when this earth went around to another axis, and the equator became the Antarctic and Arctic Zones, respectively, a change came over the countries of the earth.

Life became shorter, disease entered, and this planet, having lost its aqueous matter to such a tremendous extent, flowed upward, became full of fire, instead of water, and is now out of its own orbit in the heavens.

Hence, we have a constant conflict with climatic conditions for which we never were made.

We never were made for the extreme cold, the extreme heat, and the other climatic conditions with which we have to contend.

We merely survive in spite of them.

These conditions are the result of sin.

Through the primal sin, and through conditions being changed, man is exposed to countless diseases.

The Christ came into this world to save His people from their sins, and at the same time, to set them free from their diseases, and to make them stronger to do His Will.

I learned that in a strange way.

I was seventeen years of age, and dying.

I felt that an awful blunder had been made somewhere, for I was full of life in my spirit, and desired to live, and yet I was dying.

I could not eat; and when a man cannot eat he must die.

I was dying with that most horrible of all diseases, I believe, chronic dyspepsia.

One night I read in the Scripture: "Who forgiveth all thine iniquities; who healeth all thy diseases."

I asked God to heal me, and I was healed instantaneously.

Then I got back the strength that has never failed me throughout the many, many years of my life in the ministry.

I saw the argument, from which I have deviated for a moment, that it would be impossible for disease to come from God, seeing there was no disease in Him.

You must not think I attack your creed.

I attack false teaching everywhere I find it; and if you are candid people, you will be willing to abandon false teaching, no matter in what church you are.

Disease Offspring of Sin and Satan.

The statement in the Episcopalian prayer-book, that God is the author of disease, is a wicked falsehood.

God is never the author of disease.

He cannot be the author of evil, and disease is evil.

Disease is corrupt and abominable; if you make God the author of that, you make Him the author of evil and sin.

The Road Over Which the Secret Society Man Often Leaves this World.

Let us take a secret society man, for instance.

He is a member of a lodge.

He knows every lodge, except the home lodge.

He gets drunk and rolls into the gutter and tries to make a blanket of a paving-stone.

A policeman picks him up and carries him home.

He has a raging fever and his wife is afraid that he will die, so she sends for a clergyman.

The clergyman comes and reads to him: "Forasmuch as it hath pleased Almighty God to lay His hand upon you, and to give you this disease"—

Now, the man is not a fool; he knows how he got that disease.

It did not come from Almighty God, it came from his going to a Masonic banquet and getting drunk, and then rolling into the gutter—the dirty, drunken dog! (Applause.)

It is a crime to say that it came from God.

It is a downright crime.

The man himself can scarcely help laughing at the parson's telling him it is the hand of Almighty God, when he knows it was his own hand.

He knows that he had champagne the previous night, and real pain in the morning.

He is sick and dying, and at last does die.

Then the minister reads, "The Lord gave, and the Lord taketh away."

That is another lie, God Almighty gave, and the Devil took away.

The brethren of the Episcopal church know that I am right, because you know very well that God Almighty gave that man a constitution perhaps stronger than my own; and he became sick and died because he obeyed the Devil and dug his grave with the wine cup.

A Life Given by God, But Taken by the Devil.

Let me picture to you the life of a certain woman.

She is a beautiful girl, and her mother thinks that she ought to get into society, for she may be able to wed a senator, or a senator's son; who can tell?

She is thrown about all night in the dance, but the poor child does not know any better.

She is clasped to the bosom of a filthy dog, who has a diamond in his shirt-front, and the damning lust of hell in his heart.

By-and-by, after a season like this, during which she has been continually taking wine, she comes home one morning when she is not sufficiently wrapped.

The cold air strikes her, and Mary gets sick with what finally develops into consumption.

A minister is sent for, who tells her that it is the hand of God.

At last she dies, and they write upon her tomb, "The Lord gave; the Lord hath taken away."

That is another lie. God gave her, but the Devil took her away, because her father and mother were fools, and she was a fool, and she danced when she ought to have been in bed asleep.

Then she might have lived to be a grandmother.

Some person may say: "Oh, it is awfully rude to say that it is a lie; why do you not say that it is a mistake, or a misapprehension?"

I do not use those terms.

To me a lie is a lie, and the truth is the truth. (Applause.)

To me a stink is a stink; and you dirty dogs that chew tobacco and smoke it, are stinkpots.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

If you do not like to be called that, you had better quit your stink.

Why do you not get your wife to stink with you?

Bring home some cigars, and entreat her to smoke with you, so that you may both stink together. (Laughter.)

You talk about being very highly cultured people.

You take tobacco, and sow nicotine, and reap dyspepsia, amaurosis, paralysis, cancer, death, and contribute that poison to posterity.

Is it right, I ask, for a man who is married to stink himself, until his wife says, turning to the maid, when he goes out in the morning, "Mary, open the windows and let in some fresh air; the stinkpot has gone." (Laughter.)

I love you, but I will knock the nonsense out of you, if I can.

There is not a woman in this place who is not on my side on that subject.

Perhaps they do not call you stinkpots, but they think it all the same. (Applause.)

The Power of the Word Stinkpot.

A short time ago a gentleman said to his wife: "Maggie, Dr. Dowie called me a stinkpot."

The little woman was trotting along by his side but said nothing.

"Maggie, did you hear?" he said again, "he was so vulgar as to call me a stinkpot." (Laughter.)

She said nothing.

"Maggie, did you hear?" he said again impatiently.

"John," she returned, "what do you think?"

He said, "I believe that you think I am a stinkpot."

"John," she said sweetly, "I have long thought it, but have not said it."

Then he said earnestly, "Lord, have mercy upon me! Maggie, I have not opened the Bible for twenty-five years, but when we reach home let us open the Bible to the passage the Doctor talked about, and, Maggie, by the help of God, I will stink no more," and he did not.

He became a gentleman; and a gentleman will not stink up his wife and his home.

That is my opinion.

He will not sow nicotine, and reap cancer, and send down shattered nerves to generations that are to follow.

Can you say that that is the work of God?

Is it not the work of the Devil?

Is it not the Devil that taught man how to brew the accursed Liquid Fire and Distilled Damnation in the form of liquor?

My God, will you dare to say that God eats a man's liver away, and takes away his brain power, weakens his heart, and makes him a filthy, drunken beast?

Does God do that?

Audience—"No."

Doctors the Devil's Agents.

General Overseer—I want to tell you that disease in every form comes from the Devil.

Sometimes, it comes from the Devil through the doctors, because they carry around a little vaccine point.

They tell you the way to get rid of smallpox is to let them put cowpox into you.

We have not a vaccine point in Zion City, and we have the lowest death-rate, and the highest birth-rate, even already, in the State of Illinois.

No, we believe in the virtues of pure, clean water.

Our people are clean.

Underneath our City, God seems to have given us a kind of subterranean lake.

We have water equal to Waukesha; lovely drinking water, from fifty to one hundred feet deep.

We get it everywhere.

Brothers and sisters, let me tell you again that disease never came from God.

Directly or indirectly, it is the work of the Devil; for "To this end was the Son of God manifested that He might destroy the works of the Devil."

All who believe that to be true, stand and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take my sin away. Take my sickness away; and help me to do right; to trust Thy Son as my Savior, my Healer, my Cleanser, and my Keeper, in His Name. Amen.

After the Doxology 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, until the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Subscribers, Read This.

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

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

Southeast Parish, Chicago, Illinois.

Tabernacle, 7124 Stony Island avenue.
Deacon-in-charge, W. C. Christie, 215 East 65th place.

The Kingdom of Heaven is like unto a grain of mustard seed . . . which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree.

When the Reverend John Alexander Dowie went to Chicago and proclaimed the Everlasting Gospel of the Kingdom of God, he was told that he would be driven out of the city; but although apparently the whole city was against him, God was with him.

One with God will always conquer.

The work has grown marvelously.

Although the Headquarters of the Christian Catholic Church in Zion have been removed to Zion City, the work in Chicago still continues.

The following report is sent to us by Deacon W. G. Christie, Deacon-in-charge of the Southeast Parish:

DEAR GENERAL OVERSEER:—The following is a statistical report of work done in the parish from April 8th to July 1st.

I am glad to report that (visibly) twenty-six persons repented of sin, and have been saved.

Through the ministry of Divine Healing, thirty-six persons have been healed from various diseases, such as grip, pneumonia, congestion of the lungs, tuberculosis, paralysis, quinsy, and other ailments.

These have been healed and restored to health, not through the poisonous nostrums of the latter day sorcerers, or medical craft, but by the power of the Holy Spirit, through faith in Jesus, the Christ, and the unchangeable Atonement and Covenant of Jehovah.

Among the number that have been healed was a young man twenty-two years of age, who was given up by the doctors to die with tuberculosis.

I was invited to call and see him after the physicians had given him up as a hopeless case.

I found him unsaved and in a dying condition, and not likely to live through the day.

He had two sinking spells that morning before I arrived, during which they thought that the end had come.

This occurred just after I had personally received a wonderful healing, and being strong in the faith, I determined to have it out with the Devil, that God might receive glory and honor in the restoration of this young man.

He gave his heart to God, and I prayed with him for his healing.

He received relief from pain for several hours, during which time his strength was greatly renewed.

Toward evening the paroxysms of pain came back worse than before.

His sister came to me and requested me to come immediately, for it was a matter of life or death that night.

On the way down to the house the sister told me that they were making plans for the funeral, and that they would take the body back to Canada for burial.

I cried earnestly to God for victory.

I found him very low.

I asked him if he was trusting.

He nodded assent.

I laid hands on him and prayed.

The pain ceased, and he had some rest that night.

The next morning his heart action was stronger, and his case seemed hopeful.

I prayed again and received the witness that he would recover.

The battle waged fiercely for over a week.

During this time I had called nineteen times to exhort and pray with him.

At the end of ten days from the time I first called to see him the great abscess over the bowels and stomach, which the doctors said would break internally and kill him, broke on the outside and nearly three quarts of corruption came from it.

He rapidly gained strength, and his appetite now is like that of a farmer.

He has come into fellowship in the Christian Catholic Church in Zion, and I baptized him on Lord's Day, June 28th.

Another man, seventy-two years of age, unsaved and dying, was saved and healed, and was baptized at the above-named service.

Word had been sent to his son in the First National Bank, Denver, Colorado, to be prepared to come to his father's funeral at a moment's notice, for he could not live.

I called and prayed with him.

He received the witness that God had accepted the repentance that he made.

I laid hands on him and prayed for his healing.

He had acute inflammation of the bowels.

Shortly after I prayed there was a natural action, and he rapidly recovered.

I was at the home when a telegraphic message came from his son, saying: "If no hope, will come immediately."

The following message was flashed back over the wires to Denver: "Your father is better, do not come."

Still another healing is that of a lady who has had hip disease for forty-eight years. She lay paralyzed at her sister's home on Chauncey avenue, praying earnestly for healing or death to relieve her suffering.

I called by request, and after a short conversation with her, exhorted her to repent and meet the conditions to receive healing.

She and her sister were reconciled with each other through bitter tears of repentance.

I laid hands on her and prayed.

She received immediate healing.

She rose and dressed, unassisted, walked through the house, down-stairs, and cooked dinner in the evening for a family of seven.

She brought her crutch to the Tabernacle last Lord's Day to be hung on the wall as a testimony of what God had done for her.

A goodly number of these testimonies will appear in LEAVES OF HEALING at the earliest opportunity.

We have baptized ten, and three have given up tobacco.

We have received thirteen applications for membership in the Church.

I, personally, made 397 pastoral calls, and sixty-eight services have been conducted, fifty-eight personally.

Zion Restoration Host has increased from twenty to thirty-three in membership.

These faithful workers carried the Message of Salvation, Healing and Holy Living to 9,351 homes, and distributed 13,500 Messages, 1,528 LEAVES, 888 BANNERS, and sold 1,810 LEAVES.

In all 17,726 pieces of literature have been given out, besides the thousands of invitations to or announcements concerning the Auditorium services.

Scores of thousands have been reached and brought in touch with the work of the Restoration and Elijah the Restorer.

As by the obedience of one (Jesus) shall many be made righteous, so through the obedience of one (Elijah the Restorer, God's Latter Day Messenger and prophet, our beloved General Overseer) the above written results are largely due.

The smell of war is still on the old battle-field where the General Overseer won such great battles for the mighty Restoration Work that is now belting the globe.

Strangers are coming to every service, and these are on the increase.

Pray for the southeast parish.

Yours in the Master's service,

W. C. CHRISTIE.

Europe.

Headquarters Offices, Zürich, Switzerland.
Elder-in-charge, Rev. C. Hodler, Bahnhofstrasse 76.

The Kingdoms of this world must become the Kingdom of our Lord and of His Christ.

To this end the Gospel of the Kingdom of God must be proclaimed in all the world.

We rejoice in the fact that the Christian Catholic Church in Zion has its representatives not only throughout America, but in foreign lands.

Our readers will be glad to read the following report from Evangelist Marie Brieger-Hodler.

God is richly blessing our workers in Germany and Switzerland.

DEAR ELDER:—Peace to thee.

I am so glad for the privilege of again sending you a little report from Zion in Zwitzerland.

In meetings I often like to refer to the passage in Matthew 11, where John, in prison, hearing of the Christ's works, sent two of his disciples to Him, asking, "Art thou He that cometh, or look we for another?" and when the Christ answered, "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them."

The same question concerning the forerunner of the Second Coming of Jesus, the Christ, the King in His glory, is brought to many hearts in these days, and, thanks be to God, the same answer can be given today, for Jesus said: "The works that I do shall he do also; and greater works than these shall he do."

This time is the beginning of the Restoration of All Things, and of All Men unto God.

What other Gospel shall we look for than this glorious Threefold Gospel for the poor, sin-stricken and disease-smitten humanity—the Saving, Healing and Cleansing Power which thousands and thousands all over the earth have experienced.

What other Gospel shall we look for? There is no other and no better.

And what other messenger shall we look for than he, our leader, Rev. John Alexander Dowie, the prophet of God, whom God has chosen and endowed with this mighty Restoration Message to all

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

the people on earth, including all kings and rulers?

Why shall we look away, waiting and waiting, when the help is here?

The Cloud of Witnesses, who through that Gospel the Prophet of God is proclaiming, have been saved from life's misery, from spiritual and physical death, is growing wonderfully in all parts of the earth; also in our dear Switzerland continually.

The following testimonies are only a part of the blessed experience people have who wanted another gospel than that which is proclaimed in Zion, but in whose hearts the question, "Shall we look for another?" was solved by the Spirit of God showing them the same facts recorded in Matthew 11:5.

They came; they fulfilled God's conditions; and got the promised blessings.

Mrs. Vontobel at Thulweil, testified that she had cancer of the stomach, and the physician declared she would speedily be compelled to undergo an operation.

She heard of Zion; she read BLÄTTER DER HEILUNG, and decided to trust God.

Then came the Methodist preacher and talked three hours, from six to nine o'clock, telling her that the time would certainly come when God would show her that she should go to the hospital.

These words of the preacher did not have the same effect as they would have had if Mrs. Hunziker, from Rueschlikon, had not shortly before come to see her and had told her of her own wonderful healing; but the poor woman had a very bad night and her heart was wavering with fear and doubt.

Then her husband asked her the next morning, "What shall we do?"

She did not know.

Then he said, "If you choose the knife, I will write to Zion that they do not need to pray any more."

When her husband came home, after prayer had been offered in Zion's office at Zürich, she rose in faith and received relief and is now looking for her complete healing, praising God for what He has done.

Mrs. Hunziker, at Rueschlikon, had suffered seven years from varicose ulcer.

She was treated by different physicians, but the ulcer opened again and again.

One of the last physicians told her that her blood was entirely poisoned by morphine, creosote and other drugs, and therefore her abscesses could not be healed until her blood was renewed, and that was in no man's power.

Her condition became alarming, and her husband and children lost hope.

She turned away the physicians who had brought her to this misery.

At this time a member of Zion came to her, prayed with her and gave her a copy of BLÄTTER DER HEILUNG.

In reading this paper her eyes were opened to God's Truth.

She praised Him for His mercy and wrote Zion at Zürich to pray for her.

Then came a very hard struggle with the enemy, but she kept on trusting God, saying, "Jesus is Conqueror, He has overcome Satan."

She fell asleep, and when she awoke in the morning the pus had gone, and the abscesses began to heal, and since that time she can do all her housework.

She is thankful for Zion's teaching, which led her to her Heavenly Father for a Full Salvation.

Mr. Bollinger, at Behringen near Schaffhausen, a man about sixty years old, fell on his shoulder about two years ago and thought he broke it.

It pained him very much, although he was treated by the doctor.

Last winter he consulted a second one, who said the first one did not pull it in right.

Although treated by two doctors they were not able to help him, and he was unable to use his arm.

He heard about Zion and came to Zürich to see the Elder.

He prayed with him, and the next day the old man was digging a hole with shovel and pickax, using his arm.

He is happy, praising God for His goodness to him and visits our meetings in Schaffhausen every Lord's Day.

Mrs. Hierli, Usteristrasse F. Zürich, praises the Lord for being guided to Zion.

She suffered for many years and doubted if God would ever heal her.

She read the announcement of the opening of the big Zion hall at Waisenhausgasse, and straightway she dressed and went there.

In that meeting she felt that she had found the right way.

She promised the Lord to obey Him in all things He would show to her, and from that moment she began to get better.

She also felt the Lord's blessing on her work, and she knew at times that some one was praying for her especially.

Mrs. Thiele, Winkelriedstrasse, Zürich, was attacked by a severe spasm in the head and heart.

She suffered intensely and it began to be very dangerous.

She sent for the Elder, who came and prayed with her with the laying on of hands, and soon she was delivered from all pain.

The same evening she sat with her family round the table praising God for the fulfilment of His promises.

Mrs. Hausherr, 71 Rieterstrasse, Zürich, a member of the Christian Catholic Church in Zion, had her ankle sprained about two months ago, through carelessness.

She could not stand on her foot, but had to go to bed.

This happened in the evening.

In the morning they telephoned to Zion's office to pray for her.

Deaconess Baliff went to see her, and, after reading the first part of the 91st Psalm about the Keeping Power of God, she repented of her carelessness and God forgave her. Then they took the promises of God in Matthew 18:19; 1 John 3:21, 22; 5:14, 15; and, before praying, the pain left her.

After praying and laying on of hands, she stood on her feet and walked across the floor, praising God for His goodness to her, and said, "I will now dress myself, because I am healed.

Mrs. Konig, Langstrasse 52, Zürich, testifies that she has been healed in spirit, soul, and body, through God.

She had had internal trouble since the birth of her last baby.

The physician told her that she would have to undergo an operation.

He was not sure, however, whether she could stand it, so he told her.

One day, when she thought that she was near death, a woman came to her and prayed with her.

When her children came home, she asked for something to eat; she was hungry.

The next Lord's Day she was so well that she could go to the meeting.

Mrs. Hopfengartner, Marthastrasse 102, Zürich, said that she was a member of the Gospel Alliance.

She was very sick and could not sleep.

She came to the meeting last Lord's Day, but she could scarcely see.

However, in that meeting the Lord helped and delivered her, and, joyfully praising God, she went home.

Mrs. Hauser, at Ober-Engstringen, was suffering from rheumatism.

She went to Baden, to the Springs, but she received no benefit.

Some one invited her to come to a meeting and she heard Zion teaching, was prayed for, and at once she felt better.

Mr. Aeberli, Juellenstrassee 12, Zürich, praises God for His goodness.

This last winter his son fell so heavily on the frozen ground that his arm was dislocated.

The mother prayed with him.

When the father came home at noon, the son showed his arm and he found that the bones were displaced.

The son said: "Look, father, how the Devil has hurt me."

They prayed together, and in a short time the arm was well.

Mrs. Weber, Grund, Dubendorf Court, Zürich, a lady seventy-three years of age, has been acquainted with Zion for nearly two years.

Since knowing of this beautiful teaching, and knowing that sickness is not from God, she has received many bodily healings.

Only a few months ago she received a wonderful healing of deafness.

Her hearing was nearly destroyed, but she did not believe that it was God's Will that she should be deaf in her old age.

She said: "I do not need to have the Devil's work in my ears," and as she was cleaning her room one day, she prayed to her Heavenly Father that He would make her body clean from the oppression of the Devil.

She held on to God's promises and received her healing.

We have a meeting in Dubendorf every week, and some wonderful healings have taken place there.

Mrs. Kampf, Nordstrasse 133, Zürich, who was suffering from heart disease, said: "In the month of February I received a copy of BLÄTTER DER HEILUNG; then I went to Castle Liebburg to see a friend there.

"Mrs. Hofer prayed with me in the evening, and in the night I was healed.

"The doctor had said that he could not help me, but now I am entirely well."

Miss Benz, at Ober-Engstringen, was sick three years, when she received one copy of BLÄTTER DER HEILUNG, and she said to God, "If Thou hast helped these people, Thou canst also heal me," and she has been healed.

She said in giving her testimony: "One day the pains returned.

"I telephoned to the Elder, who sent Miss Leibt to me. She asked me why it was that I was suffering again.

"When I searched my heart, I found that I had grieved myself about things in the house that were not as they ought to be.

"I repented, and the Lord made me well again, and now I am able to leave everything to God."

Shall we look for another Gospel? Thanks be to God for the Full Gospel of Jesus, the Christ.

Shall we look for another Messenger? Thanks be to God for the Prophet He has sent us to proclaim this wonderful Gospel and to restore All Things for the preparation of the Coming of Jesus, the Christ, on this earth, as King.

Yours in the Master's Service,

(MRS.) MARIE BRIEGER-HODLER.

Monon, Indiana.

Conductor-in-charge, Mrs. Lucy J. Horner.
Services—Lord's Day, 3 p. m.

The first statement of the following report should be the experience of every Branch and Gathering of the Christian

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Catholic Church in Zion, "the last three months have been the best since our Gathering was organized."

The last should always be the best.

Zion should go on from grace to grace, and from glory to glory.

Every Branch will have this experience if the officers and members will do faithful labor.

MONON, INDIANA, September 9, 1903.

DEAR OVERSEER:—The last three months have been the best since our Gathering was organized.

In June, Deaconess Nellie Hanna, of Logansport, spent several days with us.

She conducted the meeting on Lord's Day, made quite a number of calls, and visited the business houses and saloons, selling LEAVES OF HEALING, and giving out messages.

In July, our members attended the Feast of Tabernacles, and were greatly strengthened.

In August we had a little "Feast" in Monon, as Evangelist Osborne, of Lafayette, and Deaconess Maud Hanna, of Logansport, were here a few days and held several parlor-meetings, and one public meeting Lord's Day afternoon in the Opera House.

Quite a number attended from a distance, and a deep interest was manifested.

Several have been healed; one, a little boy, was healed of a very severe cold and cough; two children were healed of malaria; and a young lady was healed of a very bad case of sore throat with indications of diphtheria.

God is blessing us in all things, and we thank Him for the privilege of trusting Him for spirit, soul, and body.

We are praying for the New York Visitation, and hoping that the way will open for each member of the Gathering to go.

Sincerely yours for the Master,

(MRS.) LUCY J. HORNER.

New England.

Tabernacle, 20 Huntington avenue, Cambridge, Massachusetts.
Overseer-in-charge, Rev. William Hamner Piper.
Evangelist assisting, Rev. Helen A. Smith.

Evangelist Helen A. Smith sends us the following report of the work:

CAMBRIDGE, MASSACHUSETTS. June 1, 1903.

DEAR OVERSEER:—At your request I send a condensed report for the first five months of this year.

I have worked in New Hampshire, Massachusetts and Rhode Island, having had charge of one hundred and forty-two meetings, made one thousand two hundred and sixty-two calls, and prayed with many for healing.

Eighteen people have prayed with me for salvation from sin, and twenty-four have given me application blanks for fellowship in the Christian Catholic Church in Zion.

I have had charge of Communion services in Lawrence, on the first Lord's Day of the month, consecrated one child, and baptized one believer by Triune Immersion.

I have been in correspondence with people in all of the Eastern States and Canada.

In 1901 and 1902 I held meetings several times in Guilford, New Hampshire, having been invited to do so by Mr. Goodwin, farmer, and pastor of the Baptist church of that village.

As the result of the meeting, he and his wife came into Zion.

I organized a Gathering, and he was chosen Conductor of the same.

The following is a testimony which they recently sent me:

"NORTHWOOD, NEW HAMPSHIRE,
May 25, 1903.

"DEAR EVANGELIST SMITH:—I have thought for a long time that I would send my testimony to God's many blessings and healings.

"First of all, I am thankful for Zion and the truths of the Full Gospel which she has restored to us! It is what we have longed for ever since we were converted.

"We are glad for the General Overseer and his fearless proclamation of the truths which God has given us. May God long spare him to be the leader in Zion.

"Words fail to tell all the blessings we have received spiritually and physically, since we decided to trust God fully.

"It is now eighteen months since we gave up working in the apostate churches, and sought to do all we could for Zion amid persecution.

"The 25th of October, God answered your prayers and delivered me of a dear Zion baby boy. 1 Timothy 2:15 was verified to us.

"I wish that all expectant mothers would see how much better it is to trust God.

"I was severely tested after the birth of my child, by constipation. My nurse, who did not believe in Divine Healing, became much alarmed, and criticised us severely for not using means for relief.

"We telephoned Elder Bryant immediately and had permanent victory. We thank God and give Him the glory.

"I was troubled with severe weakness.

"I wrote to you again to pray for me. God heard and answered, and at the time of writing, seven months after the birth of our child, I am stronger than ever before.

"Thanking you, dear sister, and all Zion people who have prayed for me, I am,

"Yours Till He Come.

"(MRS.) INEZ A. GOODWIN."

"The testimony of my wife is true, yet, like many others, I will say, 'The half cannot be told.'

"W. N. GOODWIN."

My husband and I spent several days in the home of Mrs. Boyd, while working in Worcester.

God has rewarded her for her faithfulness as Conductor of the Zion Gathering, by many healings in her family.

The following testimony was sent to me in April:

"CHERRY VALLEY, April 23, 1903.

"DEAR EVANGELIST SMITH.—Peace to thee.

"It is with gratitude to God that I send you the testimonies of myself and little boy to God's healing power.

"I thank God for raising up such a man as our General Overseer, who opens up the Word so plainly to us, and also for all the messengers he has sent to us. It has been a great blessing to me.

"I have five children, of whom the youngest three never tasted medicine.

"My little son had eczema all over his body, which turned purple.

"God healed him in answer to the General Overseer's prayers at the All-night Meeting of 1899.

"In the Winter of 1900, you came to Worcester and held several meetings. I asked you to pray for me, for I had been having severe trouble with my nose, caused by catarrh.

"There was an eating sore in my nose. One nostril had been eaten nearly through to the other, and this sore had eaten the soft bone in the nose bare, and a little corner of it protruded so that my handkerchief would catch on it.

"I did not know for a time what it was, and tried to get it out.

"My nose was so sore I could scarcely touch it.

"After you laid hands on me and prayed it healed; so that now there is a little hollow in the soft bone, where the sore was.

"The middle of last January, my little boy four years old had the pinkeye.

"For two days he did not open his eyes. The eyeballs were as red as blood, and I had to keep a handkerchief over them.

"The water would run down both cheeks. He could not bear to have them touched.

"I sat down to write to you to pray for him

"While I was writing the letter, he tried to come to me, feeling his way along.

"He fell against the woodbox, and nearly broke both his upper teeth. His mouth was all blood, and his teeth so loose I thought that they would come out.

"I finished my letter to you, which you received the next morning.

"I was busy washing and forgot the time you would pray, until the little fellow came to me and lifting the bandage from his eyes with both hands, exclaimed: 'Look, mamma! I can see!'

"I will never forget how he looked.

"This occurred at the very same time you prayed for him.

"I could not keep his eyes covered after that. I was afraid to let the light to them so soon, but before I knew it, he was sitting by the window looking out into the snow, which is so trying to the eyes, and watching the children coasting.

"It did not seem to hurt his eyes in the least.

"I praise God and thank you for praying for us, and taking such an interest in my home. May God bless you and Zion everywhere.

"Yours for the Master, (MRS.) LULU BOYD."

In Providence, Rhode Island, Deaconess Hersey and I visited a colored brother and his family, late one evening.

He had been out as an ordained minister, working among his people in South America.

His wife had been suffering for days with neuralgia in her face.

Deaconess Hersey writes me that she was perfectly healed at the time we prayed.

Her husband called to talk with the Deaconess about Zion, and took some Zion Literature home with him.

She writes the following in regard to her healing:

"BELOVED EVANGELIST:—You remember that the dentist was very doubtful about the swelling on my jaw, for which you prayed.

"He had said that the tissue had hardened until it had become bony, and that if it disappeared at all, it would go very slowly.

"You laid hands on my face and prayed on Saturday. Monday, it had nearly all disappeared. It is as smooth now as it can be.

"The dentist seemed much surprised."

In Hudson, New Hampshire, I visited in the home of one who had been helped and came into Zion at a service in Lawrence, where I have charge on Lord's Day.

We called upon the people, and I held the services in her home.

I organized a Gathering, placing Mr. and Mrs. Behrens in charge.

We hear good reports from them.

We anticipate their helping us in the city of Nashua, near Hudson, when we have time to spend there.

The harvest is plenteous, the laborers few. Pray that I may have strength to do much in the harvest field.

Yours in His Name, HELEN AUGUSTA SMITH.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

AND I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.—*Ezekiel 34:26.*

WHAT a beautiful promise!

God will make His people a blessing.

Not only will He bless them, but He will make them a blessing to others.

He promises not only to bless them spiritually, but temporally.

He says, "I will cause the shower to come down in its season; and there shall be showers of blessing."

This promise is being wonderfully fulfilled to the people of Zion today.

God is blessing them and their little ones.

He is making them a blessing to others.

Through them He is proclaiming His truth to the people of all nations.

He is also blessing them temporally, and the result is that Zion City is a wonder throughout the world.

The following testimonies show in a very slight degree the blessing which God is bestowing upon His people.

God Gives Rain in Answer to Prayer.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth.—*Isaiah 55:10, 11.*

KLONDIKE, OREGON, June 20, 1903.

DEAR GENERAL OVERSEER:—Your letter stating you had prayed for rain came a few days ago.

We had a rain the next day after I wrote you and in three days we had a splendid rain, for which we praise God.

I thank you for your response to my request.

Yours in Jesus Name,

REBECCA HILDERBRAND.

Speedily Healed of Injury.

Jehovah upholdeth all that fall, and raiseth up all those that be bowed down.—*Psalm 145:14.*

PARIS, TEXAS, May 11, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I must write my testimony, but have put it off from time to time.

I had been suffering for years from catarrh of the head.

It gradually went to my lungs. I became frightened and went to a doctor, and had him examine me.

He said, "I cannot cure you but I can help you for fifteen dollars a month."

I went to him a few times, but found he was doing me no good, and then stopped taking his medicine.

After I learned God's Way of Healing through reading LEAVES OF HEALING, I took no more medicine.

Last summer, during the Feast of Tabernacles, while our dear Deaconess McReynolds was there, I fell backwards from a veranda four feet high, and hurt myself severely, so that it was with the greatest difficulty that I could walk.

I sent in a request for prayer through our deaconess, and I was healed of both my lung trouble and the injury I received from the fall; for which I thank our dear Lord.

I am sixty-eight years old, and healthier than I have been for years.

I thank the Lord that He has sent you to teach us the Full Gospel.

May He continue to pour His richest blessings upon you and your family Till He Come.

Yours in Jesus' Name,

(MRS.) JANE HANCOCK.

Severely Bruised Hand Quickly Healed in Answer to Prayer.

For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah.—*Jeremiah 30:17.*

WILSON MILLS, PENNSYLVANIA, June 9, 1903.

DEAR GENERAL OVERSEER:—On the 3d of May, I wrote you a request for prayer for my little daughter, Ruth, whose hand was badly mangled and bruised.

Praise God, He heard and answered, and today there is hardly a scar to tell where the flesh was torn to the bone.

I cannot tell you how thankful I am to God for answering prayer in behalf of one of His little ones, and how grateful I am to you for your prayers.

Your sister in the Christ,

(MRS.) CORA M. COLLINS.

Rain in Answer to Prayer.

For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God.—*Hebrews 6:7.*

NORTH SPRINGFIELD, VERMONT, June 11, 1903.

DEAR GENERAL OVERSEER:—I wrote you a few days since to pray for rain for this place, as our crops were nearly all dried up.

You wrote me that you had prayed, and, praise God, the rain has come.

We had two or three showers, and now a steady rain lasting about eighteen hours, for which we all praise God.

I am so glad that God hears His children when they pray in faith.

Peace to thee and all in Zion.

Yours in the Christ, JOHN HALL

Healed of Eczema.

Happy is he that hath the God of Jacob for his help Whose hope is in Jehovah his God.—*Psalm 146:5.*

MOUNT MORRIS, ILLINOIS, May 17, 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 you what He has done for me through your prayers.

Two or three months ago I broke out with eczema, which had troubled me for the last thirty years. At times it would be very severe, and this time was the worst I had ever had.

My husband and children gave me no rest until I went to a doctor.

He said that he did not have the medicine to give me and that I should come the next day.

Instead of going for the medicine I sent a request to you to pray for my healing. Before the letter reached you I was better.

It is now a year and a half since I have tasted medicine.

I have also been healed of a severe internal trouble.

My little girl was healed through your prayers when threatened with croup.

I thank God that I have been brought out of darkness into light.

Praying that God's blessings will rest upon you and your dear wife and son, I am,

Your sister in the Christ,

(MRS.) LAURA PALMER.

God Hears Prayer for Rain.

And I will cause the shower to come down in its season; there shall be showers of blessing.—*Ezekiel 34:26.*

PERRY, NEW YORK, May 27, 1903.

DEAR GENERAL OVERSEER:—When sending my tithes to Zion's Storehouse, I wish to send my testimony for prayer answered for rain.

The drouth was becoming severe when I sent a prayer request signed by three other women besides myself, asking you to pray for rain.

Before you could have received it, we had a slight shower.

About the time that you probably received the message, or soon after, we had quite a nice shower, and on the next night we had a still harder one, and indications are that we shall have more very soon.

I thank you and praise God for the great blessing.

Yours Till He Comes, BELLE J. SHELDON.

Immediate Relief from Severely Injured Eye.

Jehovah is nigh unto all them that call upon Him, to all that call upon Him in truth.—*Psalm 145:18.*

ZION CITY, ILLINOIS, May 30, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God and to you that I write my testimony.

On the 20th of May while pulling off sheeting with a dirt pick, a plank burst, and a knot flew with great force, hitting me on my left eyeball, and causing great pain.

I could not be still; I had to walk the floor.

It affected my sight, so that I could only see dark spots with a little ray of light here and there.

I sent a request for prayer to you.

As soon as you prayed the pain left.

I slept for two hours, and you came and laid hands on me, and I received my sight instantly.

I worked all the next day, laying a floor.

It was a wonderful healing for which I praise God and thank you.

That God may bless and protect you is my prayer.

Your brother in the Christ,

SANFORD REASON MILLER.

Blessed Through Reading "Leaves of Healing."

Only fear Jehovah, and serve Him in truth with all your heart; for consider how great things He hath done for you.—*1 Samuel 12:24.*

BLOEMFONTEIN, SOUTH AFRICA, June 1, 1903.

DEAR GENERAL OVERSEER:—Enclosed you will find an invitation card which will be distributed when meetings are organized.

I expect God will pour out showers of blessing, and fill me with His own Spirit.

I have completely, as far as I know, given up to His care and guidance, my spirit, soul and body.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

I want to be filled with the Divine Spirit.

I feel the need of spreading the knowledge of the Full Gospel, thereby extending His glorious Kingdom.

I know that I am growing spiritually.

I know that I want to better myself in every possible way.

I am the Lord's, and everything He has given into my care I want to use for Him.

Pray for every effort to do good in Jesus' Name.

He has taken all fear away.

I am in earnest, and seek the power of His Spirit that will guide me into the knowledge of His Word.

Sin is high here; people are in darkness, but I believe that God is looking on Bloemfontein with a heart full of sympathy.

In this town He sent His Voice from Zion to me and I heeded.

After showing me many things which were wrong, He did not leave me alone to put them right.

The Devil would have crushed my spirit, but God was more than a match for him.

Every obstacle was gone.

He has given me peace, and is instructing me.

I have increased my twenty-five copies of the LEAVES weekly to fifty.

It is wonderful how Zion Literature has assisted me in doing work for the dear Master.

Yours in earnest devotion,

ALFRED N. SMIT VAN WYK.

Rain in Answer to Prayer.

Then I will give you rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit.—*Leviticus 26:4.*

NORTH DANVILLE, VERMONT, June 23, 1903.

DEAR FRIENDS IN ZION:—I am very glad that I have the privilege of witnessing to the faithfulness of Zion's God as a hearer of prayer.

The first week in June I wrote to my son and his wife, now in Zion, asking them to pray, and to ask the people of Zion to pray that God would mercifully send us rain, the drouth being very severe.

We had had no rain since the 3d of April.

The grass was drying up, seed planted did not come up, and water was very low, with the prospect that there would be no crop to harvest.

But, thanks to Zion's people who prayed, and praise and thanks to Zion's God, who heard and answered prayer, the rain began to fall on the 7th of June, and for two weeks we have had rain every day.

The earth has put on her emerald robes, and is smiling and fair once more.

Let us give God the glory due to His Name.

Lovingly yours in the cause of righteousness and truth, (MRS.) A. E. SNELLING.

Child's Testimony to Divine Healing.

Suffer the little children, and forbid them not, to come unto Me: for of such is the Kingdom of Heaven.—*Matthew 19:14.*

98 ROXBURY STREET,
BOSTON, MASSACHUSETTS, May 27, 1903.

DEAR DR. DOWIE: I desire to tell you how I was taught to trust God to heal me, and keep me well.

About four years ago Mr. Brown came to our home on a visit.

At that time I was taking licorice for constipation.

He said to me, "Oh, do not take that stuff, prayer to God is better."

So I let him pray with me, and I have never since then taken any remedies of any kind.

After that I had mumps on both sides of my neck at the same time.

Mr. Brown prayed with me and they were all gone in the morning.

Then I had a severe attack of diphtheria. I did not eat anything for two days.

Then mamma and Mrs. Smith prayed with me, and I got hungry right away, and got well too.

When my bowels trouble me I pray, and always get well.

Since then, I have had many colds, but every time I got well without anything but God.

This winter I was real sick.

Deacon Ellsworth was here visiting us.

He prayed twice with me and it all went away, thank God.

I love God. I want to serve Him all my life, and be pure in body, soul and spirit.

Your little girl in Jesus,

GERTRUDE WILLARD WOOD.

Healed of Rheumatism.

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.—*1 John 3:8.*

ZION CITY, ILLINOIS, June 3, 1903.

DEAR GENERAL OVERSEER:—Grace be to you and peace from God our Father, and from the Lord Jesus, the Christ.

For about six months I had a very severe attack of rheumatism in my left arm

At times I was in extreme agony.

Not only was the pain intense, but my arm was, at times, quite helpless, so that I could not raise it up, or even use my fingers when it was raised up above my shoulders.

The only way I could raise my arm was to catch hold of it with the other arm, which caused pain.

I prayed and had others pray, but deliverance did not come; so I decided to go to a Divine Healing meeting.

I went April 14th.

Elder Percy Clibborn was conducting the service

After the regular service Elder Clibborn prayed for me with the laying on of hands, and my arm at once commenced to heal, and in a very short time I was completely healed.

I have had no more trouble with my arm since.

To God above be all praise, honor and glory.

Yours in Him and in Zion, E. A. PAUL.

Raised From Bed and Able to Walk Without Crutches.

Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.—*Isaiah 35:6.*

WINTERTHUR, SWITZERLAND, June 17, 1903.

DEAR GENERAL OVERSEER:—Following the two requests for prayer which I sent you a few months ago for myself, I write you these lines to tell you that God has answered prayer.

I praise Him for what He has done for me, and I thank you, dear General Overseer, for your prayer.

For more than five years I had been a great sufferer, and for nearly two years I was not able to walk without crutches, and then I could only get from the bed to the table and back.

I suffered from a severe case of heart trouble—obesity of the heart—and rheumatism.

In this helpless and hopeless condition, God, in His mercy, sent Deaconess Baliff and Mrs. Dierauer to see me.

They brought me a copy of BLÄTTER DER HEILUNG, and taught me God's way of healing.

My eyes were opened, and I was able to accept your teaching with my whole heart.

God gave me strong faith, and it was not difficult for me to repent and confess my sins.

God accepted me as His child, and I have been praising Him ever since.

Last Monday, after Deaconess Baliff had prayed for me, I was able to raise myself up and walk without the aid of crutches.

It was indeed an attempt like that of a little child who begins to walk.

It is my only desire to be a true child of God, and I desire to work and testify for Him as a Zion warrior.

I pray God to bless you and your family, and may your lives be spared many more years to come.

I have just received your letter of June 5th, and thank you and Deaconess Schlup for your kind words.

Your faithful brother in the Christ,

W. GISLER SIGG.

Healed of Kidney Trouble.

Jehovah hath done great things for us;
Whereof we are glad.—*Psalm 126:3.*

ZION CITY, ILLINOIS, June 4, 1903.

DEAR GENERAL OVERSEER:—It is not only my Christian duty, but also the greatest pleasure of my life, to testify to the wonderful saving, healing, and keeping power of my Heavenly Father, for it is only by His gracious goodness and mercy that I am alive.

The first of October I was taken very sick with kidney trouble, and a swelling in my right side, just under the ribs.

I could not eat or sleep, and it seemed as though my life were nearly gone.

Elder Brooks came and prayed with me, and anointed me with oil. The swelling disappeared, but I was very weak.

We never knew before coming into Zion that we had such a Father, and so wonderful a Savior.

I praise God for Zion City, and for the wonderful teaching we have here.

May God bless you and Overseer Jane Dowie, is my prayer.

Your sister in the Christ,

(MRS.) LYDIA WHITMAN.

Mother Healed of Internal Trouble—Child Healed of Whooping Cough.

I have heard thy prayers, I have seen thy tears: behold, I will heal thee.—*2 Kings 20:5.*

662 ARTESIAN AVENUE, CHICAGO, ILLINOIS
June 16, 1903.

DEAR GENERAL OVERSEER:—I am glad to be among those whom God has saved and healed.

Just six years ago, I was a helpless invalid, could not walk, and was obliged to occupy two chairs.

I was the mother of four little children and was unable to perform the slightest act of service for my husband and little ones.

I was a nervous wreck.

I had a weakness which I inherited and which I cannot describe.

I could never wash my hair or ride on a street-car without great suffering.

I suffered untold agonies from internal troubles, weak back and eyes, and an open sore on my ankle.

My oldest sister then living in Englewood, who was a child of God, brought me the Message of Salvation and Healing.

The Holy Spirit said to her during the morning prayer, "Your sister is ill, go tell her to turn to God and He will save and heal."

She did not know that I was sick.

She said, "Father, I will do Thy will."

When she reached my home she found me as I have tried to describe.

She began by saying that it was my own fault if I suffered in this way, if I was not willing to turn to God. She said that Jesus had died to make me free.

These words and her prayer brought conviction to my heart.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

She then returned to her home leaving me in the hands of God.

When I retired at nine p.m., I felt very miserable.

The anguish of my heart and the intense suffering of mind and body together, seemed more than I could endure.

I cried out to God for help.

The answer came distinctly: "Though your sins be as scarlet, they shall be as white as snow."

I believed and my burden of sin rolled away, and I was free in spirit.

I said to God, "O God, can You heal my foot?"

Being born and bred a Lutheran, you will understand something of my ignorance of Divine Healing at this time.

The answer was: "By His stripes we are healed."

I then felt the power of God in every part of my body, and every pain was taken away.

I immediately fell into a sweet sleep from which I did not awake until the next morning.

Only God knows how much this sleep was needed.

I rose in the morning and walked on both feet.

In two weeks from the day of my healing I wore a buttoned shoe and walked six blocks. The old sore was completely healed.

I have never been ill since.

God has wonderfully kept me and mine.

My baby was healed at that time also. She had been very sick with whooping-cough, and for four or five weeks often coughed until she was blue.

I asked God to heal her and she was healed immediately, not coughing once more.

She sat up in her high chair looking so sweet and happy that her father looked at her in amazement.

As my husband had been as ignorant of Divine Healing as I, he of course did not believe in my healing.

He said that it would not last, and that my foot would give me more trouble.

My neighbors told him I was insane and he would have to watch me.

This was not easy for him to do as he was a traveling man.

But he arranged matters so he could remain at home a day and a half to watch me; but praise the Lord they have all lived to see differently.

When I was saved and healed we had four children, were in debt and had sickness in our home more or less all the time.

Today we have six children, we have our home paid for, and a little bank account besides.

There is seldom any sickness in our home; but when little ills do come, our Father always hears and answers our prayers.

We have all been healed by Him.

I have never been obliged to call an Elder, but if necessary, I should consider it a privilege.

I feel deeply grateful for a church with Godly Elders. (MRS.) CAROLINE MICHAELSON.

Daughter Healed. Mother Safely Delivered in Childbirth.

But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole.—*Luke 8:50.*

FALLS CITY, NEBRASKA, January 1, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty toward God to testify to His power to heal our bodies and save our souls.

My little daughter was very small and weak at the time of her birth, and the doctors told us that she would live only a few hours.

I asked God in faith to give her life, and she at once began to breathe.

Since, she has many times been at death's door, but our Heavenly Father has healed her.

Nearly every one who sees her says she is a miracle of grace.

Last July I was taken with a severe cough.

When my sister came to see me, she became alarmed and sent for Elder Hoy.

I was very weak as I had coughed for six weeks.

The Elder prayed for me and at once the cough left, and I was strong in a few days.

I am also thankful for a Zion boy.

He is nine months old and weighs twenty-two pounds.

He has not been sick a day in his life.

I hope that this will help other mothers to trust in God for their little ones.

May God bless Dr. Dowie and his family.

I also wish to thank those who have offered prayers for my family and me.

Yours in the Christ, MRS. LIMNE SPERRY.

Family Healed and Kept Through Zion's God.

Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for them.—*Psalm 126: 2.*

HALLERHAUS, No. 35, LANGASSE,
BERNE, SWITZERLAND, June 15, 1903.

DEAR GENERAL OVERSEER:—I feel that I must write to thank you for your prayers for myself and family, that you may know what a joy we have in being members of the Christian Catholic Church in Zion.

God has wonderfully blessed us, and we praise Him that Zion has been established in Berne.

My husband and I are happy for the privilege of having been counted worthy to belong to the first thirteen candidates for Baptism in this city.

On December 9, 1902, I sent you a request for prayer for safe deliverance in childbirth.

I received a letter from you, saying that you had prayed for me, and that everything would be all right if I trusted God fully.

Praise God, He answered prayer, for when I received your letter I had not only been safely delivered, but I was up for the first time.

Our oldest boy, Werner, who had been very sick for a whole year, and was given up to die, has received a perfect healing in answer to your prayers. We give God all the glory.

Now we have no more fear, for we know to whom to go in time of need.

We no longer have to go to the doctors for help, because we know Him who is the Great Physician.

We have been so happy since we obeyed God in Baptism on March 11, 1903.

Last week was a very blessed week.

Evangelist Hertrich was with us and we did learn much good from her.

Zion in Berne is yet very small, but we can see that the spirit of Zion is getting into the hearts of the people.

We are very happy Zion members and we do thank you for your prayers.

Please pray for Zion in Berne.

I am your sister in the Christ, EMMA ERNI.

Prayer Answered for Sunshine.

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.*

FOREST CITY, IOWA, June 16, 1903.

DEAR GENERAL OVERSEER:—I wrote you May 26th, asking you to pray that it might stop raining.

God heard and answered your prayers.

The next day about noon, the bright sun came out and has been shining most of the time since.

Except one night and part of one day when it rained a very little, the weather has continued fine.

We have had a couple of showers lately, which were of no damage to the crops.

Most of the farmers have been able to plant their corn.

Thanking you for praying and God for answering your prayers, I am,

Yours in the Master's service,

JULIA A. THOMPSON.

The following lines of testimony are taken from one of hundreds of letters which are received, expressing the thankfulness to God for the Gospel as taught in Zion:

I had very bad and evil habits for several years, which I have been enabled to quit, through reading your papers.

Paralyzed Arm Restored.

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 reward.—*Isaiah 58:8.*

228 HIGH STREET, PORTSMOUTH, VIRGINIA,
June 20, 1903.

DEAR ELDER:—I send you one dollar to renew my subscription to LEAVES OF HEALING, which I greatly enjoy reading.

My heart is with you all in the City of Zion, even if I cannot be with you in body.

I asked the General Overseer to pray for me two years ago when my arm was paralyzed, and it was restored.

Yours in Christian love,

(MRS.) SARAH A. REDD.

Little Boy Healed of Poisoning.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matthew 18:14.*

319 ASHTON STREET,
GRAND FORKS, NORTH DAKOTA,
June 4, 1903.

DEAR GENERAL OVERSEER:—I desire to testify to what the Christ has done for my wife and little boy and me.

My little son was playing with another little boy who told him certain herbs were good to eat.

He ate some and began to have cramps. It was evident that he was poisoned.

His mother put him to bed, and he said: "Jesus can make me better; pray for me."

She prayed for him and when I came home in the morning he was better, but very weak.

The next day he was very much better, and the poison passed away.

My wife used to be very weak and sickly, and is now strong and healthy.

The great things the Christ has done for her are a wonder among our neighbors.

We cannot praise our Father enough for what He has done for us.

We praise God for the Little White Dove, for Zion and for our General Overseer.

Your brother in the Christ, NAT SPROUL.

Given Up by Doctors—Healed by God.

Who His ownself bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.—*1 Peter 2:24.*

2323 SOUTH HICKORY STREET,
ST. LOUIS, MISSOURI, June 28, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to God's mercy and loving kindness.

I suffered four years with liver, kidney, heart, and other troubles.

Medicine seemed to do no good. I grew worse.

The doctor told my people that I would never get well.

I had been sewing for four years, and the doctor said I must give it up, and go out into the open air.

A friend told me of the Zion meetings, then under the charge of Elder and Evangelist Hall.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I went, they prayed for me, and I was healed through faith in God.

I had not understood the Bible in that way.

I thought that God sent sickness to draw us nearer to Him.

Very many times I doubted His love, for I knew our earthly parents would not make us sick.

Thanks be to God for Zion in St. Louis.

We are taught that God is Love and Light, and that the Devil is the author of sickness.

It will be two years next September since I was healed, and I have been sewing ever since.

Since God has so wonderfully healed me, and is keeping me, it gives me great pleasure to go out with Zion Restoration Host and carry the Message from house to house.

It is my prayer that Zion teaching may find its way into every heart, and that through it many may be healed in spirit, soul and body.

Your sister in the Christ,

(MRS.) EMMA BEALES.

Baby Healed of Infantile Diarrhea.

Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.—*Psalms 103:13.*

316½ MORGAN STREET,
NASHVILLE, TENNESSEE, June 27, 1903.

DEAR GENERAL OVERSEER:—Our dear little baby, for whom you prayed on June 3d as requested by telegram, has been healed.

He had a severe case of infantile diarrhea, caused from over-eating and teething.

He was dangerously ill for three days, so much so that the neighbors said he would soon pass away.

I wish I could write in detail the wonderful healing of this baby, but words fail me. Suffice it to say that the Prayer of Faith alone saved the child.

My heart is full of praise and thanksgiving to God for this, another manifestation of His love and mercy to me.

I thank you, dear General Overseer, for your prayers in behalf of baby and myself.

I realize as never before that God is truly my Father and if I obey Him as an obedient child, He will hear and answer prayer in my behalf.

I am doing what I can to disseminate the Truth as taught by God's Word and His children in Zion.

Again thanking you for your kindness, I am,

Faithfully yours, Till He Come,

(MRS.) H. S. ROANE.

Father Healed of Rupture—Daughter Healed of Stomach Trouble.

And I know that His commandment is Life Eternal.—*John 12:50.*

6133 WILSON AVENUE, CLIFTON HEIGHTS,
ST. LOUIS, MISSOURI, June 12, 1903.

DEAR GENERAL OVERSEER:—To the glory of God I desire to testify to what He has done for my parents and for myself and daughter.

Last February I received the first copy of BLÄTTER DER HEILUNG.

When I read the wonderful testimonies of those who had been healed by the power of God through your prayers, I said to my father, "Why can you not be healed of your rupture just as so many others have been healed?"

I told Elder Brock about it and he prayed for my father.

God heard and answered his prayer.

My father took off the truss at once and has not put it on since. He is completely healed of the rupture.

For many years I had suffered from internal trouble. Through the prayer of Elder Brock God has healed me.

My daughter was very sick with stomach trouble

I took her to Zion Tabernacle to have Elder Brock pray for her.

She has been perfectly well ever since, for which we praise God.

We send these testimonies that they may help other sufferers to look to God for healing.

Praying God to bless you, I am

Your sister in the Christ,

(MRS.) CHRISTINE FROOS.

God Sends Rain in Answer to Prayer of Elijah.

And it came to pass in a little while, that the heavens grew black with clouds and winds, and there was a great rain. —*1 Kings 18:45.*

STEWARTSTOWN, NEW HAMPSHIRE,
June 10, 1903.

DEAR GENERAL OVERSEER:—I write this letter with heartfelt thanks to God our Heavenly Father, that He has heard and answered your prayers with ours for the much needed rain.

We had a lovely shower on the 8th, and today, the 10th, it has rained hard since two o'clock this afternoon, and it is still raining.

I had just received your letter, saying that you had prayed, when the rain began.

I had told my neighbors that the rain would surely come.

It had not rained since April 4th, and everything was all dried up and dying.

It now looks as if we might raise something.

We praise our Heavenly Father for sending the rain, and thank you, dear General Overseer, for your prayers.

God hears and answers the prayers of His faithful children.

Faithfully yours,

MR. AND MRS. GEORGE T. BISHOP.

Prayer for Rain Answered.

For I will pour water upon him that is thirsty. And streams upon the dry ground.—*Isaiah 44:3.*

NORWOOD, NEW YORK, June 19, 1903.

DEAR GENERAL OVERSEER:—Yours of the 12th duly received.

I thank you for prayers.

We were suffering from the heat and smoke caused by the drouth and forest fires.

My brother was sick and could hardly breathe, and said that he could not have stood it another day.

You prayed and it began to rain Thursday, the 11th, at dark, raining very gently all night and the next day stopping only for a short time.

We have had several showers since, for which we are thankful.

Also yours of the 16th at hand. I thank you for prayer and kindly counsel.

I am recovering from illness.

Sincerely, _____ W. H. DAVIS.

Boy Delivered of a Fever.

And He stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them. —*Luke 4:39.*

630 FAIRVIEW AVENUE,
COLUMBUS, PENNSYLVANIA, July 15, 1903.

DEAR GENERAL OVERSEER: - Peace to thee.

I sent you a telegram on Monday evening July 13th, requesting you to pray for my son, five years old.

He was taken sick very suddenly Sunday evening.

He had a high fever and sore throat, and was out of his mind when I wrote the message and sent it to the office.

His fever broke; he slept well that night; and the next afternoon he was playing about as usual.

A scarlet rash broke out on him.

I believe that he was getting scarlet fever.

It was reported he had it, but he is well now.

We thank and praise God for the deliverance; and we also thank you for praying.

We pray God's blessing on you and your dear wife.

Yours Till He Come,

BENJAMIN F. WEAVER.

Healed and Blessed by God.

The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

Others said, It is he: others said, No, but he is like him. He said, I am he.—*John 9:8, 9.*

SYLVANIA, OHIO, July 22, 1903

DEAR GENERAL OVERSEER:—Peace to thee.

Your kind letter saying that you prayed for me has been received.

I thank you for your prayers, and I am also very grateful to God for answering.

I was healed soon after I wrote to you.

I am so happy to know that God is our Healer.

I praise His Name for His goodness.

Two ladies who knew me one year ago did not know me until I told them who I was.

They say that I have changed so much.

I told them that God had made the great change that they see in me.

Your sister in the Christ,

(MRS.) LETTIE M. VAN ANTWERP.

Baby Seriously Ill—Delivered Through Power of God.

I will contend with him that contendeth with thee, and I will save thy children.—*Isaiah 49:25.*

WEST POINT, VIRGINIA, July 16, 1903.

DEAR GENERAL OVERSEER:—I write to thank you for your kind letter in which you said that you had prayed for our little Camilla, who will soon be eight months old.

On the 7th of July her bowels moved seven or eight times, but I had been told that was nothing unusual for a teething baby.

About four p. m. of the 7th, she commenced to vomit, and could keep nothing on her stomach, not even crushed ice.

This nausea and vomiting continued through the night, and at eight a. m. she was still very sick, so my husband telegraphed to you.

I saw a slight change between nine and ten o'clock, and at twenty minutes after ten she fretted to go to her father and smiled and rallied very much.

Between twelve and one o'clock she went to sleep and slept for an hour and a half, and when she awoke she was like another baby.

My husband is not a member of the Christian Catholic Church in Zion, but he felt as I did, and was perfectly willing to telegraph to you and tells every one that it was in answer to prayer that she was healed.

She is as well as she can be, considering that she is teething.

At times she is fretful.

Please pray that she may have no further trouble cutting her teeth.

I pray that glorious things may result from the Feast of Tabernacles; that each one there may be blessed, and that the Lord may spare you and your loved ones Till Jesus Comes, that you may carry on His work.

Your sister in the Christ,

(MRS.) P. B. HUGHES.

Delivered in Childbirth—Mother and Child Healed and Blessed.

They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them.—*Isaiah 65:23.*

REPUBLIC, MICHIGAN, July 13, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I should send my testimony to the blessings I have received through Zion teaching.

On January 24th I was wonderfully delivered of a sweet Zion baby girl.

I have also been healed of constipation, weak back and weak eyes.

I also rejoice to tell you that the Lord has answered your prayers for my baby.

The sores on her face are gone.

She is not nervous like she was and does not turn pale and cold now.

Truly God is good, and I praise Him and thank you for your prayers.

Yours for the Christ and Zion,

(MRS.) RICHARD PEARCE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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

MIDWEEK BIBLE CLASS LESSON, NOVEMBER 25th or 26th.

The Basis of Reward.

1. *It depends upon one's earnestness.*—Psalm 126:6.
You must go forth.
You must have the right seed.
You must put soul into the effort.

2. *It depends on one's hopefulness.*—Ecclesiastes 11:1-6.
You must be willing to sow seed anywhere.
You must look to God to bless it.
You must wait in patience.

3. *It depends on one's faithfulness.*—Luke 19:15-19.
You must work with all God has given.
A little must be done here and there.
Progress must be sought for.

4. *It depends on one's foresight.*—John 4:31-38.
Each must do what he can.
You can strengthen what another has done.
You may find fruit ripe to pluck.

5. *It depends on one's adaptation.*—1 Corinthians 9:15-22.
Be flexible to men's conditions.
Look at things through their eyes.
Save some by some means.

6. *It depends on one's motives.*—1 Corinthians 3:12 15.
Do it for the Christ's sake.
Glorify Him in all you do.
Do not think of your organization.

7. *It depends on one's perseverance.*—Luke 15:4-10.
Go after that one.
Be diligent in this business.
Seek until you find.

8. *There is no excuse for a fruitless life.*—Philippians 4:14-20.
God is able to help you.
He calls you to labor.
He is the Vine, you are a branch.
The Lord our God is a Rewarding God.

SUNDAY BIBLE CLASS LESSON, NOVEMBER 29th.

The Third Heaven.

1. *There is such a place.*—Corinthians 12:1-12.
It is where just spirits enter.
It is beyond fleshly knowledge.
It is where the Lord is best known.

2. *All who diligently serve the Christ enter.*—Luke 13:24-30.
The man who avoids God's work does not enter.
The man who does wicked things does not enter.
The last you would think get there first.

3. *It is a place of abundant reward.*—Matthew 19:27-30.
There will be powers conferred there.
Thrones will be occupied by the true and faithful.
Only those who suffer here reign there.

4. *It is not only a City but a Kingdom.*—Hebrews 12:22-29.
The Church of the first-born are there.
The blood-bought company are there.
The perfect in spirit alone are there.

5. *Only those born again enter there.*—1 Peter 1:15-25.
The man begotten of God is there.
The holy man is there.
The man without blame is there.

6. *It is the inheritance which the confident inherit.*—Colossians 1:9-23.
Have you spiritual understanding?
Is your knowledge of God increasing?
Then you are meet for the inheritance.

7. *Do you see and are you animated by it?*—Ephesians 1:3-19.
You must be without blame.
Then the purchased possession will be yours.
It is the glory of the saints' inheritance.
God's Holy people are a Heaven-inspiring 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 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 8:5-12; 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 diaholical 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand One Hundred Ninety-Three Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand One Hundred Ninety-Three Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	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).....	4414		
Total Baptized at Headquarters.....	—		9788
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.....			16,804
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.....	23	163	
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.....	29		
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 Louisiana by Deacon Gay.....	17		
Baptized in Massachusetts by Overseer Piper.....	15		
Baptized in Massachusetts by Evangelist Smith.....	1		
Baptized in Michigan by Elder Cairns.....	2		
Baptized in Mississippi by Deacon Gay	5		
Baptized in New York by Overseers Piper, Brasefield and Excell.....	75		
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	226	389
Total Baptized since March 14, 1897			17,193

The following-named eleven believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, September 9, 1903, by Evangelist E. W. Reeder:

Bandli, Christian..... 3021 Ezekiel avenue, Zion City, Illinois
Bandli, Mrs. Emilia.....Zion City, Illinois
Bandli, Robert Christian .....3021 Ezekiel avenue, Zion City, Illinois
Bandli, William.....3021 Ezekiel avenue, Zion City, Illinois
Hall, W. A..... 3119 Gilboa avenue, Zion City, Illinois
Johnson, Esther.....2715 Elizabeth avenue, Zion City, Illinois
Millegan, Alfred..... 3111 Eshcol avenue, Zion City, Illinois
Schmidt, Miss Anna.....Zion City, Illinois
Velebny, Joseph .....2607 Elim avenue, Zion City, Illinois
Weirouch, C. D.....2915 Gilboa avenue, Zion City, Illinois
Womack, F. H.....Zion City, Illinois

The following-named seventeen believers were baptized at Patterson, Louisiana, Lord's Day, October 11, 1903, by Deacon William D. Gay:

Bean, Mrs. Kate.....Patterson, Louisiana
Brooks, Harriet.....Patterson, Louisiana
Buruley, Maud Clementine.....Patterson, Louisiana
Charleston, Mary Elizabeth.....Patterson, Louisiana
David, Rockanna.....Patterson, Louisiana
Howard, Lillie.....Patterson, Louisiana
Humphrey, Matilda.....Patterson, Louisiana
Jackson, Granderson.....Patterson, Louisiana
Jackson, Sophie.....Patterson, Louisiana
Johnson, James.....Patterson, Louisiana
Johnson, Jane.....Patterson, Louisiana
Kereson, Joseph.....Patterson, Louisiana
Miles, Ned.....Patterson, Louisiana
Shelton, Alice.....Patterson, Louisiana
Spaulding, David.....Patterson, Louisiana
Walker, Robert.....Patterson, Louisiana
Whitfield, Samuel.....Patterson, Louisiana

The following-named seventy-five believers were baptized at Madison Square Garden, New York City, Lord's Day, November 1, 1903, by Overseers William Hamner Piper, H. D. Brasefield and J. G. Excell:

Bieber, Emma M..... 262 St. Nicholas avenue, Brooklyn, New York
Bieber, Robert Samuel..... 262 St. Nicholas avenue, Brooklyn, New York
Birki, Mary..... 363 Pacific street, Patterson, New Jersey
Blanther, Irene E. 105 East Twenty-eighth street, New York City, New York
Bohl, Donna Marie.....560 A boulevard, Bayonne, New Jersey
Bohl, Harriet Cecelia.....560 A boulevard, Bayonne, New Jersey
Bohl, Leighton Teeterick.....560 A boulevard, Bayonne, New Jersey
Bond, George James.....Curtis Bay, South Baltimore, Maryland
Bond, Mary .....Curtis Bay, South Baltimore, Maryland
Brown, Lizzie.....305 Ninth avenue, New York City, New York
Bunkham, Walter Sydney....129 Third avenue, New York City, New York
Carlson, Carlin.....230 East Fifty-fourth street, New York City, New York
Cederstall, Alexander G.....Zion City, Illinois
Curry, Sarah..... 19 Muzzey street, Chicopee Falls, Massachusetts
Dean, Miss Maria.....Elberon, Iowa
Demsey, Willis...149 West Twenty-sixth street, New York City, New York
Fink, Albert M.....46 Hopkins avenue, Jersey City, New Jersey
Fischer, Rosa .....767 Columbus avenue, New York City, New York
Fox, Mrs. Mary.....16 Pine street, West Asbury Park, New Jersey
Frazell, Sanford C.....377 North Twentieth street, Columbus, Ohio
Frost, Carl John.....46 Catherine street, New York City, New York
Fyfe, Charles.....361 West Twenty-sixth street, New York City, New York
Green, Annie.....355 West Forty-fifth street, New York City, New York
Green, Grace.....355 West Forty-fifth street, New York City, New York
Green, Janet.....355 West Forty-fifth street, New York City, New York
Hannore, Mrs. W. B. 125 East Ninety-third street, New York City, New York
Hurris, John R....407 West Twenty-fifth street, New York City, New York
Heather, Isabel.....122 Ravine avenue, Yonkers, New York
Hedlund, Eric Axel...10 East Fourteenth street, New York City, New York
Heirle, August.....34 Grove street New York City, New York
Heirle, Herman Reinhardt.....314 Valley road, Orange, New Jersey
Heirle, John.....314 Valley road, Orange, New Jersey
Heirle, Paulina..... 314 Valley road, Orange, New Jersey
Hoosley, Lillian... 155 West Twenty-first street, New York City, New York
Johnson, Peter.....2030 Fourth street, New York City, New York
Johnson, William G.....363 Pearl street, Brooklyn, New York
Johnson, Mrs. W. G..... 363 Pearl street, New York City, New York
Kierman, — .....322 East Twenty-ninth street, New York City, New York
Lewis, Julia L.....Minong, Wisconsin
Loeffler, Charles.....159 Eighth avenue, New York City, New York
McCown, Nora E.....East Hartford, Connecticut
McCrenor, Isaac.....189 Adams street, Brooklyn, New York
McCullough, Russell.....New York City, New York
Meier, Anna..... .....363 Pacific street, Patterson, New York
Meserole, William R.,
Third avenue, near Cooper Union Square, New York City, New York
Miller, Wilhelmina M. T.,
204 West One Hundred and Forty-first street, New York City, New York
Morgan, Miss C. H. .....194 Waverly place, New York City, New York
Morrison, John..... 206 St. Nicholas avenue, New York City, New York
Moser, Susie.....Epsilon, Michigan
Natino, Luigi..... ....48 West Tenth street, New York City, New York
Nittinger, Frederick A.,
152 West Fifty-third street, New York City, New York
Patterson, Cornelia V.....West Orange, New Jersey
Polman, Gerrit Roelof .....Rotterdam, Holland
Polman-Blekkink, Wilhelmina J. Marie.....Rotterdam, Holland
Plummer, Marguerite Elizabeth.....Station R, Chicago, Illinois
Rich, Viana A.....Chicopee Falls, Massachusetts
Rudy, Abraham....73 West Eighty-ninth street, New York City, New York
Sassi, Amelia.....108 Lincoln avenue, Orange, New Jersey
Scott, Lizzie.....45 Suburban avenue, Stamford, Connecticut
Smith, John Wesley..... 26 Vista street, Stamford, Connecticut
Smith, Sophia..... 26 Vista street, Stamford, Connecticut
Speer, John Sommers.....130 Broadway, New York City, New York
Spittel, Aloys.....Eagle Hotel, New York City, New York
Sprague, Frank L.....Keene, New Hampshire
Swanson, August.....1844 Croton avenue, New York City, New York
Tennyson, E. F.....152 Quincy street, New York City, New York
Thomas, Guston David.....17 Prospect terrace, East Orange, New Jersey
Thomas, Jessie Powell.....17 Prospect terrace, East Orange, New Jersey
Thrall, Ethel.....2002 Hebron avenue, Zion City, Illinois
Trieb, Adolph,
127 East One Hundred Twenty-eighth street, New York City, New York
Webster, Ann.....17 Prospect terrace, East Orange, New Jersey
West, William Garland.....3004 Elijah avenue, Zion City, Illinois
Wheeler, Edward M.....Zion City, Illinois
Wiley, Elizabeth.....140 West Fifteenth street, New York City, New York
Wilkinson, Dora.....403 Sixth avenue, New York City, New York

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S. Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The Tree of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100.
Kinds at 5 cents: .50 a dozen or 3.00 per 100.
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages:—Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume; the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIV. No. 4. *ZION CITY, SATURDAY, NOVEMBER 14, 1903.* *Price Five Cents*



CARNEGIE HALL, SEVENTH AVENUE AND FIFTY-SEVENTH STREET, NEW YORK CITY

The General Overseer Conducted the Closing Meetings of the New York Visitation in this Hall. The Branch of the Christian Catholic Church in Zion in New York will hold its Regular Services in the Chamber of Music of this Building, Lord's Day Mornings, Afternoons and Evenings.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 14, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, NOVEMBER 14, 1903.

ILLUSTRATIONS IN THIS NUMBER—
Carnegie Hall, New York City, ... 97
Elijah the Restorer, ... 105
EDITORIAL NOTES—
Return to Zion City from New York, ... 98
New York Visitation to be Summarized in Part next Lord's Day, ... 98
Report of Recorder A. F. Lee on New York Visitation, . . . 99
Chicago Newspapers Attack Zion's Financial Position, . . . 99
Letter from General Financial Manager Barnard, ... 99
Appalling Shrinkage in Value of Worldly Stocks and Securities, 99
Unchanging Strength of Zion's Stocks, ... 100
Value of Zion's Estate Increased Five Million Dollars in Year, 100
Many Valuable Properties Placed in Zion's Hands for Investment, ... 100
Striking Interview of Dr. A. J. Gladstone Dowie in *London Express*, ... 100–101
Now for Zion's Work Throughout the World, ... 102
Visitation Around the World, ... 102
Australia Looking for General Overseer with Great Interest, . 102
Way Opened in Asia, Africa, and Europe, ... 102
Great Results Expected, ... 102
AUTOGRAPH LETTER FROM GENERAL OVERSEER, ... 103
ZION'S LITERATURE MISSION, ... 104
CARTOON—
"The Evil Power Behind the Degenerate Who Would Fire the Assassin's Bullet," 106
NEW YORK VISITATION OF ELIJAH, THE RESTORER AND ZION RESTORATION HOST, ... 107
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject—"The Sixth Commandment; or, the Crime of Murder by Men and Nations," 108–111
DIVINE HEALING MEETING—
Subject—"What Should a Christian Do When Sick?" . . . 111–114
RESTORATION MESSAGE—
Scripture Reading and Exposition, ... 114–117
ZION RESTORATION HOST EXCURSION, ... 117–118
SATURDAY EVENING MEETING, ... 118
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject—"The Seventh and Eighth Commandments," . . . 118–119
GOD'S WAY OF HEALING, ... 119
ZION WOMEN'S DORCAS WORK, ... 120–123
DO YOU KNOW GOD'S WAY OF HEALING? 123
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 124–126
ZION'S BIBLE CLASS, ... 127
OBEYING GOD IN BAPTISM, ... 128

EDITORIAL NOTES.

"THANKS BE TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS, THE CHRIST."

AFTER EXACTLY four weeks' absence, we returned to Zion Ciy early on the morning of Wednesday, November 11th.

IT IS NOT an easy task to even summarize the work done by the First Legion of Zion Restoration Host, who accompanied us in our Visitation to New York on Wednesday, October 14th, and who returned safely to their homes, leaving New York on Monday, November 2d.

Nor is it easy to tell the story of the wonderful week at the Carnegie Hall, and at our suite of rooms in the Fifth Avenue Hotel, which followed, and which was so different from the exciting scenes in Madison Square Garden for seventeen days. Much of the story can never be told.

THE EVENTS also of the present week cannot easily be covered by Editorial Notes: for they would fill a considerable volume.

We journeyed homeward, after spending an eventful day in Washington, and presided over a wonderful Zion Rally on Wednesday night, when more than five thousand of our beloved people met us in Shiloh Tabernacle, Zion City.

ABOVE ALL, it is impossible to tabulate the results of the Visitation, even so far as known to us. But all this we shall do, in a measure, tomorrow, when we deliver our discourse, entitled: "THE TRUE STORY OF THE VISITATION TO NEW YORK WITH THE FIRST LEGION OF THREE THOUSAND MEMBERS OF ZION RESTORATION HOST: AND A FEW WORDS CONCERNING THE UNSURPASSED MENDACITY AND MALIGNITY OF THE PRESS."

WE SHALL not attempt, in these Notes, therefore, to do that which we shall, God willing, do in the City of Zion, from our own platform, and which, God willing, will be fully reported in our next issue.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

WE HAVE BEEN so busy making history in the great Metropolis of America, that it has been difficult to get the complete records of the work of each member of the New York Legion of the Host.

But, as indicating something of the extent of that work, we quote the following letter from Elder Abraham F. Lee, the Recorder of Zion Restoration Host:

OFFICE OF REV. ABRAHAM F. LEE,
RECORDER OF ZION RESTORATION HOST,
ZION CITY, ILLINOIS, U. S. A., November 13, 1903.

REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois.

My Beloved General Overseer:—After most carefully summing up the results of the work of Zion Restoration Host, done during the recent Visitation to New York City, I am pleased to be able to submit to you the following figures:

Total number of Restorationists engaged in the work, over	3,000
Total number of Restoration Messages distributed (printed in various languages)	2,500,000
Total number of Cards (the Christ Knocking at the Door)	1,250,000
Total number of LEAVES OF HEALING	200,000
Miscellaneous Tracts	51,750
Total number of Programs (Containing Zion Hymns)	46,500
Total number of THE ZION BANNER	2,000

Making a grand total of four million one hundred thousand two hundred fifty (4,100,250) pieces of Literature distributed among the four million (4,000,000) inhabitants of Greater New York, aggregating in all about sixty (60) tons in weight.

In order better to illustrate what these figures mean, we might state that if this vast amount of Literature were carefully built into one solid shaft, piece upon piece, it would reach a heighth of three thousand two hundred thirty-six (3,236) feet, which means a structure about three and a half times as high as the Eiffel Tower. What a magnificent shaft Zion Restoration Host has erected to the memory of our enemy, the New York Press!

It might also be interesting to you to know that in order to distribute this Literature, Zion Restoration Host visited six hundred thousand (600,000) homes in that great city, besides large numbers of the great office buildings, factories, passenger and naval vessels, hospitals, prisons, and charitable institutions, while vast quantities also were given away on the streets and steam railways and in the hotels, restaurants and saloons, and, in fact, every place that it was possible for them to reach.

It is not possible in this report to give you an account of the interesting incidents that have been reported to us by the Restorationists, but we will endeavor, as early as possible, to prepare a list of some of the interesting testimonies of these faithful workers, showing the deep interest which was manifested by the people of New York throughout the entire city.

Earnestly praying that God's richest blessing may rest upon the faithful efforts put forth, and that He will spare you to lead the Host in many such great campaigns, I remain,

Most faithfully your servant in the Christ, ABRAHAM F. LEE,
Recorder of Zion Restoration Host.

DURING OUR ABSENCE a series of malignant attacks have been made upon Zion by the daily newspapers of Chicago.

The most shameful falsehoods which filled the press for weeks, at this time last year, have again been renewed, and the same tactics of bringing needless and vexatious suits, have been employed by Zion's Masonic Enemies, and others, to endeavor to make it appear that the Business Institutions of Zion are in a perilous condition.

The contrary is the fact; for such is the demand for our products that we suffer from want of capital to extend these great and profitable Industries, which are the admiration of all visitors to our City.

In this connection we quote the following letter from Deacon Charles J. Barnard, General Financial Manager of all Zion's Institutions:

OFFICE OF GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES,
ZION CITY, ILLINOIS, November 12, 1903.

REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion,
Administration Building, Zion City, Illinois.

Beloved General Overseer:—I find the demand for our products so great, that it is absolutely necessary that we have additional capital to enlarge the capacity of our factories.

Our laces, candy and bakery goods have received the highest commendation, both from dealers and consumers.

The fact that our Industries are free from trust and labor union control, enables us to secure every advantage possible to the trade and to investors in our shares.

I trust our friends will hasten to furnish us with the additional capital required.

With hearty Christian love, I am

Faithfully yours in the Christ's service,

CHARLES J. BARNARD,
General Financial Manager.

WE HAVE NO HESITATION in endorsing this appeal by Deacon Barnard, and in pointing out the fact that Zion Stocks were never stronger than they are at this time.

When we compare the steady and rapid growth of the City of Zion and its Institutions with the Terriffic Shrinkage in the values of Speculative Stocks, the comparison is one which carries with it a great lesson to our friends whose investments are still in the world.

WHILST IN NEW YORK the following table, showing the highest prices of some of the leading stock issues in last year's boom and the highest prices this year, was handed to us.

The total shrinkage in values from last year's high figures is simply appalling, for it is, Fourteen Hundred Millions of Dollars in round figures.

	High 1902.	High 1903.	Sept. 22.	Closing	Shrinkage.
Amalgamated Copper	79	75⅜	44½	37½	$ 63,863,478
Anaconda Copper	146	125½	72	70	22,800,000
Atchison	96⅝	89⅞	65¼	60⅜	36,975,000
Baltimore and Ohio	118½	104	79⅞	72¼	51,471,175
Brooklyn Rapid Transit	72⅜	71⅛	37⅛	30	19,591,250
Chicago & North-Western	271	224½	157	155½	55,827,387
St. Paul	198¾	183¼	140	136	36,510,397
Colorado Fuel and Iron	110½	82½	42	41⅜	13,910,225
Consolidated Gas	230¾	222	170	165½	52,200,000
Delaware and Hudson	184½	183½	156	149	12,214,485
Erie	44⅝	42⅝	27¼	24½	22,616,255
General Electric	334	204	152	139	85,689,045
Illinois Central	173½	151	131	126½	44,668,800
Manhattan	158	155½	131⅞	127	17,112,000
Metropolitan Street Railway	174	142⅞	112¼	100	38,480,000
New York Central	168⅞	156	119½	114½	71,910,937
Pennsylvania	170	157⅝	122⅝	116¼	154,164,615
Reading	78½	69¼	49⅜	43¾	11,290,250
Rock Island	50⅛	53⅜	26¼	22¼	24,490,883
Southern Pacific	81¼	68¼	42⅞	30¼	83,089,482
United States Steel common	46¼	39⅞	17⅝	15	161,447,328
United States Steel preferred	97¾	89¾	68¼	58¾	109,022,499
Total shrinkage for twenty-two issues					$1,398,879,311

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

During all this time Zion Stocks have never varied.

Not one share has ever been sold below par.

Several of our Stocks have been sold at a premium of ten per cent.

We therefore feel that we have a right to ask our friends to help us to develop Zion Industries.

Our products are so much in demand that we cannot fill a tithe of the orders.

WILL NOT OUR FRIENDS at once look into this matter, and communicate with our Stocks and Securities Department, under the care of Deacon Daniel Sloan?

Let our present investors especially see to it that we have the power to extend our operations immediately, increase their incomes, and continue to develop the City and its work for God.

THE SAME national financial conditions which caused us temporary embarrassment last year have again affected us, and while we believe that *the total value of Zion's Estate has increased during the year by at least Five Millions of Dollars*, yet we are in need of *immediate cash resources for our ever-growing Institutions.*

OUR EMBARRASSMENTS ARE SIMPLY the results of our growth and gain — not of our losses.

Extension and Expansion, not Disastrous Speculation and Stock-watering, make us call for help.

We are in the position of a farmer with a splendid crop on his hands who needs help to harvest it.

Let Zion everywhere understand this Fact, and contradict the Falsehoods of Zion's enemies in the Press and Pulpit all over the world.

IT WOULD be impossible for us at this late hour, for we are writing on the morning of publication, to write at length upon this subject: but we call the earnest attention of every member of the Christian Catholic Church in Zion to the autograph letter which we issued on September 21st last, and ask for an immediate response thereto.

We publish it for the first time on page 103.

It is God's Call to All in Zion.

WE ARE GLAD to be able to say that the Response has already been great since our Letter was privately circulated six weeks ago.

Properties aggregating considerably over Two Millions of dollars in value have been placed in the hands of our Zion Stocks and Securities Bureau, and of Zion Land and Investment Association, for disposal, and for investment of the proceeds in Zion.

And behind that there stand the many thousands of Zion in all parts of the world who have properties *aggregating more than Fifty Millions of Dollars in value*, and who intend to dispose of these, and bring the proceeds into Zion.

That army on the way to Zion increases daily. A year hence it may represent One Hundred Millions.

But sales of real estate are slow at this season, and we earnestly urge our friends to endeavor to effect the sales themselves, and let all who are able to handle cash at once respond.

"The Battle is not yours, but God's."

WE DESIRE to retain every man and woman, every youth and maiden of our large population in Zion City, and to find them employment throughout the winter.

This can only be done by extending our indoor employment in the various Zion Industries.

IT WILL INTEREST our friends to know that our beloved wife, and her Secretary, Deaconess Ida M. Stern, with our son, Dr. Gladstone Dowie, reached England safely, and after conducting services in London, went to Paris, where they are now.

In a few days they will begin their journey southward through Europe to the Mediterranean Sea, and will leave Marseilles on December 18th.

INTENSE PUBLIC INTEREST seems to have been felt in their visit to England.

WE RECEIVED many British newspaper clippings yesterday.

Amongst these we find a long report of an interview with our son, Dr. A. J. Gladstone Dowie, in the *London Daily Express.*

That paper was so eager to get the interview that it sent its representative from London to Queenstown, Ireland, where he boarded the S. S. Saxonia and went on with it to Liverpool.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They forwarded the report by wireless telegraphy to England, but "owing to the magnetic disturbances, it did not reach the Marconi station."

IT WILL DOUBTLESS interest our friends if we give them some extracts from that report, which will show that our son is maintaining the good name of Zion City in a very vigorous manner.

GILT-EDGED ETHICS

DR. DOWIE'S SON ON THE REAL ZION CITY—YANKEE FAIRY TALES.

Mrs. Jane Dowie, wife of "Elijah the Restorer," and her son, Dr. A. J. Gladstone Dowie, arrived in London yesterday on the way from New York to Australia, accompanied by a lady secretary, a negro butler, and a large amount of personal luggage.

To an *Express* representative who interviewed them on the Saxonia shortly after the vessel left Queenstown, both Mrs. Dowie and her son expressed bitter resentment against the American "yellow" press for their treatment of the Zion Movement.

The interview was dispatched to the *Express* by wireless telegraphy, but owing to the magnetic disturbances did not reach the Marconi station on this side.

"We have been outrageously libelled," said Dr. Gladstone Dowie, who looks the typical American business man, with a carefully-trimmed brown beard and gold-rimmed glasses. "We are accused of absconding with all the valuable assets of Zion City in a treasure-chest. We have no treasure-chest; no funds beyond the expenses of our trip; we do not propose to hold large meetings in London, and we do intend to return to the United States.

"My mother and I are seeking a rest. We may speak at some of the meetings held in our church in the Euston road, but we are sailing by a P. and O. boat from Marseilles on December 18th for Australia, where my mother and I were born.

WHAT ZION CITY IS LIKE.

"Zion City, although but little over two years old, is in a flourishing condition. The statement that my father founded it purely as a business proposition is a lie. Our assets at the present time are worth $20,000,000. (4,000,000 pounds sterling). Twenty-five per cent. of the inhabitants of Zion City do not do anything; they simply live on their investments. Ninety-five per cent. of the people own their own homes.

"Dr. Dowie holds the title to the estate, which comprises ten square miles of valuable land, forty-two miles north of Chicago, with a lake frontage; but he gives the people 1,110 years' leases, so that practically the people own everything.

"Zion City has not a single public house, and doctors are not allowed in it. A man who smokes on the streets is locked up and fined four pounds, and the fine is the same if he smokes in his own house.

"We have a large amount of English capital invested in Zion City Industries. I can recall three persons alone whose combined interests represent fifty thousand pounds. A well-known lady living in London has thirty thousand pounds invested in the stocks of our lace company, and there are many others.

GILT-EDGED INVESTMENTS.

"This does not necessarily mean that shareholders are converts to Zion. It is a business proposition if an investor can get an eight per cent. stock instead of an English stock paying two and one-half per cent.

"Our securities never fluctuate; they are backed by large assets; the shares are non-assessable, and their redemption at par is fixed.

"Our Bank shares pay 9 per cent.; Land and Investment shares, 8 per cent.; Lace Industries, 9 per cent.; General Stores, 8 per cent.; Fresh Food Supply, 8 per cent.; Sugar and Confection Association, 6 per cent.; and Building and Manufacturing shares, 7 per cent., with 20 per cent. of the surplus profits.

"Our Lace Industry is particularly prosperous. It was begun in 1901, and now occupies a splendid building with five acres of floor space. We have more orders at present than we can fill. Mr. Fothergill, a well-known Nottingham lace manufacturer, who went through our factory recently, declared it was the finest in the world. When it is enlarged we shall be able to undersell the Nottingham factories in Nottingham.

"All matters of legal difference in the city are referred to a court of arbitration, and there has been but one criminal case in the city since its foundation. We have a tabernacle holding seven thousand five hundred people, four churches, no theaters, and no bars, a big athletic association, and many large buildings.

ETHICS OF THE ZIONISTS.

"We are not ascetics; our church is a plain, straightforward, orthodox Christianity, with an unorthodox manner of operation.

"Divine healing is not the greatest principle of the church. We preach the doctrine of repentance and practical reparation. But we believe that God never created sickness; He wanted man to be well and strong.

"The Illinois city will always be the centre of our religious work, but we plan to have a Zion City near every important capital in Europe. We intend building one in China as soon as the political situation changes. We have about 1,500 converts in China.

LONDON'S TURN MAY COME.

"Was our New York Visitation a failure? No; that is another lie. When we left New York our 'Restoration Host' had visited 400,000 houses, and at only one house was an antagonistic spirit displayed. I received a cablegram from my father this morning telling of the great success of the concluding meetings held in New York.

"Possibly in the future a 'visitation' similar to that held in New York may be arranged for London; but no definite arrangements have been made.

"I see the newspapers assert that, 'despite Divine Healing,' hundreds of Restorationists caught heavy colds in New York. That is another invention. Madison Square Garden was very dusty, and many people had fits of sneezing. That is all."

The negro butler who accompanies the Dowies is an interesting character. For eighteen years he was attendant for Ferdinand W. Peck, a well-known American, who was commissioner to the Paris Exposition. He is an ardent believer in Zion.

"Yassir," said he. "Dr. Dowie, he do walk with God. Once I was sick. Four doctors filled me full of medicine. No good. Then I was healed through prayer. Zion City is God's city. Once I put my money in the Illinois Trust Company, and got 3½ per cent. Now I have building lots in Zion City, and get 9 per cent."

Mrs. Dowie, whose official title is "Overseer of the Christian Catholic Church for Women's Work in Zion throughout the World," is somewhat massive in appearance, and her brown hair is slightly tinged with gray.

LONG ACCOUNTS also appeared after our wife and son arrived in London in the *London Daily News*, *Daily Mail*, etc.

WE GRIEVE that our dear wife should have been so "besieged" with interviewers, some of them very rude, even before she left the ship; but it seems now to be a part of the inevitable experiences of our family that we shall be subjected everywhere to this almost intolerable annoyance.

It is only rarely that what we say, either in public or to reporters, is fairly published in any newspaper.

WE DO NOT think it worth while to comment upon the many mistakes, blunders, and in many cases the wilful misrepresentations which have already been made in many parts of Great Britain concerning the visit of our wife and son to Australia; for, after all, these "light afflictions are but for a moment."

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

AND NOW WE REJOICE that we are permitted once more to greet our readers in all parts of the world from our Editorial Chair in Zion City.

We call upon them to praise God with us for what He hath wrought, and what He is working through the Wonderful Operations of our New York Visitation, through the Wonderful Gatherings in Madison Square Garden at which we spoke, and at which there was an aggregate of at least Two Hundred Fifty Thousand Attendances from October 18th to November 1st.

Marvelous indeed has been the work of the First Legion of that noble array of Consecrated Christians now known throughout all the world as Zion Restoration Host.

Who can tell whereunto this will grow?

Only God knows.

AND NOW we address ourselves to the work that lies before us of building up in all its Four Great Divisions—Ecclesiastical, Educational, Commercial and Political—the Mighty Force, known throughout all the earth as the Zion of the Holy One of Israel.

GOD HELPING US, and our people diligently coöperating with us, we expect to bring every Institution of Zion into such a state of Strength, Efficiency, and Perfect Order that we shall be able to go forth early in January upon our Visitation to the Regions Beyond, where hundreds of millions await our Message and our Coming as the Herald of the King of Kings.

AFTER VISITING Brisbane, Sydney, Melbourne and Adelaide—the principal cities of the Commonwealth of Australia—it is our intention to return, by way of British India in Asia, northern Africa, Europe and Great Britain, with our wife and son, in time to meet the Great Hosts of Zion and Zion's Friends, from all parts of this and many other Continents, who will gather at Zion's Fourth Feast of Tabernacles, in Zion City, in the Summer of next year.

OUR FRIENDS in Australia are looking forward with great expectation to this Visitation, and already are prophesying that the largest Public Buildings on that Continent will not be able to contain the throngs who will come to hear our Message as Elijah the Restorer.

THE WAY has been wonderfully opened up also in Asia, Africa and Europe.

We expect to have great Results in every Department of Zion as the consequence of our Six Months' absence in our Visitation, in which we shall make a complete Journey Around the World.

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.

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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Administration Building, Zion City, Illinois, September 21st 1903

Members of the Christian Catholic Church in Zion who are investors, and members who are not yet investors, in Zion Securities:

Beloved Friends in Christ our King:

Recognising my solemn responsibility to God, to Zion, and to you, I now address you as the prophet of whom Moses spake (Deuteronomy 18:15. Acts 3:22), and as Elijah the Restorer, whom the Christ declared should "first come and restore all things" (Matthew 17:11).

Herewith, under separate cover, I send you a copy of Leaves of Healing of August 22, 1903, which contains my General Letter of the same date, and full reports of two Conferences on Zion's Business Institutions, setting forth the wonderful successes already made, the splendid prospects, and the need for Two Millions of Dollars of New Capital, to be used in the extension and development of the Financial, Commercial, and Industrial Undertakings of Zion City. That need arises from our profitable business, and the immense demands for our products, which is far beyond our power to supply. Pray, read, and pray again.

The facts therein set forth abundantly prove that Zion's Business is God's Business; and every proof of Zion's strength and soundness which could possibly be given, has now been supplied. The time has come for all to act with fresh energy.

My duty to all in Zion is now clear, and therefore, I say — REALIZE, BY IMMEDIATE SALE, THE CASH PROCEEDS OF ALL YOUR PROPERTIES, INVEST IN ZION SECURITIES OR ZION LAND, AND COME WITH ALL YOUR HOUSE TO ZION CITY.

This is not my "advice" to you whom God has committed to my care — it is my Command as God's Messenger and your Leader.

I stand behind every Security of Zion, controlling every penny of Zion's millions, now estimated at more than Twenty Millions of Dollars. I personally guarantee to every one of you the Safety of every dollar you invest.

The world cannot offer you such returns, and such security, as I now do in Zion City.

God has a Right to your Immediate Obedience, and I have, as His Messenger and your chosen Leader.

I am, with hearty Christian Love and earnest Prayer for you all,

Your friend and fellow-servant in Jesus the Christ our All,

John Alex Dowie

General Overseer of the Christian Catholic Church in Zion.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



By Evangelist Sarah E. Hill.

THEN AGAIN I lifted up mine eyes, and saw, and behold, a Flying Roll.—*Zechariah 5:1.*

CENTURIES ago, God showed His Prophet, Zechariah, this Roll flying over the face of the whole land.

It was a vision of the Gospel teaching of Zion going over the world on the printed page, as it is doing today.

The ancients called their books rolls.

The Roll which the Prophet saw was representative of the multitudes of rolls of Zion Literature which must go like flocks of beautiful White Doves all over the world to tell all Nations that the Lord Jesus is still the Savior and Healer of the people.

This symbolic Roll which Zechariah saw is called the curse.

The Hebrew word, *alah*, here translated curse, also means a Covenant, an Oath.

Covenants were confirmed by an oath, and it was very easy to speak of a Covenant between parties as an oath or curse.

We are told that this Roll went forth to purge or purify the people from their sins.

God said that it should go to every one that steals and purify him of that sin, and to the house of him that swears falsely by God's Name and purge him of that sin.

He declared that the Roll should abide in his house and consume it with the timber and stones thereof.

This is the work that the Literature of Zion is doing. It is calling upon the people to repent and to come into Covenant relations with God by giving themselves to Him, that He may reign in their spirits and souls and bodies, to save, to heal, and to keep them whole.

Then they will no longer steal from Him by withholding themselves, their time, and talents, and money from His service.

The Literature of Zion goes forth to warn those who swear falsely by God's Name in Masonry and other Secret Orders.

They have covered themselves by the walls of secretism so that the world outside has not known their true character.

They have talked about God the Father, but have rejected the Christ, the Way to the Father.

Zion teaching breaks in pieces their house of Secretism and shows them in their true light to the world. Jesus says that those who do wrong hate the light and will not bring their deeds to the light lest their works should be reproved. (John 3:19-22.)

The call is sounding today through Zion, louder than ever before, because we are living in times of great danger:

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 Corinthians, 6:16-18.*

These are times when it is very dangerous to go to the mixed tree of good and evil for knowledge.

The Tree of Life, Jesus, the Christ, is accessible to the people, and in Him is no darkness.

The Leaves of the Tree, the words of truth which have dropped from Him are going over the world everywhere today in Zion Literature to show the nations the Law of the Spirit of Life in the Christ Jesus, which will make them free from the Law of Sin and of Death. (Romans 8:2.)

We are living in the reading age, and the warning which our Lord gave to the people of that day applies forcibly to the present. He said:

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.—*Luke 8:18.*

This shows that we suffer loss according to the character of the thoughts which we take into our minds.

The soul feeds on what it reads or hears and it is strengthened by truth and weakened by error.

The Covenant, to which all of the teaching of Zion relates, directly or indirectly, is a rod of iron in its unbending, uncompromising declaration of "thus saith the Lord."

Any one who will study Zion teaching in connection with the Bible will see that the two agree, and he will get the foundation principles of truth, and a new impulse in his life.

A gentleman, who had been an infidel and was recently converted through reading Zion Literature and became a prayerful Christian, said: "Any one who reads Zion literature must become a Christian." In these days the isms of the past ages have been revived and error of all kind abounds. These are subtly interwoven in song and story, in newspaper and magazine articles, in such guise that they are difficult to detect. Infidelity in thought and daily living abounds on every side, and the young are exposed to dangers of which the previous generation knew nothing.

Then how important it is for the homes to have pure, helpful reading matter!

LEAVES OF HEALING can be made the greatest blessing to a household and is a fine educator for the young.

It should be read aloud and discussed in the home. Even the younger children are interested in it.

It not only inculcates the principles of right living, but gives breadth of thought and general information regarding important persons and public events.

When children learn to love the truth they will not desire to read that which is not true or not of good report.

What must be the condition of that mind which takes in criminal news, murders and scandals, thus receiving, as a sewer, the filth of ungodly lives through the daily newspaper.

The distribution of Zion Literature is the greatest work of the present time.

We are living in the hour of trial (temptation); that hour which is to come upon the whole world, to try (tempt) them that dwell upon the earth. (Revelation 3:10.)

The Lord says:

I come quickly: hold fast that which thou hast, that no one take thy crown.

This wonderful Zion teaching has been sent by God in this last hour of the world's history, to help the world go through the times of the Great Tribulation.

That great multitude which John saw, out of all tribes and peoples and tongues, who had come up out of the Great Tribulation, having washed their robes and made them white in the Blood of the Lamb, can only go through those dreadful times by accepting the Covenant.

The Covenant will take their spirits, souls and bodies out of the hands of devils, saving and healing them and enabling them to live holy lives.

For this reason it is of the greatest importance to get the Literature of Zion into the hands of the people everywhere.

Many are not willing to accept the teaching now; but they will remember it in the times of tribulation, and be glad to come out wholly on God's side and touch no unclean thing.

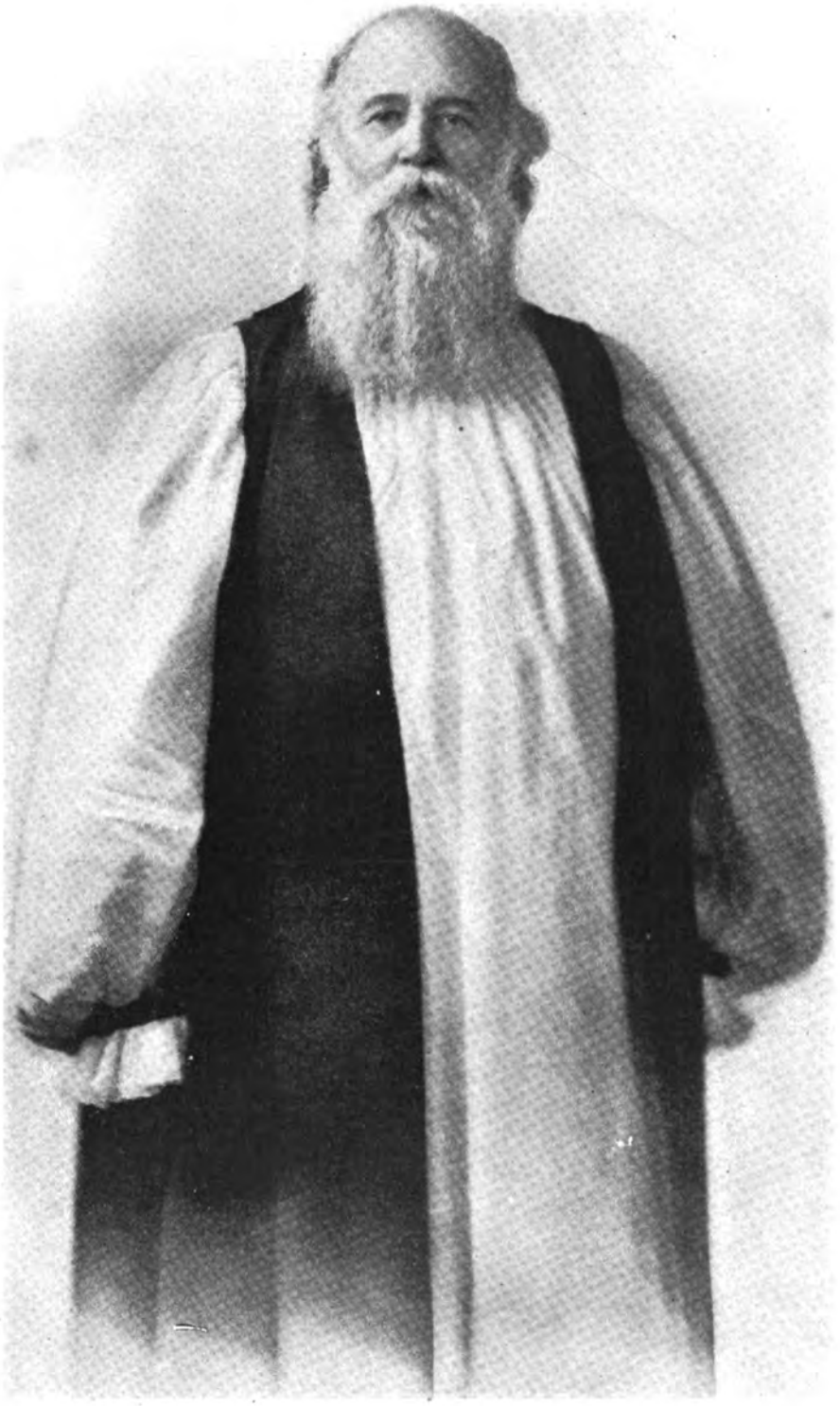
The time is short for the work to be done, and Zion Literature Mission needs your help, dear reader, to send forth the Literature which is to do this great work.

Will you not do your part in it?

Zion Literature Sent Out from a Free Distribution Fund Provided for by Zion's Guests and the Friends of Zion. Report for Five Weeks Ending November 7, 1903.

5,012 Rolls to.....Hotels of Europe, Asia, Africa, ...and the Islands of the Seas
2,715 Rolls to.....Hotels of the United States
1,000 Rolls to.....Scotland
626 Rolls to.....Business Men in England
1,423 Rolls to.....Various Countries
Number of Rolls for five weeks.....10,776
Number of Rolls reported to Nov 7, 1903, 2,059,715

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



THE EVIL POWER BEHIND THE DEGENERATE WHO WOULD FIRE THE ASSASSIN'S BULLET.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

RESTORATION MESSAGE.

*REPORTED BY O. L. S., L. L. H. AND A. W. N.

ELIJAH the Restorer comes as the Herald of Jesus, the Christ, the Son of God, who is coming to earth as its King.

He boldly declares that the Everlasting Gospel that he preaches is the Gospel of a Kingdom.

He fearlessly tells men, society and nations that the time is swiftly approaching when they will have to bow before Him before whose face he comes.

There is no equivocation in his declarations.

There is no pretended compromise with the popular but false doctrine of the rule of the people.

Standing, on Thursday evening, October 22, 1903, in the greatest city of the greatest so-called Republican nation on earth, facing an audience of fourteen to fifteen thousand men and women, the majority of whom had their personal, religious, and political faith pinned to the doctrine of the sovereignty of the people, he demanded, in the Name of the Lord, that they all bow in recognition of the Universal Sovereignty of Jesus, the Christ.

The audience he addressed was not only one of the largest of the week, but was quiet, orderly, for the most part, and deeply attentive.

It was abundantly evident that New York, interested at first mainly in the man and the people they had heard and read so much about, was becoming more and more interested in the Message which that man came to bring.

It was abundantly evident that the disorderly element, realizing that they were dealing with an absolutely fearless man and an undaunted people, and that the police of the City of New York were firmly determined that the good name of the city should not be dragged down and disgraced by lawlessness at a religious meeting, had either gone their way or had themselves become interested and kept order because they desired to hear.

After the close of the meeting, there was enacted that scene which had become a nightly occurrence at the Garden during this Visitation; hundreds of earnest inquirers flocking to the front of the great auditorium, and surrounding the Overseers, Elders, Evangelists and Deacons, to ask more about the truth and teachings of Zion.

Many applications for fellowship and for Baptism were received at these informal gatherings.

Madison Square Garden, New York City, Thursday Evening, October 22, 1903.

The service was opened by the usual Processional of Zion White-robed Choir and Robed Officers.

The General Overseer then read the 2d Psalm and also from the 1st to the 6th verses inclusive of the 2d chapter of St. Matthew.

He then said:

Passing through the life of the Christ, we come to His death, and to the action of the Roman Procurator Pilate, told in the 19th chapter of the Gospel according to St. John.

The General Overseer then read from the 18th to the 22d verses inclusive, after which he said:

In the Revelation of Jesus, the Christ, we are told of the time when the rejected and crucified Christ shall come back to this earth to reign as King.

*The following reports of the New York Visitation have not been revised by the General Overseer.

The General Overseer then read from the 11th to the 16th verses inclusive of the 19th chapter, closing with the prayer:

May God bless His Word.

The Choir then sang the *Gloria Patri*, followed by prayer offered by Overseer Jane Dowie.

After the freewill offerings and tithes had been received the General Overseer delivered his Message.

THE CLAIMS OF THE CHRIST AS UNIVERSAL KING.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and helpful in showing the claim, our Father, of Thy dear Son, the Messiah of God, as the Universal King. For Jesus' sake. Amen.

TEXT.

And I saw the heavens opened; and behold, a white horse, and He that sat thereon, called Faithful and True; and in Righteousness He doth judge and make war.

And He hath on His garment and on His thigh a Name written, King of kings, and Lord of lords.

I speak tonight concerning the claims of the Messiah, the Christ of God, as the Universal King.

After His resurrection from the dead, He said:

All Authority hath been given unto Me, in heaven and on earth.
Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy 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.

The Consummation of the Age is rapidly approaching, and my Mission is to tell you that the Great and Terrible Day of the Lord is quickly coming, and that these Times of the Restoration of All Things which have begun are the Times of the Preparation for the Coming of the King.

God Has Never Given Up the Government of His Own World.

God has never relinquished the control of His own creation.

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.

He has the right to reign, and He has given to His Son all Authority in the heavens and on earth.

What a farce it is to suppose that God, the Creator, the Sustainer, the Ruler of all, has relinquished the control and left it to—whom?

"He has left it, in America, to the voters," some seem to think.

Has He?

Verily, No!

Government is God's, and there is but one government that is acceptable to God, and that is a Theocratic form of government—the government that acknowledges God first, last, all the time, in individual Hearts, in the Home, in the Workshop, in the place of Business, in the Municipality, in the State, in the Nation, in all the earth—God everywhere.

"Where God rules, man prospers."

Failures of men to understand the simple primitive principles of the Rule of God have been the cause of all human misery, for

The Rule of God Is the Rule of Love.

I say to thee, Do thou repeat
To the first man thou mayest meet,
On lane, highway, or open street,
That he, and we, and all men move
Under a Canopy of Love,
Broader than the blue sky above.

That grief and sorrow, care and pain,
And anguish, all are shadows vain;
That death itself will not remain;
That weary deserts he may tread,
Life's dreariest labyrinths may thread,
Through dark ways underground be led;

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Yet if he will the Christ obey,
The darkest night, the dreariest way,
Shall issue out in perfect day.
And we, on divers shores oft cast,
Shall meet, our perilous voyage past,
All in our Father's Home at last.

And, ere thou leave him, tell him this,
They only miss
The winning of that perfect bliss,
Who will not count it true that blessing, not cursing, rules above,
And that in God we live and move;
Whose nature and whose name is Love.

That Love is a Consuming Fire, destroying every unclean and unholy desire.

His eyes are like a flame of fire, and in righteousness He doth judge and make war.

Beloved, He is making war upon Sin and Satan, Disease and Death and Hell.

I see the heavens opened, and the armies trooping forth; the chariots are swinging lower, for the Christ is there.

All governments but His shall pass away, for He is King of kings and Lord of lords.

The Christ Has Earned This Right.

On His garment I see sprinkled the blood, for He died for sinners, and He comes to take His own.

I see Him making war; but it is not to destroy life, it is to save it.

He destroys sin, that He may save sinners.

He destroys disease, that He may save the sick, thus destroying the powers of Death and Hell.

He is the Universal King.

He is the King of Glory and stands knocking at the doors of your hearts.

Let Him in.

All who will let the Savior into their hearts, stand and tell Him so. (Thousands rose to their feet.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me power to repent, to restore to Thee, and to my fellow man, and to go forth from this place tonight a soldier of the Christ, the King of kings, to win men to God. For His sake. (*The above Consecration Prayer was repeated, clause by clause, after the General Overseer, by the thousands standing.*)

Zion Choir then sang the "Hallelujah Chorus" from Handel's "Messiah," with wonderful power, that made it seem a mighty shout of victory in glorious song.

In the deep stillness which followed the General Overseer offered the following prayer:

Father, Oh may we stand before Thy Throne, when earth and seas are fled, and hear the Judge pronounce our names, with blessings on our heads. May we be with that multitude whom no man can number, who praise Him! Hallelujah! for Jehovah, God Omnipotent reigneth! May we sing that song with the ransomed then. For Jesus' sake.

The General Overseer then requested the audience to remain quiet while the Recessional was being sung by the Choir and Officers as they passed out, after 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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY O. R., S. E. C., AND E. S.

Zion goes marching on.

A great and glorious victory is being won in New York.

God is giving His protecting care to His own Prophet, Elijah the Restorer, in the accomplishment of his work, and the Legion stands undismayed.

There has not been a single defection from the ranks, and the official returns show that at the close of the fifth day of work three hundred thousand homes have been visited, which, estimating five persons to a home, shows that one million five hundred thousand persons have received the Message.

With the multiple eight, which is believed to be a fair estimate, owing to the density of the population of the city, two million four hundred thousand persons have been reached with the Gospel of Salvation, Healing, and Holy Living.

Of deep significance, in the light of transpiring events, was the Message of the Prophet of God as given at the Early Morning Sacrifice of Praise and Prayer, Friday, October 23d.

The subject of the address was "The Sixth Commandment; or, the Crime of Murder by Men and Nations."

"Thou shalt do no murder."

Himself the object of that hatred which is murder in the heart, the man of God fearlessly defined the crime of murder and, in the very teeth of his enemies, placed the responsibility where it rightfully belongs—not upon the poor, deluded creature who commits the deed, but upon the instigator of the same.

In scathing terms the shameless and wicked press of the city of New York was arraigned, it being held responsible for the spirit of murder excited and directed towards the servant of God, whose every utterance has been perverted, and whose life and character have been so maliciously misrepresented.

But, kept by the protecting power of God, His Messenger was able to stand before the hosts of Zion and give them glad, cheering tidings.

Madison Square Garden, New York City, Friday Morning, October 23, 1903.

After the salutation of "Peace to thee," and the response, the General Overseer said:

I am delighted to see you this morning.

A Brave Ship Which Safely Rides the Storm.

Our ship had no sooner put to sea than it met with storms.

Day after day, and night after night, the ship has ridden the waters, and we are still going on.

Perhaps the storms are not all over.

The ship, however, is perfectly sound.

We have not lost a spar; we have not lost a man.

The General Overseer then led the Choir and Congregation in singing Hymn No. 5, in the Special Song Sheet.

When morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised!
Alike at work and pray'r,
To Jesus I repair;
May Jesus Christ be praised!

He then said:

Beloved, it is delightful to think, as the ship goes steadily onward, passing through the angry billows that seek to destroy her, that every day we are nearing the shores of the Heavenly Land; that Zion, built above, is nearer every hour and every day.

All the storms will soon be over.

Thank God, however, that the good ship Zion plows on her way, and all around us sinking and struggling in the waters are the enemies who thought they could sink us.

I am not conscious of a single atom of loss; on the contrary, a great and glorious victory.

Next to that Zion above, our hearts are turning to the lovely little City God is helping us to build by the sweet waters of the great inland, unsalted sea.

How delightful it is to think of Home!

Nevertheless we are glad we are here, are we not?

Audience—"Yes."

General Overseer—I am sure it is good to fight this fight.

However, when we get through, I believe that we will all find Zion City a delightful place to which to get back.

I do not believe that you will be willing to exchange it for New York; do you think so?

Audience—"No."

General Overseer—I do not think so; and yet, if God put us here, that would be all right.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We are happy this morning.

This is our last day of the fighting week.

Tomorrow is a holiday.

I trust that the weather will continue fine enough to make it pleasant for a beautiful sail around the city, and perhaps out into the Ocean.

Let us now repeat the Commandments.

The Congregation then repeated the Eleven Commandments, after which the General Overseer said:

Lord, incline our hearts to keep these laws. For Jesus' sake. Amen.

The morning Message was then delivered.

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.

TEXT.

Thou shalt do no murder.

Many Possessed by Spirit of Murder Write Letters to General Overseer.

Beloved friends, if I were to publish the letters that I have received this week—I cannot say correspondence, because those who write the letters to which I am about to refer, never give their names—you would understand better the power the spirit of murder wields in the world today.

Sometimes the words written at the end of the letter are of the most atrocious description, and sometimes are false.

I was forced at last to tell Mrs. Dowie that I could not permit her to open any of my mail, because she had opened letters the contents of which were too vile for me to describe.

The spirit of murder is abroad everywhere in this great fight.

I suppose at a moderate estimate I have received fifty intimations that I shall never leave New York alive.

None of these things have ever moved me.

They have only intensified my love for God and poor, fallen humanity.

Some of these letters have breathed malignity, and filthy and horrible depravity.

Some of them, alas, are written by women, but not many—not one-tenth of them perhaps.

Some of them are written on typewriters, and it is impossible to tell whether they were dictated by men or women.

But in all my long conflicts for my King, I have never within the same time received so many bitter, malignant, unclean, diabolical, and intense letters, winding up with threats of murder.

Some of them are alleged to be from committees.

Written With Diabolical Precision.

Some of them say that the revolver is loaded with which I shall be murdered.

Some of them tell me that I shall be kidnaped, taken away, murdered, dismembered, and what they choose to leave of my body will be burned.

There is a precision about some of them which shows how delighted they would be to carry out the threats of their declared positive intention.

I should despise myself beyond all expression if, for a single moment, I allowed these to cause my heart to beat a single beat faster with apprehension or with fear.

To me, one of the vilest things in some of the papers has been the statement that I am afraid.

I would fear to be afraid more than anything else.

A number of these letters I have handed over to the authorities, through Judge Barnes, whom I appointed to take charge of the police and legal matters during this Visitation.

I handed them over, not because I was afraid, but because it seemed to me that the authorities should know the situation and be prepared to deal with it.

Press Guilty of Inciting to Murder.

Of course, it is possible, and certainly is a fact that almost any day one of these many degenerates could murder me. They are inflamed by the vilest press that I have ever seen. It is controlled by the most ungodly men, utterly indifferent to truth, honor, self-respect, and the commonest kind of honesty. They are filled with malignity and falsehood, gloating in their own depravity, inflamed by their own debauchery and degrading habits, with diseased minds, souls, bodies and depraved spirits, and eagerly seeking to stir up crowds of drunken, degenerate and insane people who are looking for notoriety, to commit crimes of which they themselves would escape the consequences.

It is my intention to go on with this Visitation, taking little or no heed of what is being said by the poor, miserable yellow curs, whom I swept out of my presence the other night.

It has been a great relief to me to have their wicked faces away from these reporters' tables, which, at the opening services, we placed here, giving them every opportunity to give honest reports.

With all the Guard that Zion could ever give me, while they will undoubtedly, as they have done, preserve peace and good order, and most efficiently aid the police of any city to which we may go, as they have done here, I know that, except for the grace of God and His protecting Power, my life would have been ended already.

Can any of you imagine that, alone and unguarded, I could have passed out amidst the multitudes, in which there were hundreds, and even thousands of poor fellows, who did not know, and, in their ignorance, would not, for a moment, have hesitated to tear me almost limb from limb?

The Real Murderers of William McKinley.

I think that none of us can tell how dangerous that class is.

Vilified and ridiculed by the vilest of presses, the late President McKinley was cartooned and mocked, and made the sport of the basest jests, day after day and week after week, by these very papers that I swept out the other day.

He was made by them an object of detestation and horror to the people, and especially to the lowest class.

He was represented sometimes as a tyrant with a crown, aiming at imperial rule, and trampling the masses of the people beneath his feet.

At other times he and the present President were represented as two quarrelsome, wretched little boys, who were being bossed by a big, fat, horrible-looking woman with something of the face of Mark Hanna. Other disgusting creations were printed, produced by the diseased imaginations of the miserable degenerates whom the press, in their folly, call artists.

Day after day, and week after week, they pursued their malignant career, lampooned the President, and made him the mockery of the vilest.

Even when the President's hand was outstretched to greet the humblest citizen—outstretched even to the murderer, Czolgosz—the bullet that ended his life was sent through his body.

You might write over William McKinley's grave today, "Murdered by W. R. Hearst, the *American*, the *Journal*, the *World*, and the vile press of the United States of America."

If I had been murdered this week, you could have written the same epitaph.

I am glad that if I ever had any fear I cannot remember the time.

I am glad that "perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love."

I Want to Live, and it Is Right That I Should

Live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my coming too;
For the wrongs that need resistance;
For the cause that needs assistance;
For the future in God's distance;
For the good that I can do.

The powers of hell must necessarily be united against the man whose strength and power increases in this Conflict. Every Evil Power in America has now learned no longer merely to sneer at him.

Thank God, they have learned to feel; they have learned to see that not only do we speak words but that these words take the shape of works that will be

The Ultimate Undoing of These Powers of Hell.

The Empire of Secrecy, the horrible powers that are guilty of undermining the strength and life of America—Satan's Consuming Fire, tobacco, deadly swine's flesh, which creates

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

cancer, scrofula, trichinosis, tuberculosis, and all kinds of diseases, Satan's Liquid Fire and Distilled Damnation—we are fighting so effectually, that there is one spot on God's earth where these and many other evil things have no place.

The thought comes to these evil people, who think that their wealth depends upon the continuance of these traffics: "What would this world be if Dowie and Zion were to get the upper hand? We should have to disappear."

This work has passed through many stages, and so have I, until now they can see in Zion a power that completely rides above every power they can bring against it.

They feel that they must be quick in their work or they will be swept away.

"Smite the shepherd," they say, "and the sheep will be scattered."

But thanks be to God, if I should pass away tomorrow, the authority would pass into strong, good, wise, and competent hands; and Zion will not perish, for "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

Zion will one day be the one place of refuge for the afflicted of God's people everywhere. (Amen.)

Thou shalt do no murder.

I know that our reading of this command has at times stayed the murderer's hand.

I know that in the Chicago Auditorium, when I have read "Thou shalt do no murder," the guilty wretch has sneaked out with a revolver in his pocket.

He has gone out and dropped the stone that he had intended to throw.

He has dropped the dynamite he intended to explode and the bomb he intended to throw beneath my carriage.

I know that to be true because afterwards they repented and told me these things themselves.

Zion Will Press on to Victory Until Her Work Is Done.

I thank God that through seas of blood, if need be, and fields of death, Zion will press on with me with dauntless vigor, believing that we are immortal till God takes our breath — immortal till our work is done.

Then, beloved, when the work is done, it is time to go home, and be prepared to come back after the Rapture, with the King, and then to go forth with His Message from the Holy City, and carry forward His work throughout the Thousand Years that must elapse, during which He will put all His enemies under His feet.

The last enemy that shall be destroyed is Death.

When the last conflict is over, then the Christ, having overcome all and delivered up the Kingdom to God, even the Father, God shall be All and in All.

But now we fight the battle; but by-and-by we shall wear the Crown of pure, everlasting and unfading victory and glory.

Meanwhile it is ours to raise high the Standard of every Law of God and say: "Thou shalt do no murder."

A New Experience for America and, in Fact, the World,

has been to see a band of men and women, coming out of the West, whose hearts God has touched; who, in such orderly and beautiful array, conduct their work and have no fear, but triumph over the vast crowds that would sweep them away.

It is a new experience to see the Gospel supported by the Law, and yet with no foolish or wrong alliance between the Church and the State, but merely resting upon the great truths and principles of liberty embodied in the American Constitution.

We have not demanded, but have quietly come and expected that we should get our rights under the Law; and we got them without having to demand them.

They have been given to us with a freedom and thoroughness which has inspired me with a deep respect for the Police Administration of New York, for Mayor Low, for General Greene, for the Inspectors, Captains, and Officers of all ranks who have been with us throughout these trying days and nights. (Applause.)

The strong, wise and good elements of New York are more and more awakening to the fact that Zion presents already a solution for this terrible anarchy.

The beautiful way in which, without any weapons, except the weapons of Wisdom and Truth, we have been enabled to overcome, has increasingly filled them with admiration; so that if I should tell you the other side and read to you the many letters of commendation, hearty appreciation, words and acts of cheer, it would greatly rejoice you.

I have learned that no facts can be given in New York without exposing to ridicule and contemptible annoyance and hatred every one who would be kind to Zion.

However, I thank God that now it is beginning to be clear that

The Enemies in the Pulpit, the Press and Elsewhere Have Entirely Miscalculated Public Sentiment.

I am informed this morning, that by the goodness of God, the work of Zion Restoration Host has been phenomenally peaceful and blessed.

Almost without exception, the Message has been received gladly.

So far as is known, not one Restorationist has received a blow or injury.

When you think of everything that has been done to bring us into the utmost contempt, we have reason to thank God and to take courage, that out of four million people in Greater New York, we have already reached two million four hundred thousand, and have been received with the utmost love and respect.

These are not fanciful figures: these are hard facts.

We are accustomed to deal with large figures and large facts.

We shall do, within these two weeks, what all the churches in New York put together have not done in all their existence.

Such is the effect of the Love of God.

Such is the effect of loving concentration, of money and power.

Money One of Zion's Powers for the Extension of God's Kingdom.

Our offices connected with our Industries and Financial Institutions are being thronged every day by eager inquirers, many of whom are looking forward with great delight in the hope that they may come to our beautiful City.

I never, for a moment, said that I was not after the money in New York.

New York, herself, has no money.

The money in New York belongs to God; the silver and the gold are His; the cattle upon all the hills are His; and all the people in New York are His, or else they are rebels that have to get the rebellion whipped out of them and be brought into shape for God the Almighty, and we are the people to do it. (Applause.)

We know that we whipped the Devil out of a great many.

God is giving us the hearts of the people.

Everything that is good in New York belongs to God, does it not?

Audience—"Yes."

General Overseer—We do not worry about it, and we do not ask God to do anything for us He does not want to do.

We have a piece of land of sixty-six hundred acres, one-third of which, in a little less than two years, we have disposed of, and we ask Him to fill up the rest quickly and enable us to finish that City to such an extent that we shall be able to start another.

A Probable Zion City that Will Make the Forces of Evil Tremble.

I could give these gentlemen of the press, if I cared to, some astounding information as to the willingness of the people in New York who control immense valuable tracts of land, to put these tracts in my hands, on my own terms, to build a City of Zion within twenty-five miles of New York.

Will not that fill them with everlasting terror? (Applause and laughter.)

From that City we could bombard New York at long range, just as we bombard Chicago.

The people in Chicago are hungering for us to come back.

Even our enemies have come to see, from a business-point of view, what splendid citizens we are.

We are immensely to the gain of any community; and so we should be here.

Most of this newspaper lying is done by a crew of degenerates who were plucked at college, and who have been naughty boys; the despair of their mothers and fathers.

They go to the *American*, the *Journal*, the *Sun* and the *World*, and fancy, when they get about twenty dollars a week, and have a pen with which to throw a little ink, that they can "knock Dr. Dowie off his pins."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They make the greatest blunder of their lives, for they cannot do any such thing.

God is in Zion; and Zion will conquer, even though not a resident of New York nor a single dollar comes into Zion from here.

The rate at which they have come in already will fill Zion in four years.

The only question is, where shall we build the next City?

May God bless New York, and may He take the murderous, hateful thoughts out of the poor degenerates that have been writing in the press; and the poor wretches, inflamed by that lying, who have sent us these threats, and perhaps, while intoxicated, would carry them out.

Thou shalt do no Murder.

The word is not kill, as in the Old Version, but murder.

Our Lord Jesus ate part of the Paschal Lamb, did He not?

Audience—"Yes."

General Overseer—They had to kill the lamb to cook it.

Hatred Taken From Murderous Hearts by the Power of God.

Let us look lovingly into these murderous faces and pray; and the God who has taken the hatred out of so many of your hearts will do the same for them.

There was a time when to some of you the word Dowie was a red flag, and the sight of it made you angry.

I know that was the case with many, both women and men in Zion, who love me well today.

God took not only the hatred but the uncleanness, the impurity, and the longing for evil out of your hearts. He made you humble, true and earnest workmen and workwomen, the men and women that you are today. He gave you the self-sacrificing spirit, and has sent you into every street and lane of this city at your own cost, not at the cost of the Church, for no church has provided your expenses.

You have done this gladly, giving to God time, which means to you money, and gladly giving to God money, which you had earned by your hard work; for we do our best to see to it that no one is getting any money in Zion City that they have not earned.

Go on, and with love in your hearts, repeat the Commandment when you meet one full of hatred: "Do not forget that God hath said, 'thou shalt do no murder.'"

But murder is in the heart.

He that hates his brother is a murderer.

The Worst Murderers Are Not Found Among the Poorest, but Often Among the Richest.

They are to be found among ecclesiastics today as they were nineteen centuries ago, for they were not satisfied, these priests, until they had the Christ's heart blood.

When they had succeeded, after they had said, "His blood be on us, and on our children," even then their hatred did not cease.

They who crucified the Master, hated and killed His servants.

But they have passed away and the Christ hath risen, and multitudes that have followed Him have risen too.

There is no name on earth, amid all its darkness, so sweet as the Name of Jesus.

O God, grant that hatred may cease and Love and Peace may take its place!

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, teaching me Thy will. Teach me Thy Way, that I may know how to do Thy work from day to day, to win men and women from sin; to show them the Path of Salvation, Healing and Holy Living, and triumph over all the powers of evil. May I be triumphant in God. For Jesus' sake. Amen. (*All standing repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

No Deserter In Zion Restoration Host.

General Overseer—Last night the vile press said that seven hundred fifty of the Host had deserted me (to the Recorder, Elder Lee); have you any record of one deserter?

Elder Lee—"Not one, General Overseer."

General Overseer (to the audience)—I ask you all, do you know of one deserter?

Audience—"No."

General Overseer—I do not know of one.

One hundred twenty-five have gone back to Zion City, according to arrangements made long before we came to New York.

The train that goes this morning over the Lake Shore takes back one hundred twenty-five persons who are employed in the various departments of Zion Industries, to allow their comrades to come for the remaining week.

I pray God that they who have gone this morning may reach Zion City in safety, and that the others may be brought safely. (Amen.)

The service was then closed after the General Overseer had pronounced the

BENEDICTION.

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

An audience of perhaps six thousand gathered in Madison Square Garden for the half-past ten o'clock Divine Healing Meeting, Friday, October 23, 1903.

It was a gathering of people apparently free from the rabble and curiosity-seeker—rather truth-seekers, searchers for Light.

The closest attention was given, and many times striking illustrations of the truth were applauded.

The General Overseer took for his subject the last chapter of the Epistle of James and launched out in a clear and emphatic statement of the promises and instructions therein pertaining to Divine Healing.

Simple as is the language of the Bible and clear its statements, the lucid interpretation of the General Overseer gave added light to this chapter, which to New Yorkers had a long time been misconstrued.

Madison Square Garden, New York City, Friday Forenoon, October 23, 1903.

After the singing of Hymn No. 1, from the Special Song Sheet, Overseer J. G. Excell read the Scripture Lesson from the 5th chapter of James, and Overseer J. G. Speicher offered prayer.

The General Overseer then came upon the platform and addressed the audience as follows:

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people. For the sake of Jesus. Amen.

TEXT.

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.

For a moment let me dwell upon the thought of

The Essential Difference Between the Soul and the Spirit.

I know not how it is, but multitudes of most intelligent believers confound the soul and the spirit, and speak as if we were dualities instead of trinities.

They speak of soul and body as if that were all; but man consists of three parts—*pneuma*, spirit; *psyche*, soul; *soma*, body.

The soul is not the spirit, and the spirit is not the soul.

The distinction which is preserved in the Greek tongue is also in the Hebrew.

The word for spirit is *ruach*, and the word for soul is *nephesh*.

In both languages, which are the principal languages in which the Scriptures were originally written, the words which are translated soul mean the *psyche*, life, and that life is not permanent; it is transient

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Souls die; spirits never die.

The soul is God's creation; the spirit is an emanation from God.

He is the Father of spirits and the Maker of souls.

Every bird, beast and fish, every creature that flies in the air, that crawls or walks on the earth, or lives in the sea has a soul, a *psyche*—life.

Only man is distinguished above all creation by the possession of a spiritual nature, which is wholly Divine.

It never dies, but must live on; for it partakes of the nature of Him from whom it comes, the King Eternal, Immortal, Invisible, the only wise God.

How a Soul Can Be Saved From Death.

The expression, "shall save a soul from death," means this: if you see a brother erring from the straight way, perhaps smoking nicotine poison, or drinking alcohol, and you say to him, "I want to have you leave that road to destruction; for that deadly poison is destroying you," then you save his life from death.

You hide a multitude of sins that would have been committed, had he continued to smoke and drink; for those deadly poisons cost this land Two Billion Dollars in money every year.

They cost thousands and tens of thousands of human lives.

They are the source of innumerable diseases, of crime and misery, that are transmitted from generation to generation, and that are the destruction of the land.

Nicotine, when it is sown, creates cancer.

You have only to smoke enough and long enough, and you can cultivate cancer, especially if you eat pig at the same time. You can get with it scrofula, trichinosis, and tuberculosis as well as cancer.

Cancer is absolutely unknown where swine's flesh is not eaten.

When you aggravate the conditions by eating swine's flesh, smoking tobacco and drinking liquor, you create these inflammatory and filthy diseases.

Thus humanity is undermined by these things.

We ask God to help us to save lives from death and to convert them to a better and purer life, so that they may live and transmit their psychical life into bodies that will be healthy and pure and good.

An Erroneous Decision of the Supreme Court of New York.

My subject this morning is, "What should a Christian do when sick?"

Very high authority has answered that question lately upon the bench of the Supreme Court of this State of New York.

I desire to speak with proper respect of the Bench, to act with proper respect for constituted authority.

I have been a maintainer of law, and when law has been against me, and process has had to be served in order to carry out law, and I was the sufferer, I would never allow any evasion, or in any way evade, myself, these processes; for it was my duty as a citizen to allow the law to take its proper course, and to obey the law fully, until I had established correct principles, and had brought about proper legislation.

However, I venture to say, with all respect, that the recent decision of the Supreme Court of the State of New York, is erroneous, and cannot be sustained by law itself.

I had nothing to do with the case to which I refer.

Mr. Pierson chose to become a member of our Church two weeks before his child died, and he chose to withdraw very quickly after we had begun to help him, and asked us to retire from his case.

We did so at once, never asking him to restore the money we had spent upon him, but left him to fight it out.

I regret that my Law Department was not able to lay before the Court the arguments which gentlemen learned in the law had prepared in these matters.

Among other things I thank God for, is a very learned Law Department, every member of which is a graduate of an American School of Law, either Yale, Harvard, Chicago, or Ann Arbor.

The five members of our Law Department are gentlemen who have graduated from your own universities.

I desire to say here, that at the proper time we shall test that decision, and I have no doubt whatever that the Supreme Court may, upon a proper showing, reverse that decision, or if not, then we shall deal with it by taking it to the Court of last resort, the Supreme Court of the United States.

We Maintain the Right to Be Born Without a Doctor, and to Die Without a Doctor.

We will maintain the right to have our children born without medical attendance, and, if God permits them to die, to die without medical attendance.

We claim that to be our common right; and, moreover, upon a proper opportunity, we shall make the good showing that our people have a larger birth-rate, and a smaller death-rate than any other part of the community.

Upon that showing we have a right to say that Divine Healing works well.

This matter is not a matter for legal decision; it is a matter, to the Christian, of what God says.

If we are quite sure as to what God says, we are willing to take all the penal consequences which may be temporarily inflicted by bad laws and bad decisions.

We do that quietly; we do that without bumptiousness; and we do that without respect to the personalities of the gentlemen who make the decision and of those who execute it.

What Should a Christian Do When Sick?

The answer is given here in James' Epistle.

The question is asked, "Is any among you sick?" But the reply is not, "Let him call for a doctor."

You are told to call for the Elders, who are to pray.

Is that all?

Yes; but it will amount to nothing if you only chatter, and do not have any faith in God.

These Elders, of whom James speaks, were supposed to be men of God, who had been ordained to the Eldership by proper authority, and had received the Gifts of the Holy Spirit.

The Gifts of the Holy Spirit are very clearly set forth in the Holy Scriptures—the Gifts that our Lord Jesus, the Christ, received for His Church and that come by the Spirit.

The Christians of the Primitive Church were instructed by this Apostle in a letter which was properly called a Catholic Letter.

It was a Letter to the Universal Church.

It has reference not to a particular church or to particular circumstances, but it is one of the General Epistles which is addressed to the whole Church everywhere and in all times.

> 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.

What Was Done When Prayer was Not at First Answered.

There were cases, evidently, in which, when the Elders had prayed and anointed, the healing did not come because of unfaithfulness, either upon the part of the Elder, or upon the part of the person sick, or because of other conditions fatal to communion with God.

In these cases it appears as if there was a higher appeal, and the next verse, the 16th verse, puts that clear.

> Confess, therefore, your sins one to another, and pray one for another, that ye may be healed.

That may fail, too, when there is the third and the highest appeal, under God, to that man of God, who can pray as Elijah prayed, for the next words read:

> The supplication of a righteous man availeth much in its working.

What is the duty of any Christian when sick?

You have in your church, if you are a Christian, a man who says he is, and possibly is, a godly man and an Elder.

Now your first duty is not to come to me, or to come to any Elder of the Church of which I am the General Overseer; your first business, when you or a member of your family get sick, is to send for the Elder in the church of which you are a member, and to say to him: "Mr. White, will you please come and anoint me with oil in the Name of the Lord, and pray the Prayer of Faith, believing what God has promised. I want you to instruct me so that I may be raised from this bed of sickness and be restored."

That is the plain teaching of the Scriptures, and it was the universal practice of the Church.

I know that among my audience today, there are gentlemen learned in the law and others in theology, and who understand the meaning of the words that I am saying.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

If these gentlemen would, for the present, put all prejudice out of their minds, and just consider what I say, whether they like my personality or not, I could make them see that what I say is true.

Give fair consideration to my statements; you are exceedingly foolish if you do not.

It is a matter of very great importance.

I make this assertion without any possibility of successful denial, namely, that

In the Primitive Church, There Never Was a Thought of Resorting to Drugs, Doctors or Surgeons.

You who are doctors and surgeons, would smile at the crudity and ridiculousness of what you would call surgical and medical science in those days.

Those of you who are honest would also say, "What a fortunate thing it was that they were not so stupid as to call for the doctors of those times!"

I notice that each generation of doctors has a profound contempt for the generations that preceded it.

Medicine as a Science Denounced by Noted Physicians and Surgeons.

Sir James Young Simpson, the discoverer of chloroform, the greatest gynecologist of his time, and the professor of obstetrics in the University of Edinburgh, declared that it would be an immense help to them in the University and to the profession generally, if every book on the subject of gynecology and obstetrics were burned and their contents forgotten.

Doctors today claim to have discovered that all disease is parasitical and all that you have to do is to find a germicide and destroy the parasite, and then you have the disease.

Again, a number of doctors have sprung up lately who say that there are a large number of microbes in the human body that ought not to be killed, because they are good microbes. Thus they fight among themselves.

Moreover, the various lymphs and medicines to kill parasites have proved failures, notably, Koch's lymph, which was intended to kill tuberculosis.

The late Professor Virchow—and there was no greater pathologist than he in his time—laughed at Koch's lymph, and said that it was perfectly true that it drove the parasites out of the diseased tissue, but he also demonstrated, by more than forty post-mortem examinations, that it drove them into the healthy tissue and killed the man just a little quicker than he would have been killed without it.

The fact of the matter is, there is no such thing as medical science.

Science Is Absolute and Accurate Knowledge.

I have it upon the authority of the greatest doctors of our time that medicine is not a science.

Professor Douglas Maclagan said, in my hearing, "Medicine is not a science; it is purely empirical. From the days of Hippocrates and of Galen until now we have been stumbling from diagnosis to diagnosis and from treatment to treatment, and have not found the first stone that we can lay as a sure foundation for medicine as a science."

I am merely reiterating the words of the great medical men and the pathologists of our time when I declare to you that medicine is not a science, for a science is a thing that is certain.

I know that mathematics and astronomy are both sciences, because they can be applied in navigation.

A ship can be steered across the ocean to any distant port with perfect accuracy by means of these.

By means of observation, a perfectly straight line can be made from one continent to another and from one port to another. That is science.

But there is nothing more certain than the absolute uncertainty of medicine and surgery.

First, there is the diagnosis, in which these gentlemen always differ.

Then there is the treatment, in which they always differ.

Many of them are scholarly men, with large, kindly natures, and they mourn the fact that they have no science, that they are simply stumbling from one experiment to another.

There Is no Experiment in Divine Healing.

My contention is that if any man is sick, and will obey God, he will get the healing, for God gave that Covenant thirty-three hundred years ago. It goes back far beyond James. If you will open your Bibles you will read it in the 15th chapter of Exodus, in the words that God spake at the waters of Marah, where the waters were healed.

> There He made for them a statute and an ordinance, and there He proved them;
>
> And He said, If thou wilt diligently harken to the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am Jehovah that healeth thee.

Divine Healing is not limited to the Christian Dispensation.

I have some things to say to my brethren, the ministers of this city—I say brethren, meaning it, because I recognize the universal brotherhood of man, and the universal Fatherhood of God.

My brother man is dear to me, no matter in what denomination he is.

Zion's Fight Against Evil, Not Individuals.

If I fight his belief or his action, I am not fighting him, but what I believe to be wrong, to help him to get where he will be right.

If any man can help me, no matter how roughly he may do it, to a knowledge of the truth, I am thankful for it.

I want to think rightly, for I want to think as God thinks.

I desire to remind you of that great principle, that it does not matter what you think, or what I think, but it does matter what God thinks.

In things material as well as in things spiritual, the laws of God are fixed, and we must think as God thinks or we will get into trouble, because we will run up against law.

Divine Healing is the operation of the Law of the Spirit of Life in the Christ quickening these mortal bodies, when certain conditions are fulfilled.

My brethren, the Rabbis, will maintain my position in this and admit that throughout the entire Old Testament there was no other provision made for the sick, but Divine Healing.

An Incomplete Quotation.

I notice that before I arrived a certain church in this city made a quotation from the writings of Jesus, the son of Sirach, from the Book of Ecclesiasticus—not Ecclesiastes—an Apocryphal book that was thrown out of the canon.

Why did not that church (Calvary Episcopal church), if it desired to instruct the people on Divine Healing, give them something that Jesus, the Son of God, had said?

What does it matter what Jesus, son of Sirach, has said?

What does it matter what John Alexander Dowie says?

The only thing that matters is what God says.

However, Jesus, the son of Sirach, says some things that they did not quote.

One of these days I will finish for those gentlemen the quotation that they did not finish, and you will find that instead of recommending medicine, it winds up by saying that if any man is wicked he will have to go to the doctors.

I ask you to notice therefore that even Jesus, son of Sirach, knew that medicine was for the people that did not trust God.

I do not agree with him, however, because even the people that do not trust God are a great deal better without medicine.

The best doctors will tell you that the less medicine you take the better for you.

The Curse of the Nation.

This country is cursed with schools of medicine of every kind and with the patent nostrums and cure-alls of every kind, until the people are suffering here as they are in the United Kingdom!

Dr. Hall, tne surgeon-general of England, in a report which is on file in the House of Commons, declares that four-fifths of the diseases of the people of Great Britain and Ireland may be called medical diseases, having been created by the remedies that they have been taking.

I may say to you that the records of the early Church will prove to you that up to the Council of Nice there never was any thought of Christians taking drugs; they went to God.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I thank God that we have found that faith in Him brings the healing.

Rise and consecrate 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, soul and body. For Jesus' sake. Amen.

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.

RESTORATION MESSAGE.

REPORTED BY A. C. R., S. E. C. AND A. W. N.

Friday Evening, October 23d, was the eve of the departure of Overseer Jane Dowie, her son, Dr. A. J. Gladstone Dowie, and their party for a long tour of Europe and Australia.

The service in connection with the Visitation of Elijah the Restorer, and Zion Restoration Host, to New York City, held that evening in Madison Square Garden, turned somewhat unexpectedly into a farewell tribute and ovation to this noble woman and the strong, clean young man, their son, who is the joy and comfort of both the Overseer and the General Overseer.

Overseer Jane Dowie was not unknown to the New Yorkers who had been attending the services at the Garden.

Her sweet, motherly face, the gentle dignity of her bearing, her simple and unaffected sincerity, as she read the Scripture, or offered prayer, had endeared her to thousands who had not the privilege of a closer acquaintance.

Thousands had also attended the Divine Healing meeting which she had conducted on the previous Tuesday morning, and had been completely won to her by her earnestness and the beauty of her teaching.

On this Friday night, although a cold, disagreeable rain was falling, the Garden was almost filled, over ten thousand people being present.

While the audience that gathered was, for the most part, exceedingly friendly, and preserved quiet and good order, there were a few who came for no other purpose than to annoy and disturb.

These had been making themselves obnoxious by insulting and annoying, not only the General Overseer, but every self-respecting person in the audience, during the opening exercises.

While the General Overseer was making the announcements, Overseer Jane Dowie stepped modestly forward and asked to be permitted to speak.

The General Overseer introduced her with a few words of loving appreciation.

Overseer Dowie appealed to the manhood, to the sense of justice and fair play, to the sense of common decency of those who had been disturbing the meeting, asking them, especially on behalf of the poor, the sick, and the sorrowing who desired to attend and to hear, either to listen quietly or to remain away.

She then referred briefly to some of the outrageous falsehoods of the press concerning herself and the General Overseer, denying them, and setting forth the truth in simple, but convincing words.

As she spoke, the thousands present listened with close attention, expressing their sympathy and approval by a storm of applause when she had finished.

Dr. A. J. Gladstone Dowie was also well received in his terse, vigorous nailing down of one or two lies of the press, and in his manly farewell words.

Owing to the lateness of the hour, the General Overseer did not deliver his Message as announced, but, after a few closing words, dismissed the service with the Recessional and Benediction.

After the meeting, Overseer Jane Dowie and Dr. A. J. Gladstone Dowie bade farewell to the Ordained Officers of the Christian Catholic Church in Zion and many friends, while hundreds of New Yorkers came to the front of the Garden and asked the officers there to express their sympathy and kindest wishes to those who were about to depart on the long journey to the antipodes.

Madison Square Garden, New York City, Friday Evening, October 23, 1903.

The services were opened by the customary Processional of Zion White-robed Choir and Robed Officers.

The General Overseer then came upon the platform and pronounced the Invocation, after which the Congregation joined the Choir in singing Hymn No. 15, from Special Song Sheet:

Come we that love the Lord,
And let your joys be known,
Join in a song with sweet accord;
And thus surround the throne.

The General Overseer then said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, first in the 4th chapter of the book of Daniel, the 1st, 2d and 3d verses.

It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.

How great are His signs! and how mighty are His wonders! His Kingdom is an Everlasting Kingdom, and His dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.

Also a few words concerning the Kingdom in the Christ's time from the Gospel according to St. Mark, the 1st chapter and in the 14th verse.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God,

And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

Again in the Gospel according to St. Luke in the 19th chapter beginning with the 11th verse:

And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they supposed that the Kingdom of God was immediately to appear.

He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.

The Christ Combined Business With Religion.

Dr. Robert Young's translation stands very high, and he puts it, "Do business till I come."

Get into business and attend diligently to business.

Make a business of your religion and see that it is a successful business.

Our Lord Jesus, the Christ, said, "Wist ye not that I must be about My Father's business?" and His parables were largely business parables.

He carried the business idea into religion.

He told how talents were to be used and improved; and how cities were to be properly built.

The building up of the Kingdom of God, and the character of the builder, was likened unto two builders, one wise, and the other foolish.

The preciousness of the Divine things was likened unto a merchantman seeking goodly pearls, and selling everything to get the very best and finest pearl that could be found.

So, in speaking of the Kingdom of God He tells this parable of the nobleman, who went into a far country to receive for himself a kingdom and to return.

Before he goes away he divides with his servants ten pounds, a hundred drachmas, a very large sum of money in those days, and he says to them, "Do business till I come."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But his citizens hated him, and sent an embassage after him, saying We will not that this man reign over us.

Kingdom of God Above All Human Governments.

Beloved friends, it is a simple fact that in so-called Christian lands today, the great masses of the people are saying, "We will not that this Man reign over us. We will submit to no king, not even Jesus, the Christ of God."

Has He a right to reign, or has He not?

Is the Kingdom of God above all human governments, or is it not? That is the question.

And it came to pass, when He was come back again—

Make no mistake about it, the Christ is coming back.

He said, "I will come again."

He is coming back to reign, and every other government must give place to Him when He comes.

We had better get ready.

And it came to pass, when he was come back again, having received the kingdom, that 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.

And the first came before him, saying, Lord, thy pound hath made ten pounds more.

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.

And he said unto him also, Be thou also over five cities.

The Christ's Authority Will Be Absolute.

A great deal of trouble will be saved the people in the cities when the Lord comes.

There will be no more elections.

The Lord Jesus, the Christ, will nominate and appoint the rulers of the cities, and you will have to obey the man whom He sends.

It will not be a question of voting; there will be no voting in His Kingdom.

His Authority is absolute.

So the lord said to that first man, who had made ten pounds, "Have thou authority over ten cities;" and to the second man, who had made five pounds more, "Be thou also over five cities."

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.

He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man—

(That was satirically spoken).

—taking up that I laid not down, and reaping that I did not sow;

Then 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.

Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me

That is the Christ's parable of the Kingdom, concerning His coming again to reign and to settle up things.

The General Overseer then read in the book of the Revelation of Jesus the Christ, in the 1st chapter, from the 4th through the 6th verse, closing with the prayer:

May God bless His Word.

After Hymn No. 17 in Special Song Sheet had been sung the General Overseer said:

Mrs. Dowie desires to say a few words.

She is about to leave America for a visit to her Australian home, after sixteen years' absence.

Rev. Jane Dowie, Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World.

Overseer Jane Dowie—"I have asked the General Overseer, my husband, to allow me to speak a few words which I desire to direct especially to the men, the noisy men, who have been endeavoring to disturb this meeting.

"I desire to make an appeal to you on behalf of the poor, the sick and the suffering people.

"If you are not interested in these meetings yourselves, why do you come here?

"You are not asked to come; but you come and crowd out hundreds who desire to come, because they are interested.

"Today, in our prayer-room, we had the most pitiful stories told us by the sick women, of how they had tried again and again to get into these meetings, but could not get through the noisy crush.

"One woman asked if we would not give her tickets for herself and six or seven others who had been standing outside night after night, trying to get in, while you noisy people were keeping them out.

"Today I have had several letters from those who have been blessed and healed in our prayer-meetings.

"One lady writes to me that in the house where she lives a poor Roman Catholic woman received blessing and healing.

"We must prepare the people to receive this blessing.

"They must be taught; and if you will persist in coming in, and endeavoring to disturb the meetings, you will hinder these people from getting the blessing.

A Helper Not a Robber of the Poor.

"I have received letters today from different parts of the country, speaking of my husband as one who is robbing the poor.

"These letters are the direct result of the wicked lies the newspapers have been sending broadcast over the country.

"He never robbed the poor in his life, nor have we.

"We have helped the poor.

"We received tonight, before coming down to this meeting, a card from some little mission in this city that has had the impudence to get up a card asking the people to come to them and hear the simple Gospel, but warning against their going to Dr. Dowie's meetings.

"They say further that the Devil robbed his wife of a fifteen hundred-dollar brooch the moment she came to this city, and that the Devil was quite right in taking it.

"Thus you see the effect of these lies in the newspapers.

"They love to make up these lies, and then send them all over the country.

"I never had a fifteen hundred-dollar brooch to be robbed of, and no one ever made such a statement to the press.

"After the statement was contradicted they charged my secretary with having made it.

"I say emphatically that this was a lie made out of whole cloth; there is not a vestige of truth in it.

"It was invented, and with other invented lies, circulated all over the country.

"What impertinence for a justice of the peace to say that these are not religious meetings!

"What are they if they are not religious meetings?

"This man was ignorant.

"He believed the press lies that are being sent out broadcast because he knew no better.

"We desire to teach you young men that these meetings are nothing else but religious meetings, and if you cannot behave as you should in a religious meeting, we trust that you will stay away until you are prepared to do so, thus ceasing to hinder the people who are seeking God for blessing.

"Tomorrow I will leave with my son upon a journey across the ocean.

"I will go, as my husband has told you, for a trip to Europe and Australia.

"Australia is my birthplace, and my children were born there.

"We came to this country sixteen years ago, and during that time we have labored night and day continuously for the sick, the poor and the needy, and we are still helping them in every way.

"We are clothing the poor in the city of Chicago.

"Last year during the winter months we distributed twenty-five thousand articles of clothing from our Women's Fund.

Lying an Abomination to God.

"A palpable and deliberate lie was perpetrated today, with the evident intention of insulting me, by some one sending a worthless check for five thousand dollars to assist the poor.

"If you think it is fun to tell lies, we do not agree with you.

"Lies are an abomination to God.

"Among those who are to be shut out of heaven are the liars.

"Recently I took up some of the inferior magazines. Just to see what they were saying, I read a few.

"I found that all the stories were not merely fiction themselves, but what was supposed to be funny and interesting consisted of lies which the characters told to one another.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

"It seems to me that the people delight in making and telling lies.

"I desire you to know that we consider a lie an abomination, and we would not tell you one thing that is not true and right.

"We are telling you what is God's truth and you must believe it.

Why Overseer Jane Dowie Leaves for Europe at This Time.

"Among the many lies that have been circulated is the one told today, that I am going away from my husband because I cannot stand the 'awful things' that he is doing.

"That is not true.

"I have labored with my husband for over sixteen years in this country, and I have passed through some of the saddest trials in my life since I have been here.

"Those through which I passed during the last two years nearly took my life.

"Nevertheless, those two years have been the most prosperous years of our lives as far as financial blessing goes.

"We have been able to do more good in those two years than ever before.

"But they have been years of loss and sorrow to me personally, and my husband thought that my earthly life would not be long if I remained here and continued my work without first having a rest.

"So, a few months ago he surprised me by telling me that he would let me take this trip to Europe and to Australia with my son, which is to be my holiday.

"I go to see my dear old parents in Australia.

"My son has just finished his course in law, and he is going with me.

"We go hoping to get strength and to do good on the way.

"I regret having to leave at this time, during this Visitation, but I did not ask to go on this trip.

"It was my husband's own kind arrangements for me, made several months ago.

"If you hear any one telling this lie, will you please tell them the truth concerning it?

"That which I have said concerning these wicked newspaper lies, you will please to understand I say merely because I wish to justify myself and my husband before you tonight.

"It really is none of your business, one might say, but we are obliged sometimes to tell our personal affairs because of the wicked stories circulated concerning us.

"My husband and I, as I have said before, have worked together in this country for sixteen years.

"I have been with him constantly with the exception of a few months when I was in Europe with my daughter.

"It has never been our choice to be away from one another, because we are never happier than when we are together.

"We are a little family, just the three of us now, and we feel it very much when the Devil attacks one or the other of us.

The Work of Zion Home of Hope for Erring Women.

"We have in Chicago a Home of Hope for Erring Women.

"One of the women who have been saved there gave her testimony on this platform a few days ago.

"When she left the platform, she took my hand in hers and said: 'Mrs. Dowie, I thank God for the beautiful Home we have there.'

"She told the people that she had never known what virtue was, for she was brought up in sin, and knew nothing of the teachings of God until she came to that home.

"Her testimony is a wonderful story.

"If the newspapers wanted something sensational, why did they not tell that story?

"It did not suit them to tell it.

"Instead they made fun of the matron, and said that she did not know how to speak the English language, and other things of that kind

"Zion Home of Hope for Erring Women is the most successful I have known anywhere, and I have known of many such places.

"The women that come there have been rescued from lives of sin.

"They have been brought in after they had been sent away from hospitals, because they were too diseased.

"Their little babies have been taken care of, and live.

"Some of these babes have been found in ash-barrels, telescopes and in the streets, and have been brought in and lovingly cared for.

"Our good matron has taken these little babies, washed and dressed them, and cared for them, and today they are alive and well.

"'Who is it that supports that home?' you ask.

"It is the General Overseer.

"I ask you: Is that robbing the poor?

"He has had no contributions given him for that home; he has supported it himself, for the last nearly five years, since he founded it, and it has been well supplied.

Plans for Future Work Among the Poor.

"Now we are preparing for an Orphanage in Zion City, and a Home for Aged Women.

"Not only are we doing this, but we have already raised up the poor people who have come to Zion City.

"They often come without sufficient clothing to protect them against the cold.

"We have clothed them, and they are poor no longer.

"They have been given work, and have gained strength and health.

"The sick people have been made well by the Power of God without money and without price.

"We charge nothing for praying with the sick.

"Our people love to give to God's work.

"As I am about to go away I desire to add these few words:

Our People All Love the General Overseer as a Father.

"I have seen him take the utmost pains with the poorest, the most miserable, and the most wicked ones.

"But the young men in Zion City who would persist in sin, some of them sons of well-to-do people, the General Overseer would not permit to remain. They were compelled to leave Zion City.

"Often they have seen their folly and longed to come back.

"But they have to wait until they have proved themselves.

"We do not permit lewd words or bad language there.

"No ears are polluted with such sounds in Zion City.

"We do not have to take up our dresses and walk carefully there, for fear of trailing them in tobacco-spit, and dirt of that kind, because there are no smokers or chewers there.

"We have a sweet, clean city, and the air is not polluted with tobacco.

"We have no poisonous drugs nor do we use swine's flesh or any other unclean thing.

"I have spoken to you tonight especially, because I have been attacked in these matters, and your attacks upon me hurt my husband more than those directed against him.

"He is used to being attacked, in one sense, but if you touch me, or our son, he feels it keenly.

"Perhaps in saying this I have given you wicked newspapers a point upon which you can hurt the General Overseer more than on any other one.

"I hope you will not take advantage of it, for you cannot hurt him worse than by attacking me or his son, and you cannot hurt us worse than by attacking him." (Applause.)

General Overseer—My son, will now say a few words.

Dr. A. J. Gladstone Dowie Replies to Lies of Newspapers.

Dr. A. J. Gladstone Dowie—"I merely wish to add to what Mrs. Dowie has said, words of confirmation to her denial of that yellow story, that we are leaving the General Overseer and Zion Restoration Host, and deserting him and this work.

"We are doing nothing of the kind.

"That idea originated in the mind of some yellow journalist.

"We had planned this trip months ago; even our date of sailing having been fixed very nearly two months ago.

"Nothing of the kind ever entered our minds, or ever could.

"We are leaving because Mrs. Dowie needs a rest, and I am the person who can best be spared to accompany her at this time, as the General Overseer is engaged in this great Visitation.

"I also wish to say that the liars have declared that seven hundred fifty deserted Zion Restoration Host and took the train for Zion City this morning.

"Our Transportation Agent informs me that seven hundred fifty is about seven times too many; that he had registered only one hundred twenty-five to leave on the train.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"There have been no desertions from the Host.

"This arrangement of the one hundred twenty-five leaving New York and going back to Zion City was made before the Host left Zion City.

"These one hundred twenty-five that go back are mostly employed in the various Zion institutions, and they go back to take the places of others who are coming on to New York.

"It was impossible, in some of the factories, for the entire staff to come away, and so they divided the time between them.

"A man who has had any experience in business will realize how utterly impossible it is for some institutions to spare all their important officers at one time.

"I merely wish to nail down this lie, and make it clear to you that there are no desertions, either of the Host that go to Zion City, or of we who go to Europe.

"I wish to bid Zion Restoration Host and members of the Christian Catholic Church in Zion farewell, and say God bless you, for myself and the rest of the party." (Applause.)

Overseer Speicher Not Dying as Reported by Press.

General Overseer—I desire Overseer Speicher to speak to you briefly.

Overseer Speicher—"The papers have been stating that I was very sick and dying of pneumonia.

"The first I knew of it was when I saw it in the papers.

"They also said that there were fifty others who had the same terrible disease.

"I know of none among our people sick with pneumonia.

"I know of no one who is seriously sick, and not one sick person left for Zion City. I was at the train, and saw every one who left.

"It is an abominable lie that the people of Zion are sick in New York, and the people who come to these meetings know it."

General Overseer—We have spoken of only a few of the lies that have been told.

I will go right on and do my work, but when the time comes I will devote a whole hour to them, and when I do you can reckon that I will bring with me a whip of small cords, and let them have it.

I ask you kindly to excuse me from delivering the discourse as announced in the program, for it is now too late.

Bow with me in prayer.

Our Father, who art in the heavens, we thank Thee tonight, and we pray Thee to bless our beloved wife and son, who, tomorrow, will return to the distant Australian lands, for a little rest. God help them and bless them.

Bless us as we fight on in this great Visitation. Bless the one hundred twenty-five who have gone back to Zion City to let their comrades come back to help us here. Father, hear us for a blessing tomorrow night, and bless next week's Visitation very abundantly. We ask it in Jesus' Name. Amen.

The General Overseer then 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 RESTORATION HOST EXCURSION.

REPORTED BY W. M. H.

Saturday, October 24, 1903, was a gala day for Zion Restoration Host.

It was a happy and eagerly expectant people that boarded the two great steamers, Sirius and Taurus, bound for a voyage of sight-seeing in New York waters.

It was the chance of a lifetime. Very few of that three thousand ever before took a trip on the Ocean.

With many it had been a lifelong dream, and by the thoughtfulness and kindly consideration of the General Overseer, that dream came true.

Though the day was a cloudy one and a chill north wind was blowing, there was no complaint, but gay, happy laughter floated over the water, and good cheer and exuberant feeling lent its influence to every passenger on those two crowded boats.

To sweet strains of a hymn rendered by Zion Band, we got under way at 9:30, headed up East River, passing between the city-lined shores of Brooklyn and New York proper, unusual sights in themselves, but not till Blackwells Island came into view was there anything of special interest.

Who has not heard of Blackwells Island?

Stepping on this island, thousands turn their backs on life forever, and fond hopes become dead letters. For be it known that here are New York's great prisons and reformatories.

The whole island is devoted to their buildings. Many of them are very old.

It is the intention of the city to remove all the buildings and transform the island into a beautiful park and driveway.

An adjoining island contains the insane asylums. This is Ward's Island.

Turning at Hell Gate, where East river enters Long Island Sound, we retraced our course, passing beneath the Brooklyn Bridge, the largest suspension bridge in the world; thence to Castle Garden, where millions of this country's inhabitants first landed from foreign shores. It is now a mammoth aquarium.

Passing close to Governor's Island, we get a view of the military department of the East, General Brooks commanding.

The entire island is occupied with buildings of the government.

Entering the broader channel where the East and Hudson rivers meet, Ellis Island comes into view. It is a very small island occupied by a big brick building and wharf. Here all emigrants are inspected.

Farther down, Staten Island looms up against the horizon, a huge hill in itself.

Settled in prerevolutionary times by the thrifty Dutch, their descendants predominate. Two small cities nestle against the hillside on the upper end.

Skirting the island we enter the Narrows, the key to New York.

What the Straits of Bosporus is to Turkey, the Narrows is to New York in matters of life and death in time of war.

Forts Hamilton and Lafayette, manned with the most powerful guns in the world, stand grim sentinels.

A hostile fleet approaching New York would feel the effect of these monster guns while still out of sight, twenty-one miles out to sea.

In the distance we beheld the great pleasure resort of New York, Coney Island, and next a little rocky isle, surmounted by a grim, unlovely building, came in for inspection. This is the unhappy place where ship passengers are confined who are found to be ill with contagious diseases.

Leaving man-made sights behind, the ships plowed through the whitecaps out into the immensity of the Atlantic Ocean.

Who among those two thousand souls felt not the awesomeness of God's Infinite Power, or the littleness of self in the grandeur of the surroundings?

Turning at a point twenty-two miles from New York the return trip began.

Entering the Hudson river a near view is got of the Statute of Liberty, resting on a small isle. It was presented to this country by France. It was designed by Sculptor Bartholdi, and the figure is the largest ever made, resting on a base of artificial stone, which is the largest in the world.

The voyage up the Hudson was a constant panorama of interesting sights.

Here you get the best view of the business portion of New York.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The mighty buildings, the finest and highest in existence, loom up against the sky line, monuments of wealth, energy and progress, not approached by any other in the world.

We saw the great ocean liners, the greyhounds of the main, and ships from all parts of the world.

We passed a mammoth ferry boat carrying a large portion of a freight train from the Jersey shore to Brooklyn.

Lying at anchor, a green flag flying from one of her masts, was a Brazilian man-of-war.

Riverside park, with beautiful residences above, next gladdened the eye, and on an eminence the beautiful Sailors' and Soldiers' Monument of white marble looms its head. At the head of this park is one of the greatest New York attractions for Americans—Grant's Mausoleum—a mighty pile of marble overlooking the beautiful river, which murmurs an eternal requiem to the greatness of the national hero.

Turning at this point, the homeward trip was made in quick time, arriving at five o'clock, having been on the water seven and one-half hours.

SATURDAY EVENING MEETING.

REPORTED BY A. W. N.

At the Saturday evening meeting, October 24, Deacon Charles J. Barnard, General Financial Manager Zion Institutions and Industries, was chairman. He opened the service in the presence of about eight thousand people.

Overseer William Hamner Piper, of the Christian Catholic Church in Zion in New England, offered prayer, after which Judge Barnes made the great hit of the evening in a speech upon "Zion's Politics."

The audience was heartily with him, as his splendid voice carried to every part of the great Garden. Several times the Judge was "reminded" of something to the great delight of the audience, the people expressing their pleasure by most vigorous applause.

After Judge Barnes had finished, Deacon Sloan showed a great number of stereopticon views of Zion. These were received with great interest and enthusiasm.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY S. D. W. AND E. S.

"Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee."

With hymns of praise are the Triumphant Days begun in Zion.

More and more increasingly has Zion cause to thank and praise the Giver of All Good Gifts, the Protector, the Father of His people, as the Visitation proceeds.

Everywhere the Legion of Zion Restoration Host continues to receive kind and courteous treatment.

The Message is gladly received, not only in the homes of poverty, but in the abodes of the rich and powerful.

Madison Square Garden, New York City, Lord's Day Morning, October 25, 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 song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity.

The General Overseer then spent a short time in making announcements, after which he delivered the following address:

THE SEVENTH AND EIGHTH COMMANDMENTS.

INVOCATION.

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

TEXT.

Thou shalt not commit adultery.
Thou shalt not steal.

Purity the Strength of Zion.

Beloved friends, one thing that has impressed our enemies very deeply is the moral and spiritual purity of Zion.

They see beyond all question that Zion has the Wisdom from above which is first pure.

That Purity, not merely in action, but in thought, is the strength of Zion.

To look upon a woman with uncleanness, or to look upon a man with uncleanness, is to commit adultery in the heart.

To hate your brother is to commit murder.

To covet is to steal; for, if you desire to possess that which belongs to another, you are a thief in heart.

Out of the heart all the evil proceeds.

My brothers and my sisters, let us not only be pure in action, but let us be pure in intention, in motive and in heart.

I thank God that increasingly our people are establishing the habit of holy living, and holiness in all things.

The Accuser Accused.

Mrs. Dowie spoke to you the other evening concerning some people who had the audacity to take up a lie out of the mud of the street and put it into a circular, calling attention to their little mission by falsely telling how the Devil had stolen a beautiful brooch belonging to Mrs. Dowie.

They said: "Do not go near the Dowie meetings. Come to us. There is no Devil here."

The biggest kind of devil was there taking up the lie out of the mud of the street.

I am thankful for the beautiful consecration of Mrs. Dowie's life during the nearly sixteen years since she left Australia with me.

You wives can do much to keep your husbands in God's way of Purity, and you husbands can do much to keep your wives and your children there.

It is not merely what you say, but it is the fact that in your heart there is no uncleanness that will impress your family.

Real Purity Found in Life, Not Words.

You do not always need to be talking about your being clean and pure.

I have a very deep dissatisfaction with people who are talking about their own holiness.

Let me tell you that God desires you not to talk it, but to live it.

It is life that tells.

Make no mistake about it, God is not looking at what you say.

He is not looking only at what you do.

He is looking at what you are in your heart, for as a man "reckoneth within himself, so is he."

There is no use in your talking Purity and not thinking and doing it.

May God grant that when we leave this City of New York the people will say of us: "They lived as they talked. They did not sing one thing and live another."

That is the charge made openly on every side concerning the churches as a whole.

While there are many beautiful exceptions, and many noble Christian characters in New York, yet the general accusation made by themselves is that professions amount to nothing, for in many cases they are accompanied by wicked and shameful inconsistencies.

May God Keep Us Consistent.

And with a deeper Humility, a purer Faith, a larger Hope, a Divine Love, a sweeter Sympathy and a tenderer consideration for humanity everywhere, may we go forward doing His work.

Speak kindly.

Leave to me the hard words that must be spoken, only praying that God will help me speak them rightly and act upon them rightly.

I wish that I had not to speak one hard word in this city concerning the wicked.

But, beloved friends, I am not here to do mine own will; I am not here to refrain from speaking right words.

But leave to me, in my prophetic capacity, the hard thing to do, only praying that you may do your part.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Some of your work is hard, but your words do not need to be hard.

Mine need to be hard.

Some of My Words Need to Be Like Steel.

Some of them need to be penetrating.

Some of them need to be felt.

Sometimes when I come into this place I must put beneath my robe, as the Christ put beneath His, a whip of small cords.

I must have the grace this week to kick over the money changers' tables, and to deal with those that make a merchandise of God's House,

You must do your part, but do not undertake mine.

I ask you to do this because some of you may think that because I say this, thus and so, you have a right to.

It is not so.

You must do your part.

Your part is not mine, and mine is not yours.

I cannot go with you down into the streets and lanes of the city; although I have done Restoration work too, and in ways you do not know.

Rise and consecrate 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. Give victory today to Thy dear Son and to Zion in this great city. Make us all wise, humble, faithful, hopeful and lovable. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed with the

BENEDICTION.

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

Subscribers, Read This.

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

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

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

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way Of Healing Is a Person, Not a Thing.

Jesus said "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-Rophi, or "*I am* 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, *sickness*), 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 Healings Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healings 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION WOMEN'S DORCAS WORK

By the REV. JANE DOWIE, Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

MID-ATLANTIC, ON BOARD THE ROYAL MAIL STEAMSHIP
SAXONIA, *en route* TO LIVERPOOL,
NOON, OCTOBER 29, 1903.

Before leaving Zion City for our trip to Australia, via Europe, we held a meeting in Shiloh Tabernacle, for the purpose of arranging the details of our Dorcas Work so as to have it carried on systematically and effectually during our absence. Elder Abigail I. Speicher, wife of Overseer John G. Speicher, was appointed the Officer-in-charge of the Maternity Dorcas Work. She will acknowledge and disburse the funds connected with that branch of the work.

Evangelist Mary Elizabeth Brasefield, the wife of Overseer Harvey D. Brasefield, Vice-president of Zion's Educational Institutions, was appointed to acknowledge and disburse moneys received for the general Dorcas Work in Zion City and outlying Branches.

These two officers have taken an active part in these branches of the work, and are well qualified to do their part.

They will have the assistance of stenographers who have had experience connected with the details of this work for some time past.

In accepting the appointment, Elder Speicher said: "I thank Overseer Jane Dowie for the position that she has given me.

"I hope you all will pray for me that I may do my little part in this great work. I also desire to thank those who have helped me this summer, especially Deaconess Lee. We have had very pleasant experiences, and everything has gone on very well."

Mrs. Brasefield, in a few words, said, in accepting the appointment: "I was almost startled, a few days ago, when I heard that Overseer Jane Dowie had appointed me to act in her place, in a small measure, during her absence from this country; but I have been thinking very rapidly since that time and have become used to it.

"I am very glad to have a part in this work, and I shall look to you for your hearty coöperation.

"I feel sure that we will all do our best.

"There is no part in evangelistic work that I have enjoyed more than work of this kind.

"Pray for me, that I may have the strength and guidance that I need.

"I feel that it is a responsible position, but I will not cross bridges until I have reached them."

* * * *



OVERSEER JANE DOWIE.

ALTHOUGH WE EXPECTED to be able to close our Dorcas Work in Zion City for the summer months, we found it necessary to distribute clothing during the whole season.

We gave out many thousands of articles to the people who came to Zion City unprovided for, from many parts of the country. Shoes and hose were also largely called for. There was also a great demand for the baby clothes which we supply from the maternity department.

The outlying Branches of our Women's Dorcas Work were closed during the summer months, but the work will be resumed again at the various meeting-places immediately after the New York Visitation.

Our readers will find appended to this article a list of the various meeting-places, and Branches of the Dorcas Work.

Everything went with great harmony, and all the needs of the work were abundantly provided for last year.

The clothing which was sent in was carefully prepared and made over, and the best use possible made of it. The women worked together very heartily and lovingly, coöperating with one another, with the love of God in their hearts and a desire to help the poor and needy. To many it was a great joy to be able to do this work, for they had often been called upon for help for those whom they knew were in need, and had not been able to provide it.

Chicago had the largest need, after Zion City, and the largest supply was contributed there. Clothing was distributed to those who were really in need, without reference as to whether or not they were members of the Christian Catholic Church in Zion. By far the larger part of the distribution in Chicago was to needy ones who were not in any way associated with us, many

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

of whom came to our central meeting-place shivering with cold. Others were found in their homes by members of Zion Restoration Host, who saw their necessities and sent or took clothing to them.

Deaconess Rachel Thomas, who did such good and faithful work last year in Zion City, was reappointed to take charge of that Branch, and many of those who assisted her last year, with some additional ones, who were able to take part in the work again this winter, were reappointed as her assistants.

The work was rearranged in Chicago, and two central districts were organized, one under the charge of Deaconess Jennie Paddock, who is also Matron of Zion Home of Hope for Erring Women, and the other under the charge of Evangelist Dora Kosch.

Six of the Zion Tabernacles in the different districts of Chicago were selected as meeting-places for the Dorcas Work, and officers were appointed in charge of each district in these various sections of the city, a complete list of which is appended to this article.

Instructions were given that Elders or Officers in charge of these various meeting places should announce the meetings at the Lord's Day and week day services and in the Cottage-meetings, making the request that clothing should be sent to the Meeting-place on Wednesday morning of each week, addressed to the Deaconess or Officer-in-charge of the Dorcas Branch.

The Officer will be present on those days to receive the goods which may be sent. If those who send clothing desire to have an acknowledgment of the same, they are requested to send a note with their names in full, and addresses, so that an acknowledgment can be sent to them; otherwise it will be supposed that they do not desire an acknowledgment.

In my absence all moneys, checks, and postal money-orders, for use in Women's Work in Zion, Women's Dorcas Work, Maternity Dorcas Work, or any other Branch of Women's Work under my overseership, should be made payable to Overseer Jane Dowie, Zion City, Lake County, Illinois, U. S. A., and all letters should be addressed to me personally as before.

Receipts will be sent in my name to all givers, and all letters will be opened at Headquarters' Offices in Zion City, Administration Building.

Elder Speicher will acknowledge contributions sent for the Maternity Dorcas Work, and Evangelist Brasefield will acknowledge contributions sent for the General Dorcas Work or any part of Women's Work in Zion.

* * * *

I DESIRE to thank the friends of Zion who have so kindly and generously contributed to these funds in the past, which has enabled us to procure large quantities of new warm materials to make up into underwear, comforters and many other articles of clothing.

Our meetings are all begun with prayer and praise to God, and a few words from the leader; then all the remainder of the time is given strictly to work, busy hands stitching, running the sewing machines, cutting up the materials and garments to make over, and arranging them for distribution, while some of the assistants see those who call for help and carefully distribute clothing to them, seeing each person, as far as possible, individually, saying a few kind words to them and giving spiritual comfort to many sad hearts.

Our workers, often when ministering to the bodily needs of the poor, find that they can give a word of consolation and comfort. They oftentimes pray with those who are sick and suffering, who receive blessing and healing through faith in the Name of the Lord Jesus, the Christ.

This work is all done in His Name, and in sending your clothing and your contributions, you are doing a good work for God, and He will say to you in the Day when the secrets of all hearts shall be revealed: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We are careful, in appointing Officers in charge of this work, to select those who have had experience and knowledge, who have kind hearts, and who at the same time will not allow any who are "professional cadgers" to deceive them, and thus rob those who are really poor and needy. By concentrating our efforts we are able to do far more good than can be done by individual persons; and we heartily request you to coöperate with us in this matter.

In accepting the reappointments, and the new appointments, at our meeting in Zion City, several of the women spoke and gave some very pathetic incidents, illustrating the good work that was being done, and the gratitude and joy of those who have been thus ministered unto.

We are continually reminded of the words of our Lord and Master: "It is more blessed to give than to receive."

We have no paid workers of any kind. Everything is done voluntarily; the new materials are supplied from our Zion City General Stores at cost price, so that beyond paying for freight and express charges connected with the transportation of goods from one place to another, every cent is put into the buying of clothing.

The other needs of the poor are supplied, not from our Dorcas Fund, but directly from the funds of the Christian Catholic Church in Zion, and not one of our members is left without the necessities of life.

We make it our aim to raise the poor and to help them to get employment among our various branches of labor. Many are helped who were sick and penniless, but who repented of their sins, received healing from their sicknesses, and came into the fellowship of the Christian Catholic Church in Zion. If they are industrious and earnest, they are able to get employment in some of the many branches of work which we now have in Zion City, and thus are able to support themselves and their families.

We have room in Zion City for good and industrious working people, but no room for loafers and idle people who will not work.

The Word of God says: "If any will not work, neither let him eat."

We find that people who are willing to do right and to give up sin and trust in God, are never left without a helping hand.

* * * *

THE ZION WOMEN'S DORCAS WORK is much on my heart at the present time, and I trust that the arrangements which I have made for the carrying on of the work during my absence will be effectual, as it would grieve me very much to think that my temporary absence would cause any diminution of the work or leave any without help that need assistance.

I believe that our good women will not only work with as much energy as before, but that they will redouble their zeal and use the wisdom which God has given them, and the experience that they have had in the past, to obtain even better and more abiding results in the future.

Most of those whom we have been helping in Zion City are now self-supporting, but there are always new people coming; and in the great City of Chicago there are always the great masses of poor, so we never have to go very far to find those who need help.

Our Savior came not only to take away our sins and our sicknesses, but He became poor that we might be made rich, and it is a great joy to us to see our people gaining in spiritual

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

light, in physical life and also becoming prosperous in this world's goods.

They give their tithes into the Storehouse of God, and God pours out upon them a blessing.

We are looking forward to the time when God will pour out upon us such a blessing that there will not be room enough to receive it.

At present, our City grows so rapidly, and we have so much need for money to carry out the various enterprises, to build schools and tabernacles, to find wages for the thousands of people for whom we have found employment, that we have not yet been able to say that the overflow is more abundant than we can find room to receive.

We ask God to enable us so to live, and so to use that which He so graciously gives us, that He may be able abundantly to fulfil all His promises to us now and in the future.

In the meantime we go on patiently, doing the work that we find to do, and we know that God is blessing us even more than we deserve, and far more abundantly "than we can ask or even think."

I trust that God will spare our lives for many years yet to do this work, and also that He may protect our beloved leader so that he may direct us, and continue with us in the great work that he is doing in preparing for the Coming of the Lord and the Restoration of All Things, and that the curse of poverty shall be taken away from all God's children.

We can truly say "My God shall supply all your need according to His riches in the glory by the Christ, Jesus."

* * * *

WE ARE WRITING this article in Mid-Atlantic, between Boston, Massachusetts, U. S. A., and Liverpool, England, on board the Royal Mail Steamship Saxonia.

God has been very good to us and we have had a very pleasant journey, and, although the waters have been tossed about and the waves have risen to great heights, crested with white foam, during two days of our journey, the large steamer, being well laden and perfect in its equipments, has scarcely tossed at all, and not one of our party has been ill in any way.

The strain of continuous work during the New York Visitation left our heads very weary for the first few days, and we felt sorry that it had been previously arranged for us to go at that time, as we were in the height of the battle with the enemy in New York City. It has been very difficult for us to keep our minds calm and restful during this interval.

Still God has helped us to do this, and the thought has come to us, in thinking of this great vessel, which is quietly and steadily plowing its way through the tempestuous waters to its desired haven, that we should have our hearts and thoughts so fixed on God, and our lives so thoroughly ordered and equipped, that we can be at rest even in the midst of all the storms of life, for we are anchored on the Solid Rock, Christ Jesus.

We found among the passengers on board the Saxonia those who had during a two months' stay in America taken the trouble to go to see Zion City and to hear the General Overseer preach. They had only a little time there, and were very favorably impressed with the City. Among other things that they mentioned which impressed them most was the fact that our Zion Guard carried in their belts the Word of God instead of a blade of steel to kill and destroy.

They rejoiced that there was one place where tobacco and intoxicating drinks were not used, and where people could come together and live clean, pure, and holy lives. We feel that Zion City is indeed a great object lesson to the world.

We ask God's blessing upon Zion City, and upon all our friends everywhere, and ask Him to give to each and all the "peace of God which passeth all understanding" and which "keeps our hearts and thoughts in the Christ, Jesus."

There are many things in life which we cannot understand, but it is a comfort to know that God understands us, and that we are His children.

We all send our Zion Greeting, "Peace to thee!" and we think we can hear you respond, "Peace to thee be multiplied!"

REVISED DORCAS DIRECTORY, ZION CITY AND CHICAGO.

ZION CITY.

Place of Meeting—Schoolhouse, Elim avenue and Twenty-sixth street.
Officer-in-charge—Deaconess Rachel Thomas, Emmaus avenue, near Thirtieth street.
Assistants—Deaconess Mary Ellen Munger, Deaconess Janet Malcolm, Deaconess Mary Schmitz, Mrs. Hempson, Deaconess Martha Leggett, Deaconess Alice E. Crane, Deaconess Kate Clendinen, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Evangelist S. V. Dinius, Mrs. Harriet Dinius, Deaconess Minnie M. Chetham, Deaconess Ella H. Foster, Mrs. Henry E. Rose, Mrs. W. J. Atkinson.

MATERNITY DORCAS WORK.

Place of Meeting—Elijah Hospice, first floor.
Officer-in-charge—Elder Abigail Speicher.
Assistants—Deaconess Anna T. Reakirt, Elder Nancy Price Tindall, Deaconess Alice Josephine Lee, Deaconess Eva Ogden-Disbrow, Deaconess Lulu Rodda, Mrs. Jennie Chadwick, Deaconess Kate Hubbard Peckham.

CHICAGO, ILLINOIS.

FIRST CENTRAL PARISH.

Place of Meeting—Zion Hospice No. 1, 1201 Michigan avenue.
Officer-in-charge—Deaconess Jennie Paddock, 3623 Vernon avenue.
Assistants—Elder Emma K. Mason, 1201 Michigan avenue; Mrs. Sophia Jefferson, 166 Twenty-third place; Mrs. Ella Matson, 1201 Michigan avenue.

CENTRAL GERMAN AND AFRICAN PARISH.

Place of Meeting—Thirty-fifth street Tabernacle, 3521 Dearborn street.
Officer-in-charge—Mrs. Dora Kosch, 1201 Michigan avenue.
Assistants—Mrs. Lizzie Harvey, 1806 Armour avenue; Deaconess Mary Trier, 3723 Wentworth avenue; Deaconess Elizabeth Weller, 3529 State street.

SOUTH PARISH.

Place of Meeting—South Side Tabernacle, 6426-6434 Wentworth avenue.
Officer-in-charge—Evangelist Emma A. Farr, 321 West Sixty-fourth street.
Assistants—Deaconess W. W. Pelton, 7133 Paulina street; Deaconess J. H. Shaw, 7936 Normal avenue; Deaconess R. F. Krause, 7701 Goldsmith avenue; Deaconess E. W. Britton, 5806 State street.

NORTH PARISH.

(The German and English North Side work will be amalgamated in this Parish.)
Place of Meeting—North Side German Tabernacle, Larrabee street, near Center.
Officer-in-charge—Evangelist Anna Richert, 204 Burling street.
Assistants—Evangelist Susan V. Keller, 533 Seminary avenue; Deaconess E. Kasch, 361 Orchard street; Deaconess Marie Sackman, 237 Dayton street; Deaconess Anna Koetz, 441 Larchmont avenue; Deaconess Matilda S. Freeland, 1356 Diversey boulevard.

WEST PARISH.

(West and Northwest work will be amalgamated in this Parish, which includes the Branch which was formerly conducted in the Northwest Zion Tabernacle, at 786 West North avenue.)
Place of Meeting—Zion Tabernacle, Washington boulevard and Ogden avenue.
Officer-in-charge—Evangelist Mary McGee Hall, 1201 Michigan avenue.
Assistants—Deaconess Rosa Peetz, 724 North Washtenaw avenue; Deaconess M. Schweichler, 559 North Lincoln street; Deaconess Mary Rudgers, 1223 West Van Buren street; Deaconess Catherine R. Reid, 299 West Polk street; Deaconess Mae Belle Kelsey, 870 West North avenue; Deaconess Mary Ann Cartwright, 1573 Monticello avenue.

SOUTHEAST PARISH.

Place of Meeting—212 Sixty-third street, Zion Tabernacle.
Officer-in-charge—Deaconess Mary Wilson, 6649 Rhodes avenue.
Assistants—Deaconess Margarette M. Gregory, 7744 Reynolds avenue; Mrs. Mary Bihler, 617 East Seventieth street; Mrs. Thomas Murdoch, 6447 Kimbark avenue; Mrs. Emma Hibbard, 5478½ Woodlawn avenue.

OUTSIDE BRANCHES.

Baltimore, Maryland.

Officer-in-charge—Mrs. Addie W. Larkins, 720 Euclid avenue, Roland Park.
Assistants—(To be appointed later).

Benton Harbor, Michigan.

Place of Meeting—Zion Tabernacle, 113 East Main street.
Officer-in-charge—Evangelist Sarah E. Adams, 120 Superior street.
Assistants—Deaconess Augusta Peters, Mrs. Emilie Koob, Mrs. Ida Allen.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Mrs. Sarah A. Armstrong, Mrs. Clara Peters, Miss Anna Danforth, Mrs. Ida Humphrey, Mrs. Sophia Morrill, Mrs. Mary Bagley.

Boston, Massachusetts.

Place of Meeting—Zion Tabernacle, 30 Huntington avenue, Cambridge.
Officer-in-charge—Elder Lydia Markley Piper, 27 Blake street.
Assistant—Miss Cynthia Steeves, 207 West Springfield street.

Cincinnati, Ohio.

Place of meeting—Zion Tabernacle, 205 West Fourth street.
Officer-in-charge—Deaconess Fanny A. Yerger, 773 East Ridgeway.
Assistant—Deaconess Julia Root, Mrs. Clara Miller, Mrs. Anna Stevens, Mrs. Sarah E. Pinney, Deaconess Nancy E. Starratt, Mrs. Anna M. Kruse, Mrs. A. E. Arrington.

Detroit, Michigan.

Place of Meeting—Zion Tabernacle, West Fort and Twenty-second street.
Officer-in-charge—Mrs. Eliza K. Cornwall, 358 St. Aubin avenue.
Assistants—Mrs. Augusta Wright, 267 Butternut street; Mrs. Mary A. Cairns, 878 Lafayette avenue.

Minneapolis and St. Paul.

Place of Meeting—Zion Tabernacle, corner Second avenue and Fourteenth street, Minneapolis.
Officer-in-charge—Evangelist Vina Peck Graves, 1129 Eighth street, South, Minneapolis.
Assistant—Mrs. O. C. Ford, 463 Wheeler avenue; Mrs. Julia M. Chapman, 909 Sixth street, Southeast, Minneapolis.

Philadelphia, Pennsylvania.

Place of Meeting—Zion Tabernacle, 1338 Girard avenue.
Officer-in-charge—Evangelist Nellie B. Hammond, 1415 North Twelfth street.
Assistants—Deaconess Josephine Gaumer, 1433 Camas street; Mrs. F. C. Kelchner, 939 Watts street; Mrs. M. E. Armstrong, 4217 Pens Grove street; Mrs. Amanda Rauch, 3316 Park avenue; Mrs. C. A. Wild, Park and Somerset streets.

San Francisco, California.

Place of Meeting—Zion Tabernacle, 406 Valencia street.
Officer-in-charge—Evangelist Mary L. Taylor, 2224 Howard street.
Assistants—Mrs. M. J. Tate, Mrs. Vantress, Mrs. Mary Martinette.

Seattle, Washington.

Place of Meeting—Zion Tabernacle, 2513 First avenue.
Officer-in-charge—Evangelist Anna Ernst, 127½ Fifth Avenue.
Assistants—Mrs. Elizabeth Priestley, 553 Hard street; Mrs. Eliza Chase, 553 Hard street; Mrs. Mary Rushton, Queen avenue and Harrison street; Mrs. Lena Reinhart, 565 Hard street.

Toronto, Ontario, Canada.

Place of Meeting—Zion Tabernacle, corner Queen and Victoria streets.
Officer-in-charge—Evangelist Sarah L. Brooks, 137 Markham street.
Assistants—(To be appointed later.)

Vancouver, British Columbia.

Place of Meeting—Zion Tabernacle, 44 Hastings street.
Officer-in-charge—Mrs. R. M. Simmons, 602 Princess street.
Assistants—Mrs. Gertrude Millar, 14 Seventh avenue, Mount Pleasant; Mrs. Mary Vincent, 1363 Richard street; Mrs. Crawford, 670 Barnard street.

Goods may be sent to these various places every Wednesday after ten o'clock, and they will be thankfully received.

We shall be glad to receive gifts in money or goods for the following Zion Benevolent Enterprises:

Zion Home of Hope for Erring Women.
Zion Dorcas Work.
Zion Orphanage.
Zion Home for Working Girls.
Women's Work in Zion throughout the World.

Address letters to Zion City, Lake County, Illinois.

Make Checks and Money Orders payable to Overseer Jane Dowie. Receipts on printed forms will be sent to all givers.

If they do not come in a few days, write particulars. B.

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 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 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

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

BE NOT deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap Eternal Life.

OUR forefathers sowed unto the flesh. They disobeyed the commandment of God and the result was as God had said:

In the day that thou eatest thereof, thou shalt surely die.

Death passed upon Adam and through him upon us all.

They sowed to the flesh and immediately they began to reap.

The sentence of death was not executed immediately, but death began to work in them.

Sickness and disease are but death in its first stages.

Sickness and disease came into the world through sin.

Sin, Sickness, Disease and Death are the works of Satan, but the Christ came that He might destroy the works of the Devil.

By believing on Him we receive the power to become the sons of God. We cease to sow to the flesh and sow unto the Spirit.

He that soweth unto the Spirit shall of the Spirit reap Eternal Life.

Therefore, Sin, Sickness, Disease and Death are destroyed by the Omnipotent Power of the Spirit of God, and Righteousness, Peace, Joy and Life Eternal are given.

The following testimonies are from those who are sowing to the Spirit, and are reaping Eternal Life.

Woman Healed of Leprosy—Others Healed and Blessed.

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 the leprosy was cleansed.—*Matthew 8:2, 3.*

HERVER STREET, BURGERSDORP, JOHANNESBERG, SOUTH AFRICA, July 11, 1903.

DEAR GENERAL OVERSEER: With heart full of thankfulness, and praise to God for His numberless blessings to myself and my house, I write to tell you that, although I was sick when I sent a request for prayer, I am now healed.

I received great comfort and peace in the letter of June 11th, which I received from you.

I was glad to get a letter from Zion.

I have been working for Zion since about 1904; I became a member in 1900, I think.

I was left in Johannesberg during the war, and during that time, held Zion meetings in my house for the neighbors of this place.

I live quite a distance from Johannesberg, where our meetings are now held; still as often as I can, I attend

Mr. Powell is doing his best, and the meetings are being blessed.

I have been working for the government since the British came in.

First, I had the native refugee girls for servants until the winding up and settlement of the war.

I had a good opportunity to work for Zion among them.

Among a company of about thirty girls was a leprous woman.

I reported the case, and the doctor said: "O Mrs. Werth, it is the leprosy; she must be removed at once."

That was about ten oclock in the forenoon.

I went to my room and prayed, asking the Lord to heal the poor woman.

When the doctor came in at two o'clock to take the woman away, all the swelling was gone, all the sores were healed and the doctor could not believe that it was the same woman.

She stayed in my yard ten days longer.

Many more wonderful works has the Lord done here.

I again have the orphans of the English church.

I am doing my duty toward the poor children.

I teach them the way to Zion, and, although the church knows it, they cannot help it.

They have found that with me is something they have not.

They send the poor children so sick and miserable and full of dreadful sores called ringworm, and after a few days they are healed and well.

I will send their photographs some day.

They also sent me a poor drunken woman. She had drunk for about three years, and in that time did not know a sober day, she told me.

She has now been with me fourteen days.

Last night she said to me, "I can see what I never saw before; that the ministers are blind guides."

They told her after she had been with me a while she must come back to them, but she says she is not going to be led by one who is blind.

I have brought several out of the English Church into Zion, and they know it.

Pray for me that I may work for the King Till He Come.

God bless all your family, and all Zion.

Your sister in the Master's service.

(MRS.) S. WERTH.

Healed of High 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.*

315 BRIDGE STREET, AUSTIN, MINNESOTA, July 5, 1903.

DEAR GENERAL OVERSEER:—Two weeks ago today I was taken very sick with heart disease.

I had overworked when taking care of my sick mother, and grew very sick, with high fever.

The blood all seemed to rush to my brain, and I felt that in a short time I would be unconscious.

But my husband sent you a telegram to pray for me, and in an hour from the time we sent it God graciously answered prayer, and I felt the fever leaving me.

I had been unable to sleep night or day, but, praise God, I slept that night.

About the time you prayed and the fever left me, I asked for something to eat.

I was surrounded by quite a number of my relatives, none of whom believed in Divine Healing; but God showed them something then.

God answered prayer just as well when I was three hundred miles away from Zion City as when I was there.

I thank you for your prayers, and thank God for all that He has done for me.

May He keep you and your family Till Jesus Comes.

Yours in the Christ,

(MRS.) L. A SORENSON.

Healed of Weak Eyes and Nearsightedness After Wearing Glasses Thirteen Years.

Then the eyes of the blind shall be opened—*Isaiah 35:5.*

2323a HICKORY STREET, ST. LOUIS, MISSOURI, May 16, 1903.

DEAR GENERAL OVERSEER:—Peace to thee. I feel it my duty to tell what God has done for me, hoping it will be a help to others.

For at least eighteen years I suffered with weak eyes and was also near-sighted.

I had known of God's Healing Power, but the Devil had me fighting against it.

I went to prayer-meeting on August 26, 1902, had Elder L. C. Hall pray for me, laid my glasses aside, and never wore them since.

As I claimed the promise, I was healed immediately.

I had worn my glasses thirteen years.

I thank God for His teaching, and hope that He will bless you and all Zion's workers.

Your sister in the Christ,

(MISS) LOTTA KAYSING.

Healed of Heart and Stomach Trouble.

In the day of my trouble I will call upon Thee; for Thou wilt answer me.—*Psalm 86:7.*

STAPLES, MINNESOTA, July 19, 1903.

DEAR GENERAL OVERSEER:—I feel that I should have given my testimony to God's Saving and Healing Power long ago.

About four years ago He healed me of what I suppose was heart and stomach trouble.

I did not have a doctor, but I know I was sick, and in answer to your prayers, God healed me.

He has healed me several times, and last winter saved me in childbirth, and I now have a nice baby boy, seven months old.

He was sick with croup and cold last winter, and God healed him in answer to our prayers, and those of other members of Zion who came and prayed for him.

God has been good to me and my children in blessing and healing us, and I give Him all the praise and glory, and thank you for your prayers.

Faithfully yours in Jesus' Name,

MARY SORENSON.

Thanks God for Six Years' of Blessings.

And Jehovah, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed.—*Deuteronomy 31:8.*

ZION CITY, ILLINOIS, July 15, 1903.

DEAR GENERAL OVERSEER:—I praise God for the Christian Catholic Church in Zion, for LEAVES OF HEALING, and for you, dear General Overseer.

Over six years ago we received our first copy of LEAVES OF HEALING.

The little light which we then had of the Full Gospel would have vanished had it not been for the Little White Dove.

I owe my life to the teaching I have received in the Christian Catholic Church in Zion.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

I thank God for three Zion children, who do not know the taste of medicine.

Before the last babe was born, I took a heavy cold which left me with a cough, from which I suffered until after he was born.

My lungs were almost closed up.

I was healed when I promised to praise God more for the blessings He was bestowing upon us every day.

I thank and praise Him that He has kept us as a family from any serious sickness.

He has always answered when you, dear General Overseer, called upon Him for us, which has been many, many times.

I thank God for the privilege of living in Zion City, where our children may have a better opportunity to be trained for God and Zion.

We believe that you are a Prophet from God to restore all things, and we pray that you may be spared to fulfil His mission Till He Come.

Yours for God and Zion,

(MRS.) MARGARET MOOT,

Deaconess in the Christian Catholic Church in Zion.

Healed of Fever in Answer to Prayer.

And Jehovah will take away from thee all sickness; and He will (permit to be) put none of the evil diseases of Egypt, which thou knowest, upon thee.—*Deuteronomy 7:15.*

TECUMSEH, NEBRASKA, August 7, 1903.

DEAR GENERAL OVERSEER:—I had been a very sick woman, with fever at 102 degrees, but last night about nine o'clock the Lord wonderfully touched my body, and the fever left me.

I sat up and ate milk and crackers.

I had not eaten anything since Monday morning.

This morning I got up and ate a hearty breakfast, and helped with the work.

Your sister in the Christ,

(MRS.) IDA WILSON.

Rain in Answer to Prayer of Faith.

Elijah was a man of like passions with us, and he prayed . . . and the Heaven gave rain, and the earth brought forth her fruit.—*James 5:17-18*

CHANDLER, SOUTH DAKOTA, June 29, 1903.

DEAR GENERAL OVERSEER:—I received your letter stating that you had prayed for rain.

It began to rain on the evening of the 19th and rained all night and all the forenoon of the 20th.

We have received several showers since, for all of which we give God all the praise and thank you for your prayers in our behalf.

The people were very much alarmed about the dry weather; but I told them that God would give us the rain and He did in time to save the wheat.

I pray that God will spare you and yours Till He Comes.

Your brother in the Christ,

WADE H. PETERSON.

God Answers Prayer for Rain.

Then I will give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruits.—*Leviticus 26:4.*

BRINSMADE, NORTH DAKOTA, July 2, 1903.

DEAR GENERAL OVERSEER:—We continue to praise God and testify to His goodness to us for sending us the so much-needed rain at the time we were seriously in need.

Two hours from the time I sent my first prayer request by telegraph, June 19th, we had a steady rain for at least two hours, for which we give God all the praise.

Following the rain it continued hot and dry for two weeks; crops from all appearances would be a total loss should the drouth continue a few days longer.

Trusting fully in God's promises and in Zion's teaching, we sent another telegraphic request, July 1st, for you to pray, and God again heard and answered prayer.

A few hours later we had a nice shower and today it has rained for three hours steady, for which we praise God and thank our dear General Overseer for prayers offered in our behalf.

Yours for the Master, HARVEY O. BROWN.

And he prayed again; and the Heaven gave rain, and the earth brought forth her fruit.—*James 5:18.*

NORTH SPRINGFIELD, VERMONT, July 23, 1903.

DEAR GENERAL OVERSEER:—Peace to thee and all in Zion.

I wrote to you a few days ago to pray for rain for this place, as crops were suffering.

It has come in abundance, for which I praise God, and thank you for your prayers.

Yours in the Christ, JOHN HALL.

Destructive Rain Checked in Answer to Prayer.

Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months.—*James 5:17.*

ORCHARD, IOWA, June 12, 1903.

DEAR GENERAL OVERSEER:—I write to tell you that God has wonderfully answered your prayer for better weather.

We have not had a heavy rain since I wrote you, June 2d. To God be all the praise.

We had two or three gentle showers that help to keep the ground from baking and getting too hard.

Many thanks for your prayers, and may God bless you and yours.

Your sister in the Christ,

(MRS.) NETTIE M. BRYANT.

Rain in Answer to Prayer.

And it shall come to pass, if ye shall harken diligently unto My commandments which I command you this day, to love Jehovah, your God, and to serve Him with all your heart and with all your soul,

That I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will give grass in thy fields for thy cattle, and thou shalt eat and be full.—*Deuteronomy 11:13-15.*

EAU CLAIRE, WISCONSIN, June 23, 1903.

DEAR GENERAL OVERSEER:—Zion in Eau Claire, Wisconsin, is praising God for a splendid shower which came the next day after sending a request for prayer for rain to Elijah the Restorer.

There had been a drouth and crops were suffering.

The letter mailed Sunday night must have reached Chicago Monday morning, and Ben MacDhui a few hours later. Rain fell Monday afternoon, beginning about three o'clock, followed by a week of fine weather, with two showers since. Praise God! MARY O. WALMSLEY.

Healed of Piles and Other Diseases.

I have seen his ways, and will heal him.—*Isaiah 57:18.*

DAFTER, MICHIGAN, August 20, 1903.

DEAR OVERSEER JANE DOWIE:—I ought to have written long ago to thank you and the General Overseer for all your kindness to us.

I am left with three little ones, but God in His great goodness provides for us.

I feel that I must send my testimony, but it does not contain one-half of what God is doing for us.

Before I ever saw LEAVES OF HEALING I was sick four years with chronic complaint of the bowels, piles and inflammation of the rectum.

We sent a request for prayer and all pain left me at the time of prayer.

My little girl, Hilda, was healed of blindness, and little Katie of eczema.

My boy Ernest never walked or talked until he was seven years of age.

Through prayer he can talk like a child, and also walk.

I am looking and praying for God to perfect His work in him.

Before we knew God's Way of Healing, for six months, we tried the medicines of Dr. Pierce of Buffalo; also Dr. Floyd of Sault Ste. Marie, Dr. Hart and others.

We have not taken medicine for three years.

Pray that we may be true and faithful.

Your sister in the Christ,

(MRS.)ERNEST HOOPER.

Child's Testimony to Healing of Blindness.

And Jesus said unto him, Receive thy sight: thy faith hath made thee whole.—*Luke 18:42.*

DEAR GENERAL OVERSEER:—I am eleven years of age and I want to tell you what God has done for me.

On July 14th last year, my left eye became very sore and a thick skin grew over it.

All the people said it was a cataract, and that I would have to have an operation.

Evangelist Lake prayed for me and all pain left. After staying at her mother's home for ten days, I came home healed.

Again, early in the spring I was quite blind in my right eye.

Mamma sent a request for prayer and in a short time I could see. Now I can go to school.

I was healed of mumps. My sister Katie was healed of eczema.

Your little daughter in the Christ,

HILDA HOOPER.

Lungs Healed in Answer to Prayer.

For with Thee is the Fountain of Life.—*Psalm 36:9.*

2611 ELIZABETH AVENUE, ZION CITY, ILLINOIS, August 31, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of thanksgiving to God for His goodness in healing me in answer to your prayers that I write this testimony.

In July, 1902, we were having a rain every day, and I had been careless, and went about my work with wet feet and clothing, until finally I was taken with pneumonia.

You and other officers of the Church prayed with me, but the Devil had a strong hold on my lungs, and I only received temporary relief. Finally I was down on my back.

Then Colonel Stern came to my bedside and asked if I could go in a carriage to your office for prayer.

I told him I thought that I could. So he sent a carriage and I was taken to your office in Temple Cottage Annex.

On arriving there it was some time before you could see me, and when I entered your office my lungs were entirely filled up.

Try as I would I could not get any air in them.

I felt my breast swell up until I thought my lungs would burst open.

My temples seemed to be on fire, and my blood vessels felt like rods of iron in my head.

Had you not come to my assistance I would have fallen.

You offered up to God that beautiful prayer we know so well: "In the Name of the Lord Jesus, in the Power of His Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

God answered that prayer instantly.

Something that felt like a ball started from the lower part of my lungs and shot up into my mouth, gaining in size as it went, until it was so large that it hurt my throat in passing into my mouth.

It was composed of thick yellowish matter.

Immediately another started from another place and came up into my mouth.

These left an opening so that I could breathe.

I quickly gained strength and walked home, and

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

in less than one hour I was in my yard pulling weeds.

Now my lungs are well and strong, and God willing, I will go with the Host to New York.

I thank God for healing me, and I thank Him for sending Elijah the Restorer.

Thanking you and Overseer Jane Dowie for your many kindnesses and patience in teaching, and for your prayers in my behalf, I am,

Yours in the Master's service, J. A. MEARS.

Little Boy Delivered Through Trust in God as the Healer.

He shall feed His flock like a shepherd, He shall gather the lambs in His arms, and carry them in His bosom.—*Isaiah 40:11.*

NEW PARIS, INDIANA, August 21, 1903.

DEAR GENERAL OVERSEER:—I praise God that He has heard and answered prayer for our little boy.

I sent the request on the 6th of the month asking you to pray when you received it.

There was a change in his condition during the forenoon of the 7th.

He went out to play and was more natural than he had been for two weeks.

He began to eat and the fever at night became lighter and in a few days was entirely gone.

He has gained one and one-half pounds since then.

In your reply you said that you had prayed on the morning of the 7th.

Thanking you for your prayers and praising God for His blessing, I remain,

Your sister in the Christ,

(MRS.) CLARA RODIBAUGH.

Brought Into Zion Through "Leaves of Healing."

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.*

2224 HOWARD STREET,
SAN FRANCISCO, CALIFORNIA.

MY DEAR GENERAL OVERSEER:—I have been impressed for some time to write this testimony, and now feel that it would be wrong for me to delay longer.

My parents were Methodists of the old stock, and taught me the principles of Christianity from my infancy.

I was converted at the age of twenty, and soon after united with the Methodist Episcopal church South.

In 1882 I was ordained a minister, and in the fall of the same year became a member of the Pacific Annual Conference.

God gave me power in the Methodist church at the beginning; and as a Methodist minister the power was retained until I became associated with Masonry.

From that time the power waned until it seemed as if I could scarcely get an answer to prayer.

About seven years ago I began to be dissatisfied with the Methodist church.

I knew that many of her leading members, and most of her leading ministers were associated with Masonry; and that signified to be associated with the World, the Flesh, and the Devil.

I knew that a great many of her so-called leading members and some of her leading ministers were ungodly men and intemperate.

They smoked and chewed tobacco.

Some of them drank.

Finally, while stationed in Willows, California, a copy of LEAVES OF HEALING fell into my hands, and I began to read what appeared at first to be a new and strange doctrine.

But in my ignorance I imagined that the new wine could be put into the old bottles.

I began to pour it into the Methodist church where I was pastor, but was soon notified by my presiding elder to cease.

The New Wine of Salvation, Healing, and Holy Living poured into the old, sour, unwashed bottle of a church had caused fermentation; and by the time of the next annual conference there was such a state of fermentation among the Methodist preachers as had never before been seen.

The bishop of the conference said, "Do you not know, brethren, that this man Dowie accuses the churches of being apostate?"

"Worse than that! Worse than that!" exclaimed Mr. H——, a noted D. D. "This man Dowie is a regular dynamiter. He gets under churches and blows them all to pieces."

It was through this kind of blowing that I was sent flying away from the Methodists and into Zion.

What a release!

Your brother in the Christ, W. D. TAYLOR,
Elder in the Christian Catholic Church in Zion.

God Heals When Physicians Fail.

God is our Refuge and Strength, a very present Help in trouble.—*Psalm 46:1.*

WEBSTER CITY, IOWA, July 24, 1903.

DEAR GENERAL OVERSEER:—It is with joy I read that Mrs. Isaac Mills was at the Feast of Tabernacles this year, well and happy, for I was there last year and saw her get off her cot, where she had lain helpless so long, and saw her on the platform afterwards.

It strengthened my faith so much that today I am able to give my testimony to blessing and healing received from God through Zion.

I tell every one that comes my way, and send all my copies of LEAVES OF HEALING to different ones that I think will read them.

I was a sufferer all my life with dyspepsia and catarrh that ate out my nose and affected the semi-circular canals of my inner ear.

I was examined by Dr. Cooper, in Des Moines, Dr. Montague, and other doctors.

Dr. Cooper examined me four times with his instruments, and said I had aneurism of the heart, and that I would have to keep still for a year, if I lived that long, and the arteries would then strengthen.

I went to Cedar Falls, Iowa, and Dr. Cutter said that I had Minere disease of the inner ear, causing falling spells, in which I would suddenly fall backward, and when lying down the bed would seem to go over with me and I would hold on to the covers.

My husband died fifteen years ago, and my sons pushed me around in a wheel-chair.

I am in my fifty-eighth year.

At the time I was doing this doctoring, my aunt, who now lives in Zion City, then lived in Montana, and sent me LEAVES OF HEALING.

But my children (I have seven) opposed my reading it, and said that if she did not stop it they would see to it that she did.

So I kept on doctoring until all the doctors gave me up, and said that they could not help me.

I had heard of Mrs. Smeltzer's and Mrs. Coming's healing in Cedar Falls, and I told my daughter that I must see them.

So my son-in-law wheeled me down to see them and they prayed for me.

The next day he wheeled me down to the Zion Tabernacle, and the next Sabbath he wheeled me down again and Elder Adams prayed and laid hands on me.

That was two years ago this month.

My bowels became regular, the pain ceased in my stomach and I commenced to eat and grow fleshy.

I only weighed one hundred twenty-seven pounds then, and now I weigh one hundred sixty, and the falling spells have about left me.

I traveled last year over a thousand miles by rail and buggy, and can walk all day and do housework and sew.

I commenced walking soon after Elder Adams prayed for me.

Your sister in the Christ,

(MRS.) MARY J. BORDER.

Healed of Cancerous Skin Disease and Disease of Hands After Eight Years' Suffering.

Yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
Who delivered us out of so great a death, and will deliver; on whom we have set our hope that He will also still deliver us.—*2 Corinthians 1:9, 10.*

SCHARNHORST STRASSE 15, G. P. L.
STETTIN, GERMANY, August 15, 1903.

DEAR GENERAL OVERSEER:—With my heart overflowing with thanksgiving and praise to God, and to my great Physician, Jesus, the Christ, I am able to send you the joyful message, that God has healed both of my hands of the terrible disease from which I have suffered eight long years.

God has restored them to perfect health; to Him be all the praise and glory.

I desire to express my gratitude to the General Overseer and all who have prayed for me.

Here in Stettin it was especially dear brother Herzog, the leader of our Zion meetings, who again and again went to God in prayer with me, and who stood by me so nobly in my terrible suffering.

He prayed for me in accordance with the Word of God in Mark 16:18, where it says, "They shall lay hands on the sick, and they shall recover."

This passage has been most wonderfully fulfilled in my case.

Every time we prayed together in this manner the awful pain would leave me, until now I am fully healed in Spirit, Soul and Body.

God has indeed performed a miracle in my body.

I was pronounced incurable by all the doctors who treated me during all these years, some of them pronouncing my case blood-poisoning from vaccination, and others calling it the wet tetter and other such names.

Not one of them knew with certainty what a cancerous skin disease I had, which caused me to suffer spiritually as well as physically.

But now, thanks be to God, through the Prayer of Faith, God has given me a full and lasting Healing.

The true and earnest exhortation of our Master, where He says, "Sin no more," has become of much importance to me.

That God may give me grace to be faithful to Him, to serve Him, and to live for Him, is now the only object of my life, and I believe that He will give me strength to follow Him step by step.

Thanking you with all my heart. I am with Christian love,

Yours in Him, Till He Comes,

MARGARETHA RAPROEGER.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, DECEMBER 2d or 3d.

The Christ, the Living Word.

Delve into it.—John 5:39-46.
Do not glance over it hurriedly.
Do not read it carelessly.
Dig deeply into its meaning.

A Whole-hearted search will win.—Proverbs 2:2-9.
Seek for the Christ, the fulness of God.
When you have Him you have all else.
You will find more than silver and gold in Him.

He is there.—Luke 24:44-45.
He is in the words of the Law.
He is in the meditations of the Psalms.
He is in the unfoldings of the Prophets.

Book full of the Christ.—Hebrews 10:7-6.
The Bible foretells the Christ.
The Bible unfolds the Christ.
The Bible reveals the Christ.

Meditate on God's Word day and night.—Joshua 1:6-9.
He points out the way to success.
He fills one with abundant courage.
He makes one strong in every conflict.

Keep it before your eyes.—Deuteronomy 6:1-9.
Then you will see Jesus.
You will meditate on Him.
He will open to you His treasures.

Get profit out of it each day.—2 Timothy 3:14-17.
See the Christ and you obtain Salvation.
See the Christ and you grow in Faith.
See the Christ and your convictions will deepen.

The Lord our God is a Life-imparting God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 6th.

The Life-giving Word.

His Word is Life.—John 6:54-63.
He is the Fountain of Life.
Through His Word the Life flows.

His Word is Life-giving.—Matthew 4:3-7
One must feed on it to live
Doubt is death-imparting.

His Word must be eaten.—Jeremiah 15:15-18.
We must relish it.
We must find joy in it.

His Word is Life Eternal.—John 5:39-47
We must do His Will.
He that obeys Him shall live.

He has words of Eternal Life.—John 6:66-71.
We must continue to feed on His sayings.
Keep His sayings and never die.

The Christ is the Word of God.—John 1:10-14.
We see the Word of God.
We can also read the Word of God.

The Word is the Tree of Life.—Genesis 3:22-24.
Life comes from obeying God.
We must know God in the Christ.

The Tree of Life is Located.—Revelation 2:2-7.
We are to feed on the Christ.
He is the Light and Life of Heaven.

The Word of Life leads to the Tree of Life.—2 Peter 1:4-11.
The Promises of God inspire us.
The word of Truth enlightens us.

10. *Obey the Written Word to Find the Living Word.*—Revelation 22:11-21.
We get into Heaven by obeying His Word.
We are to keep the sayings of God.

11. *The Tree of Life is in Heaven.*—Psalm 119:89-96.
We see Jesus at the right hand of God.
There is none in Heaven we desire save Him.

God's Holy People are a Life-seeking People.

THE REV. JOHN ALEX. **DOWIE**

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

....Will Speak in....

Shiloh Tabernacle

Zion City, Illinois

LORD'S DAY AFTERNOON **NOV. 15th**

At 2:30 o'clock

Subject

The True Story of My Visitation to New York with the First Legion of Four Thousand Members of Zion Restoration Host and a Few Words Concerning the Unsurpassed Mendacity and Malignity of the Press

Music by Zion City Band and Zion White-robed Choir

The Christ Is All and In All

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON — *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

Junior Service, 10:30 a. m. Preaching, 3 p. m.
Gospel Meeting, 7:30 p. m.

Prayer with the Sick at the Close of Each Meeting

Week-night Cottage Meetings in New York City and Vicinity

German Meetings....
Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.
Friday Evening at Mr. Erkmann's, 78 Hutton Street, Jersey Heights, Jersey City.

English Meetings....
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn
Friday Evening at Mr. Newkirk's, 1700 Bathgate Ave., New York City.

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 438 Broadway, Room 806, New York City.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Two Hundred Fifty-Nine Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Two Hundred Fifty-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).....	4414			
Total Baptized at Headquarters.....				9788
Baptized in places outside of Headquarters by the General Overseer.....		641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6376		
Total Baptized outside of Headquarters.....				7017
Total Baptized in six years and six months.....				16,805
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.....	114			
Baptized in Zion City by Elder Hoffman.....	41		213	
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.....		36		
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 Louisiana by Deacon Gay.....		17		
Baptized in Massachusetts by Overseer Piper.....		15		
Baptized in Massachusetts by Evangelist Smith		1		
Baptized in Michigan by Elder Cairns.....		2		
Baptized in Mississippi by Deacon Gay		5		
Baptized in New York by Overseers Piper, Brasefield and Excell.....		77		
Baptized in Ohio by Deacon Yerger.....		8		
Baptized 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.		9		
Baptized in Wisconsin by Elder McClurkin.....		7	241	454
Total Baptized since March 14, 1897				17,259

The following-named thirty-two believers were baptized by Triune Immersion in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, November 8, 1903, by Elder Percy Clibborn:

Baptist, Miss Della.....Goodrich, North Dakota
Baptist, Lewis I.....Goodrich, North Dakota
Behrens, Mrs. Harriet Helena.....3217 Elisha avenue, Zion City, Illinois
Behrens, Miss Ruth Cecelia.....3217 Elisha avenue, Zion City, Illinois
Bennett, Carl.....2811 Gideon avenue, Zion City, Illinois
Bintz, Wesley.....2607 Gideon avenue, Zion City, Illinois
Brooks, Miss Millie.....Lion's Head, Ontario, Canada
Collett, Miss Hilda.....3025 Gilead avenue, Zion City, Illinois
Collett, Miss Lucy.....3025 Gilead avenue, Zion City, Illinois
Collett, Miss Sally.....3025 Gilead avenue, Zion City, Illinois
DeGroot, Miss Sarah.....Zion City, Illinois
Fullner, Augusta.....Park Rapids, Minnesota
Inman, Vera Ellen .....2209 Elisha avenue, Zion City, Illinois
Johnson, Miss Florence .....2915 Elisha avenue, Zion City, Illinois
Klein, Paul J.....1823 Hermon avenue, Zion City, Illinois
Meyers, Mrs. Mabel.....2402 Elisha avenue, Zion City, Illinois
Miller, Edna A.....1819 Gilboa avenue, Zion City, Illinois
Miller, John Morris..... .....1819 Gilboa avenue, Zion City, Illinois
Moe, Miss Esther A. .....2510 Gideon avenue, Zion City, Illinois
Moe, Miss Florence E. .....2510 Gideon avenue, Zion City, Illinois
Nesmith, Mrs. Charlotte.....Rosecrans, Illinois
Pease, James Ernest.....Zion City, Illinois
Potter, Miss Flossie..... 3212 Gabriel avenue, Zion City, Illinois
Rees, Delwyn .....2606 Elisha avenue, Zion City, Illinois
Russell, Miss Stella .....2820 Edina avenue, Zion City, Illinois
Shock, Miss Emma M.....3112 Elim avenue, Zion City, Illinois
Stoughton, Mrs. Jennette .....Grand Forks, North Dakota
Sutton, Clarence.....2603 Gideon avenue, Zion City, Illinois
Tippin, Miss Alice .....3218 Elijah avenue, Zion City, Illinois
Tippin, Mrs. Alice.....3218 Elijah avenue, Zion City, Illinois
Van Breemen, Anna Elizabeth .....2606 Gilboa avenue, Zion City, Illinois
Waters, Miss Alice M.....2511 Gilboa avenue, Zion City, Illinois

The following-named eighteen believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, November 11, 1903, by Elder C. R. Hoffman:

Bailey, Harold..... 3013 Ezekiel avenue, Zion City, Illinois
Berrong, Charles.....3104 Edina boulevard, Zion City, Illinois
Brewster, Bessie Myrtle..... 2805 Elisha avenue, Zion City, Illinois
Bryant, B.....3104 Edina boulevard, Zion City, Illinois
Cunningham, James..... .....Oakley, Kansas
Hildyard, Arthur.....3104 Ezekiel avenue, Zion City, Illinois
Huller, Mrs. C.....Keystone, South Dakota
McKinnon, Mrs. Isabella.. .....3001 Enoch avenue, Zion City, Illinois
McKinnon, Lauhlen.....3001 Enoch avenue, Zion City, Illinois
Miller, Julia M.....2108 Ezekiel avenue, Zion City, Illinois
Miller, Maude Amy.....1819 Gilboa avenue, Zion City, Illinois
Miller, May Frances.....1819 Gilboa avenue, Zion City, Illinois
Rades, Haddie.....2604 Elisha avenue, Zion City, Illinois
Rich, Lester D.....Chicopee Falls, Massachusetts
Stuck, Diedrich Daniel.....3217 Enoch avenue, Zion City, Illinois
Stuck, Gerhardine..... .....3217 Enoch avenue, Zion City, Illinois
Walker, Benjamin H.....1813 Horeb avenue, Zion City, Illinois
Walker, Burdette.....1813 Horeb avenue, Zion City, Illinois

The following-named seven believers were baptized at Caledonian road Baths, N., London, England, Lord's Day, October 25, 1903, by Evangelist H. E. Cantel:

Compton, William.....136 Seymour place, W., London, England
Cornelly, Miss Isabel .....25 Eastwick road, Southend, Essex, England
Evans, Miss Lucy,
52 Sydney Buildings, Brunswick road, Poplar, E., London, England
Felton, Miss Beatrice May,
9 Fitzgeorge avenue, West Kensington, W., London, England
Koleston, George,
18 Blagrove road, North Kensington, W., London, England
Moody, John Henry,
12 Havelock street, Caledonian road, N., London, England
Smith, George ..Plynlimmon, Salisbury road, Harrow. Middlesex, England

The following-named six believers were baptized by Triune Immersion at Seattle, Washington, Saturday, October 31, 1903 by Elder August Ernst:

Chase, Marjorie Bertha.....2120 Warren avenue, Seattle, Washington
Dow, Mary Margaret.....210 Twenty-first avenue, Seattle, Washington
Henderson, Olive.....1002 East Forty-third street, Seattle, Washington
Henderson, Roy.....1002 East Forty-third street, Seattle, Washington
Smith, Beulah.....3924 Brooklyn avenue, N. E., Seattle, Washington
Smith, Harold.....3924 Brooklyn avenue, N. E., Seattle, Washington

The following names of two believers baptized in Madison Square Garden, Lord's Day, November 1st, were omitted from the list printed last week:

Stryker, Miss Fannie.....449 Seventh avenue, New York City
Zwicki, John Rudolph.....Corona, Long Island, New York

The following name was omitted from the list of those baptized in San Antonio, Texas, September 13, 1902, by Evangelist Enrna Samuel:

Meyer, Mrs. Lucy.....825 Kentucky avenue, San Antonio, Texas

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 5. *ZION CITY, SATURDAY, NOVEMBER 21, 1903.* *Price Five Cents*

THE CHRIST KNOCKING AT THE DOOR



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 3:20.*

Card, over one Million Copies of which were distributed in New York City by Zion Restoration Host

WHEN the three thousand members of Zion Restoration Host went from house to house, and door to door, in the great City of New York, until one million doors had been opened to them, they first presented, with the salutation, "Peace Be To This House," a beautiful card giving a reproduction, in colors, of William Holman Hunt's famous painting, "The Light of The World," on one side, and on the other side the opening Message of Elijah the Restorer to that great city, and his invitation to the meetings in Madison Square Garden, in his own handwriting.

The art work was done by Deacon Charles Champe and the card printed in Zion Printing and Publishing House.

This card deeply touched the hearts of millions.

Zion Restorationists tell the story of many who received it with tears coursing down their cheeks, of those who reverently kissed the card, and of many who cherished it as a great treasure.

Although so many cards were so freely distributed, none were seen lying about the streets or public buildings; all were carefully laid aside and preserved. Standing in the binnacle of the conning-tower of one of the great first-class battle-ships of the United States Navy, was seen the card, "The Christ Knocking at The Door." Lying close to the heart of a man, murdered perhaps by a secret society, was found a copy of this beautiful card. And so the stories known might be multiplied. And who shall say at how many, many hearts' doors over which the weeds of sin and the twining ivy of indifference had grown, whose hinges were stiff with the rust of corroding care, through this little card, the pierced hand of the Christ knocked with compelling power?

A. W. N.

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 HIS 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 Banner 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 Co-operation in Church, Home, Business and State.
(6) The Downfall of all Forms of Apostasy, Lunacy and Tyranny.
(7) The Restoration of All Things—(Acts 3:19-26)

All who come will be heartily welcome.

Faithfully Your Friend and God's servant,

John Alex. Dowie



By Evangelist Sarah E. Hill.

I HAVE raised up one from the north and he is come; from the rising of the sun one that calleth upon My Name: and he shall come upon rulers as upon mortar, and as the potter treadeth clay.—*Isaiah 41:25.*

THE world has waited centuries for the man whom God promised to raise up to do this wonderful work.

Many prophets have written about him and his work.

It is to be done in the Consummation of the Age; the time when God says He will shake the heavens and the earth—shake both material and spiritual things.

In those times it will seem to the people that there is nothing stable upon the earth beneath their feet and nothing in the heavens above.

This condition must of necessity be before the "Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began." (Acts 3:21.)

Everything in the world which is not of God must be shaken out, that only those things which are of Him may remain. (Haggai 2:21; Isaiah 24:18.)

Even the earth is to be moved because it is out of its course. (Isaiah 24:18-23.)

The unstable condition of material things is evidenced in the strikes and trusts and combines which shake business and interfere with the plans of the people in so many ways.

This man whom God will use to tread upon rulers as the potter treads upon clay will have to mold the kingdoms of the world into the form which the Master commands.

Nebuchadnezzar, the king of the great empire of Babylon, saw in a vision this work of the Latter Days, when all of the kingdoms of the world would be broken into pieces by the Stone, the Christ of God. Daniel interpreted the vision of the king and said: "In the days of those kings shall the God of heaven set up a Kingdom, which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44, 45.)

This is the Theocracy, the Rule of God, which was the first form of government on the earth, and it must come again in the Restoration of All Things.

It has come and is established in Zion.

When man is restored to his original relations with God, the Rule of God will be established in his spirit, his soul and his body.

The Messenger of the Covenant, Elijah the Restorer, coming from "the north" (Scotland) and from "the rising of the sun" (Australia), brings to the world the Covenant which is to establish the rule of God in man's entire being, and upon the earth. The Covenant was given to the Israelites through Moses when God brought them out of Egypt to form a nation for Himself—a Theocracy. (Exodus 15-26; Malachi 3:1.)

The keeping of the Covenant will bring the answer to the prayer which Christians have offered so many hundreds of years, when they pray as our Lord taught His disciples saying:

"Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, as in heaven, so on earth." (Matthew 6: 9, 10.)

When God's Will is done on earth as it is done in heaven, there will be no sin, no sickness and no death. But death is the last enemy that shall be abolished.

All rule and all authority and power must first be abolished before the end comes when God shall abolish death. (1 Corinthians 15:24, 25, 26.)

Things come in their natural order in the spiritual kingdom just as they do in the animal and vegetable kingdoms.

We see the beginning of the new condition of things upon the earth in the prominent place that Divine Healing is taking in the world.

Multitudes all over the earth know from experience that the Christ is still the Healer of the people, because He died for man's entire being—spirit, soul and body. The Devil has his various counterfeits of this.

Christian Science, which is another form of spiritualism; the Christian Alliance, which dishonors the Atonement of the Lord Jesus by using drugs and doctors if the patients have not faith enough in God to trust Him alone for healing; Hypnotism and Mind Cure, in its various forms, are all imitations of Divine Healing through the Atonement of the Lord Jesus as He established it in the Primitive Apostolic Church. God says to this man whom He has taken hold of from the ends of the earth and called from the corners thereof. (Isaiah 41:9): "Behold I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away." (Isaiah 41:15, 16.)

Although God says that this man shall thresh the mountains and beat them small, the people get angry and say if he would only smooth them down gently they would be leveled much faster.

These mountains are in their hearts for they are composed of the evil habits, the vices and various evils which destroy mankind.

God speaks of this same man whom He uses to break in pieces the nations and destroy kingdoms, as His Battle-ax and Weapons of War. (Jeremiah 51:20.)

He uses him to break in pieces the various evils which hinder the establishment of His Kingdom. (Jeremiah 51: 22-25.

These are represented by the Destroying Mountain which God says He is against, because it destroys all of the earth. (Jeremiah 51:25, 26.)

The Prophet, Zechariah, saw this same man, whom he calls Zerubbabel, standing before this great mountain which God said should become a plain before Zerubbabel. (Zechariah 4:7.)

It has to be leveled and cleared away that God's servant shall not lay the foundation of His house—man's body—upon any of the evils which compose this mountain.

God says there shall not be taken a stone of this Destroying Mountain for a corner nor for a foundation.

The flesh of the people must be cleansed of all filthiness before the Lord will take possession of man's body for His temple.

Doctors and drugs, unclean food which God has forbidden, alcohol and tobacco, and unclean thoughts, all defile God's temple which man was created to be. (James 5:14-17; Deuteronomy 14:2-20; Philippians 4:8, 9.)

This work in man's being, is to be done in the power of the Headstone, Jesus, the Christ, through His grace, and all the glory is to be ascribed to Him. (Zechariah 4:7.)

The man whom God shall use to do this work of destruction cannot use physical force.

His blows must be given in strong words that will break evils into pieces.

In order that this great work of establishing the rule of God in man's being may be done all over the world, His Messages must be sent forth on the printed page as the weapons of war were thrown forth by soldiers in ancient times to battle down the fortifications of the enemy.

These are represented by a roll which Zechariah saw flying over the face of the whole land. (Zechariah 5:1-3.)

This roll goes as the Covenant which is called the curse because the Hebrew word (*alah*) translated Curse, also means Covenant. Its work is the same that Zion Literature is doing all over the world today.

It must go everywhere to level the mountains of evil and establish the Kingdom of God in the world.

We need the help of all our readers to to do this great work.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending November 14, 1903.

3,447 Rolls to.....Hotels of the United States
1,800 Rolls to.....Hotels of Europe, Asia, Africa, ...and the Islands of the Sea
900 Rolls to.....Various Countries
Number of Rolls for the week.....6,147
Number of Rolls reported to Nov. 14, 1903, 2,065,862

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 21, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, NOVEMBER 21, 1903.

ILLUSTRATIONS IN THIS NUMBER—
Christ Knocking at the Door, . . . 129
Elijah the Restorer, . . . 131
The Return of the Victors, . . . 140
Supplement—General Overseer Addressing an Audience of Fifteen Thousand People in Madison Square Garden, New York City, . . .
ZION'S LITERATURE MISSION, . . . 130
EDITORIAL NOTES—
Concerning Report in this Issue, . . . 132
Lies of the Press Concerning Audiences During Visitation, . . . 132
Photographs Expose Press Lies, . . . 133
Article on Press Conspiracy to be Prepared, . . . 133
Press Conspiracy Failed, . . . 133
One Thousand Million Copies of Newspapers Referred to Visitation, . . . 133
Press Lies About Overseer Jane Dowie and Dr. A. J. Gladstone Dowie, . . . 133
The Truth About London Meetings, . . . 133
The Conspiracy International, . . . 133
Fight With Press Part of Restoration, . . . 133
Religious Press Not Guiltless, . . . 133
Masonic Influence in Press, . . . 133
The Press Laughed at All Over the Earth, . . . 134
Truthful Press Will Be Established, . . . 134
Good News of Zion's Progress, . . . 134
Zion's Financial Condition Sound, . . . 134
"Thou Shalt Not Borrow," . . . 134
Zion Stands on Rock of Eternal Ages, . . . 134
Zion City's Population Intact, . . . 134
Many New Buildings Contracted for, . . . 135
Good Work of Zion Building and Manufacturing Association, . . . 135
Great Future of the Association, . . . 135
Other Zion Cities in View, . . . 135
Last Lord's Day Meetings, . . . 135
Setting "Marks" on Sinners, . . . 136
Even Rebels Make Money in Zion, . . . 136
Searchlight on Zion Reveals Love, Peace, and Purity, . . . 136
Progress in Educational Institutions, . . . 136
Report from Vice-president Brasefield, . . . 136–137
Appointments and Transfers, . . . 137–138
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 139
Scripture Reading and Exposition, . . . 141
Subject—The True Story of My Visitation to New York with the First Legion of Three Thousand Members of Zion Restoration Host; and a Few Words Concerning the Unsurpassed Mendacity and Malignity of the Press, . . . 141–150
IF IT BE THY WILL, . . . 151–153
OBEYING GOD IN BAPTISM AND CONSECRATION OF CHILDREN, . . . 154
ZION'S BIBLE CLASS, . . . 155
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS, . . . 156
NEW YORK CITY BRANCH ANNOUNCEMENT, . . . 157
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 158
APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, . . . 159
ZION'S PRAYER REMINDER, . . . 160

EDITORIAL NOTES.

"ZION HEARD AND WAS GLAD."

THIS ISSUE CONTAINS the Report of an Address which we delivered last Lord's Day, in Shiloh Tabernacle, Zion City, on "The True Story of My Visitation to New York City with the First Legion of Three Thousand Members of Zion Restoration Host; with some Remarks upon the Unsurpassed Mendacity and Malignity of the New York and Chicago Press."

MORE THAN SIX THOUSAND earnest listeners, including thousands of the Legion, manifested the most intense interest in the Address, and were filled with holy enthusiasm as we recalled the principal points of the Great Conflict and of the Glorious Victory.

BUT THE "half was never told."

All we could do in the time was to give a bare outline of that Wonderful Movement, which was most carefully planned and carried out exactly in accordance with our Program.

Nothing we had designed was left undone; and the Host came back from the Campaign in perfect order, not one missing.

WE WERE NOT ABLE to deal at length with the whole question of the New York and Chicago Press Conspiracy of Falsehood, but simply to refer to some of the more prominent fabrications.

Among these was the statement, that after the first few days, the Audiences had fallen off until there were comparatively few left to listen to us in the immense auditorium of Madison Square Garden.

THE FACT IS, there were large Audiences throughout the entire Visitation, in the evenings especially, and also on the three Lord's Day afternoons, when tens and tens of thousands could not get in, and hundreds of policemen were stationed outside to preserve order.

We have providentially retained a number of Photographs, taken at various times, of the immense Gatherings in the Garden, which broke all previous records, for fifteen days.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

WE HAVE FELT that the best way to answer the whole mass of lying regarding the alleged falling off in the Audiences after the first day, was to make a Photo-engraving of the scene in the Garden, photographed by George R. Lawrence of Chicago, on the afternoon of Lord's Day, October 25th, the middle day of the Visitation, which we now present to our readers as a Special Supplement, twenty-four by eleven inches, with this issue.

This picture, taken at the time when the Press of New York and Chicago said that we had grievously failed, tells its own story beyond all possibility of contradiction, and forever destroys the falsehood which the Associated Press and other Press Conspirators telegraphed all over the world.

WE HAVE DIRECTED our General Associate Editor to prepare an article especially dealing with the subject, the Press Conspiracy during the New York Visitation, giving a long list of specimen falsehoods and many facts which prove that, although always at war with each other, they were united and organized to lie concerning ourselves and our work for God.

THIS WILL TAKE TIME to prepare, but will appear in LEAVES OF HEALING as soon as it can be got ready

---

THE CONSPIRACY of the Press, however, has utterly failed in this country, and the true story of the Visitation is gradually being made known all over the world.

WE HAVE RECEIVED from our various Clipping Bureaus and from friends in all parts of this Continent and Europe nearly twenty thousand Newspaper Clippings concerning our Visitation.

It is estimated that references of some length were made in One Thousand Million copies of newspapers all over the world during the Three Weeks of the Visitation.

Was there ever such pains taken before to proclaim "a failure" to the whole world?

THE PRESS CONSPIRATORS have followed our beloved wife and son to Europe, and have printed in the London papers a mass of shameful lies purporting to be interviews with, and reports of meetings conducted by, them.

For instance, it has been widely stated in telegrams from London that the two meetings which they held in passing through that city were "a failure."

IN A LETTER received from Mrs. Dowie yesterday she says, concerning these two meetings held in the Caxton Hall, Westminster, on Lord's Day, November 8th:

> In the afternoon the ground floor was filled, but not the galleries.
> *In the evening every seat was filled, and the people were standing up around the walls, both up-stairs and down-stairs.*

These are the meetings that were reported to be small and a failure.

How desperately wicked must be the condition of the Press, and how fearful must Satan be of Zion's Onward Movement, when the Powers of Darkness are forced to fight with such mean weapons!

WE WILL NOT pursue this subject, however, any further at this time, but desire our readers to take notice once more that this Conspiracy is now not merely an American but an International one.

The "Associated Press Liars," who are now at work in England and France, misreporting our dear wife and son, are confederates of the Bands of Literary Criminals, who were organized in New York City and in Chicago to misrepresent and vilify us in this Visitation before it began, while it continued, and after it has closed.

This fight with the Press is one of the great conflicts of these Times of the Restoration of All Things.

We desire Truth; they desire Lies.

In this contest it is easy to predict who will triumph, for God is on our side.

ONE OF THE SHAMEFUL THINGS about this Press Conspiracy is that the so-called Religious Press has everywhere taken up the lies of the daily newspapers and repeated them as if they were true, although they know they have been contradicted by ourselves, and by the Hundreds of Thousands of Witnesses who were present during the New York Visitation.

THE UNSURPASSED MENDACITY of the Press has now risen to such a height that we should not wonder should it extend to all the Lands where we propose going, if God permit, during the first six months of next year.

But all the endeavors of the Masonic Conspirators, and their Allies, will be in vain, and we shall be able to say triumphantly:

> Why do the Nations rage,
> And the (Newspaper) Peoples imagine a vain thing?
> He that sitteth in the Heavens shall laugh:
> Jehovah shall have them in derision.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE NEWSPAPERS are like unto the Idols of whom it is written in the Holy Scriptures: "Eyes have they and they see not; Ears have they and they hear not." And they that fabricate these heathenish sheets, which are under the patronage of the Masonic Baal, are like unto them.

ALL OVER THE EARTH they are being laughed at by sensible and decent people, who are gradually but conclusively coming to understand that the Newspaper Press, and the Press in general, is a determined foe to all that is Honest, and True, and Pure, and Good, and the Friend and Upholder of the opposite, with a few shining exceptions, and these exceptions are becoming daily fewer.

ONE OF THE GREAT NEEDS, therefore, in the Restoration of All Things is the world-wide Establishment of a Truthful Press.

This also will come to pass.

GOOD NEWS of Zion's Progress continues to come to us from the Foreign Lands; and we are grateful for the good work that is being done in the City of Zion, and all around us in America.

THE WEEK has been an exceedingly busy one in attending to our vast correspondence, which is still much in arrears through our Visitation to New York and in attending to the general direction of the many Departments of Zion.

OUR MASONIC and other Enemies are endeavoring to discredit Zion's Financial and Business Institutions in every possible way by the foolish entering of suits against us, exactly as they did last year.

But God is giving us the Victory.

We go right along, *not borrowing from the world a single dollar*, nor have we at any time, preserving Zion's Vast Estate intact, and rapidly going forward with the work of God in every direction.

We believe, as God's Israel, in the Divine Inspiration in the Directions and Promises which God gave to His People through Moses, in Deuteronomy 28:1-2, and 12-14, as follows:

And it shall come to pass, if thou shalt harken diligently unto the Voice of Jehovah thy God, to observe to do all His Commandments which I command thee this day, that Jehovah thy God will set thee on high above all the nations of the earth:

And all these blessings shall come upon thee, and overtake thee, if thou shalt harken unto the Voice of Jehovah thy God.

. . . . . .

Jehovah shall open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And Jehovah shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt harken unto the Commandments of Jehovah thy God, which I command thee this day, to observe and to do them;

And shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

THE COMMAND is clear—"*Thou shalt not borrow.*"

Therefore we must trust our God, and urge His Israel to rally around us with their Money and their Lives, building up Zion, extending God's Kingdom, to God's glory, man's good, and their own blessing and profit.

Let all Zion rally around the Banner.

WE ARE GLAD to say that we are beginning to receive the Cash Proceeds of the sales of some of the Millions of Dollars worth of Properties which have been put into our hands for realization and investment in Zion's enterprises.

But there is still much need for prompt action upon the part of all our friends.

The enemy counts upon possible delays in our getting cash, and is meanly and unreasonably striking blow after blow against us.

But Zion stands on the Rock of Eternal Ages.

FALSE STATEMENTS are being made alleging that large numbers of our people are leaving Zion City.

We simply declare the Truth and the Fact, known to all our people, when we say, notwithstanding these false declarations, our population is intact, and is being constantly added to by people coming from all parts of the world.

AS FAR as we can learn there is *not a single house in Zion City that is vacant.*

There are very few rooms, indeed, that are for rent. When these are known they are immediately taken.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We still have hundreds of our employees living in Waukegan and other places, for the want of houses in Zion City, who come in and out of the City daily to their various occupations here.

ONE LITTLE INCIDENT will show that amidst all the attacks the City is going forward, and it is this:

Seventeen new private houses and twenty thousand dollars of small jobs have been contracted for within the last two weeks by Zion Building and Manufacturing Association, besides all the public work and work on Zion Institutional Buildings.

The Architectural Department is kept busy in preparing plans for buildings, many of which will soon be put in hand.

SHARES ARE BEING freely taken in this splendidly organized Association, which has done the work so well since its formation last April.

We have not had one single complaint of failure to fulfil any contract brought to us by any person who has done business with Zion Building and Manufacturing Association.

THIS IS IN STRONG contrast to our experience of the former year, when we permitted freedom to all kinds of contractors to build.

There was scarcely an hour in any day when there were not complaints.

Several of these contractors, longing for a return to these *bad old times*, have gone out from us complaining that "times are not what they were."

They are right, and Zion enjoys the change.

THE EXCELLENT ARRANGEMENT of Zion Building and Manufacturing Association, with its complete Architectural, Mechanical and Civil Engineering Departments, and its wide grasp of the whole situation through the large Brick Yards, Planing Mills, Lumber Yards, Power, Plumbing and Heating Plants, etc., gives it immense advantages over any small contractor.

We cannot doubt that in days not far distant this great Association will be, in God's hands, the means of building up not only this City, but of preparing thousands and tens of thousands of Zion City Builders who will be used by Him in many parts of the world.

WHEN THIS City of Zion is fully established, we believe that we shall be ready to begin, almost simultaneously, two other Cities, one upon the Pacific and one upon the Atlantic Coast of the United States of America.

We have many splendid sites offered, and it is simply a question of what we shall take.

IT WOULD AMAZE our Critics, who falsely speak of our "failure," if they only knew how many and excellent are the offers of City Sites in many parts of this and other Continents.

WE ASK OUR FRIENDS to continue to pray earnestly for us and to do their part.

We unhesitatingly ask them to consider whether they can continue to be faithful members of the Christian Catholic Church in Zion and disobey the direction which God has, beyond all question, compelled us to issue in our letter of September 21st, published in *facsimile* in our last issue, November 14th, on page 103.

LAST LORD'S DAY MORNING at half-past six o'clock we met a glorious company of more than Four Thousand in Shiloh Tabernacle at that early morning hour.

At half-past ten o'clock we had a delightful audience of more than Two Thousand at the Presentation and Consecration of young children to God.

At half-past two o'clock the splendid audience of fully Six Thousand, to which we have already referred, was a great inspiration.

WITHIN THE PRESENT WEEK we have spoken in Shiloh Tabernacle to audiences in the aggregate of about Fifteen Thousand persons.

We rejoice to see the unity and determination of purpose in all the people, and to find on every hand evidences of increasing purity of life and of entire consecration to God.

WE HAVE had to deal with several cases of disorderly persons, who were not in Zion Restoration Host, some of whom we have had to expel from the City.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Most of the offenders appear to be very penitent, and we are considering the question of their retention.

WE SPOKE at our last Wednesday Evening Rally on the words:

Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.

For they that are such serve not our Lord the Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.

God blessed us as we set *a mark* by name upon these few Rebels against God, and Traducers of Zion.

"The sinners in Zion are afraid."

"Zion heard and was glad."

WE HAVE often been reminded during this week of the words of our Lord Jesus, the Christ: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

IT IS, INDEED, a grievous thing to be found like Achan in the Camp of Israel, and to share his awful doom.

But, after all, these few offenders do not amount even to one-tenth of one per cent. of our population, which small part of a percentage is about the rate of the annual increase of the Apostate Churches, as shown by their statistics.

Zion can well afford to lose these Achans who have mostly been hypocrites from the beginning.

One thing, however, is admitted even by them, that *they have prospered materially while in Zion.*

One miserable Rebel, who went away to California last week, admitted that he had made more that One Thousand Dollars profit on a certain Investment of less than Five Thousand Dollars, within a year.

Another had increased from $550 to about $3,000 in two years, largely through the increase of the value in land.

WE BOLDLY declare that *there has not been one single person who has gone out of Zion that has lost one single dollar;* and wicked as these few may have been, they have never made that allegation.

This is a remarkable fact, and should be noted by Zion all over the world.

WE HAVE been turning the Searchlight during the last week upon every part of the Work of God in Zion, and as far as we can upon every Member of Zion.

It is our joy to record the fact that it only revealed to us the Love and Peace, and Purity and Strength and Sweetness of the Life of this delightful Community, amidst which it is our privilege to dwell.

WE FEEL that it is worth our most earnest endeavors, and the expenditure of our uttermost strength, that we should continue to build up this beautiful City until it becomes increasingly a Praise in the earth, and a center from which Power and blessing shall flow to earth's remotest bounds, in the Salvation and Healing and Cleansing and Blessing of Millions in all Lands.

WE ARE ESPECIALLY delighted with the Progress being made in the Educational Department, which has been thoroughly reorganized.

The opening of Zion College and Preparatory School has been delayed this year until we got through with the New York Visitation.

We shall have the joy, God willing, on Monday Morning next, November 23d, of delivering the Inaugural Address in the East Wing of the New Educational Building, Enoch avenue and Twenty-seventh street, which, when its furnishings are completed, will cost more than One Hundred Fifty Thousand Dollars.

It is a splendid beginning of our permanent buildings for Zion educational purposes.

WE SHALL be glad to see as many as can get into the auditorium on the fourth floor of the building when we will deliver, God willing, our Address at ten o'clock in the morning.

Should the number be too great, we shall adjourn to Shiloh Tabernacle and deliver the Inaugural there.

WE HAVE THE PLEASURE of presenting to our readers the following brief Report received yesterday from the Reverend Harvey D. Brasefield, Ph.B., Vice-president of Zion's Educational Institutions, and an Overseer of the Christian Catholic Church in Zion:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION CITY, ILLINOIS, November 20, 1903.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church in Zion.

My Dear President:—Peace to thee!

It is with great pleasure that I report to you that the Educational Institutions are in good working order.

A few minor adjustments need to be made, and then the whole system, from Kindergarten to Ministerial Training School, will be thoroughly articulated and will offer the best facilities for a complete school training.

The following table shows the registration to date:

	Male.	Female.	Total.
Ministerial Training School	5	9	14
College	7	9	16
Preparatory School—All Departments	111	153	264
Junior Schools (Zion City)	484	514	998
	607	685	1,292

You will see that the College has a substantial number and we have arranged a splendid course of instruction.

The Kindergarten awaits the completion of its quarters on the first floor of the College Building. At least fifty (50) children eagerly await its opening.

Faculties and students heartily responded to the words which I was given by God to speak to them, and we enter upon our year's work with the determination that, God helping, the close shall find our students growing in Christian grace, knowledge and physical well-being.

Jehovah bless you and keep you.

Yours in His service, H. D. BRASEFIELD.

WE HAVE now raised the Standard of the Ministerial Training School and College to a high grade, and have called that which we used to denominate "College" the "Zion College Preparatory School."

IT WILL BE SEEN from the Report, that we have Two Hundred Ninety-four Students in the Ministerial Training School, College, and Preparatory School, and Nine Hundred Ninety-eight in the Junior Schools—in all One Thousand Two Hundred Ninety-two are being taught in the schools of the City of Zion—a City which had no existence two years and four months ago.

Let God be praised!

The Registration is not yet completed, and it is probable that before the end of the year it will number from Fourteen to Fifteen Hundred in all.

THE EDUCATION of this large number of young people is a question to which we have given the utmost care and attention.

We are delighted with the splendid methods by which the Schools of every kind are conducted, and the thorough mental and spiritual training that is being given.

Progress is evident every year, and the work is most delightful to both scholars and teachers.

THE EDUCATIONAL INSTITUTIONS of Zion are such as should attract the earnest attention of God's People in all parts of the world.

They are essentially Christian Institutions, but give the very highest possible education in the Grades now established, having the most efficient oversight and management, and a splendid staff of teachers selected with the utmost care.

IT WILL not be many years before Zion Preparatory School will furnish many hundreds of Students for a strong Zion College.

A Zion University will then not be far away.

WE DESIRE TO make known to all officers and members of the Christian Catholic Church in Zion, the following Appointments and Transfers:

Rev. George L. Mason, A.B., B.D., Elder Emma K. Mason, A.B., and Deaconess Pansy Mason have been transferred from the Central Parish, Chicago, to New York City, where Overseer Mason will have charge of the work until the Fall of next year, when he will probably proceed to his work in the Christian Catholic Church in Zion in China, of which he is the Overseer Designate.

Elder W. H. Cossum, A.B., B.D., and Evangelist Cossum have been transferred from Zion City to Chicago, where Elder Cossum will fill the office of Presiding Elder. His Headquarters are at present in Zion Building, Twelfth street and Michigan avenue, but he will, on and after December 1st, take special oversight of the large South Side Zion Tabernacle, which can seat about three thousand persons, and live in the Elder's house of that Parish.

Elder Farr and Evangelist Farr will be transferred after December 1st to Zion City.

Elder Gideon Hammond will be transferred after December 1st from Philadelphia to Zion City, where he will act as Assistant to Overseer J. G. Excell until January 1st, when the Overseer will leave with us for our Visitation around the world.

Elder R. N. Bouck, after December 1st, will take charge of the Branch of the Christian Catholic Church in Zion in Philadelphia, Pennsylvania; and the work in Cleveland, Ohio, will, for the present, be placed in the hands of a Deacon-in-charge.

The Rev. Daniel Bryant, A.B., B.D., who has been set apart as the Overseer of the Christian Catholic Church in Zion for South Africa, sails today with Elder Emma D. Bryant in the Steamship Umbria for London, where they will take charge, for a short time, of the work in Great Britain, now being presided over by the Rev. H. E. Cantel, Evangelist.

They will not proceed to Africa until they are joined by Deacon Rideout, who will spend the month of December in

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Zion City, preparing for his duties as Financial Manager of the Christian Catholic Church in Zion for South Africa.

The Rev. H. E. Cantel will leave England on December 8th, by the steamship Umbria, for New York, and come direct to Zion City, where he will be married to Deaconess Ruth Stevens. He will remain in America until after the All-Night with God in Shiloh Tabernacle, December 31st and January 1st; and shortly after being ordained to a higher office, will return to his charge in London with his wife and conduct a series of meetings with Overseer and Elder Bryant throughout England, Scotland, and Ireland, after which the latter will proceed to South Africa.

The Rev. Percy Clibborn who will be united in marriage to Deaconess Mabel Barnard, God willing, on December 1st, has been appointed Financial Manager of the Christian Catholic Church in Zion for Europe; and will proceed to New York and thence to England by the Steamship Hibernia, about the middle of January next.

After a short stay in London he will report himself to our Presiding Elder in Europe, Elder Carl Hodler, at our Headquarters in Zurich, Switzerland, and will then enter upon the important duties in connection with his special office.

He will also act as Agent in Europe for all Zion's Financial and Business Institutions.

Other changes are in process and will be announced later.

WE CANNOT CLOSE these Notes, without joyfully recording our gratitude to God and to our people, and to all the loyal and true Officers associated with us in every one of the more than forty departments into which the work is divided at Headquarters.

BRETHREN, PRAY FOR US.

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.

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

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

UNTO what shall one liken the New York Visitation?

Its events were like a garden filled with the rarest and most beautiful and fragrant flowers.

They were like a galaxy of stars of purest rays.

They were like a sublime oratorio of divinest music.

If it was like a garden, God's Prophet, Lord's Day afternoon, November 15, 1903, gathered all the sweetest and loveliest blossoms from it, and wove them into one great floral crown.

If it was like a galaxy, he plucked from the starry vault, with masterly hand, the brightest and most glorious beams, and bound them into one great shimmering sheaf of golden light.

If it was like an oratorio, he sought out its clearest notes, its most mastering strains, its most harmonious chords, and united them into one triumphant chorus.

The events of that Visitation might well form the basis for an epic, grander far than any sung by ancient Homer; God's Messenger made of them a psalm of highest praise.

The whole world looked in wonder and amaze as the more than three thousand consecrated messengers of the Everlasting Gospel, under their God-sent leader, crossed half a continent, quietly, faithfully, humbly, lovingly and effectually did their work, won the victory which God gave them, and returned with joy to their homes, not one missing, the grandest object lesson on the Power of Perfect Unity seen in modern times.

Well might the whole world have stopped to listen as that leader told the True Story of the Visitation.

Wonderful, beautiful and inspiring as was the summary, however, it was no mere flight of oratory.

It was intensely practical.

It dealt with facts, not fancies!

It dealt with figures, not figments!

As the Visitation was unique, unprecedented, unrivaled, so this review was unlike anything ever seen or heard before.

The three thousand had returned with singing; their banners high in triumph.

Here, once more within the familiar and beloved walls of Shiloh Tabernacle, surrounded by thousands of loving and sympathetic friends and relatives, the Legion and its leader sang, prayed, praised God, laughed and wept together.

But that was not all.

Every great campaign has its heroes.

The great commander of this campaign was not forgetful of the heroes who bore with him the brunt of the battle. He placed their names and deeds on record amidst acclamations of honor from the Host.

Nor did he and they fail to pay honor to those who had done special duties in connection with Zion White-robed Choir, Zion City Band, Zion Bugle, Fife, and Drum Corps, Zion Guard, and that portion of Zion Restoration Host whose duties kept them in Zion City.

For the rank and file of the Host, those who went at their own expense, prepared to lay down their lives if need be, their leader could not find words to express his gratitude and love.

The great body of the citizenship of New York City, Mayor Low, General Greene, commissioner of police; Inspector Walsh, Captain Burfiend, Sergeants McCullough and Hayes, and all the members of that magnificent police force; Sergeant McClosky and his brave detective force; the officials and employees of the great railroads engaged in the transportation of the Host; the people and administrative officers of Niagara Falls, New York, and many others who showed deep interest in the Visitation, and kindness to the Legion, also received an enthusiastic public recognition of their services.

And then, as the Christ came down from the Mount of Transfiguration to cast out devils, so His servant, Elijah the Restorer, came down from the pleasant and joyous privilege of praising those who had done their duty nobly and well, to the painful task of applying the lash to those who had opposed themselves to God's work, maligned God's Prophet, and deceived the people—the wicked, malicious, and diabolically cruel press.

Few and powerful were the words in which he exposed the Unsurpassed Mendacity and Malignity of these fiendish enemies of good, and every point that he made against them was sustained by a mighty array of competent testimony.

Then leaving the past, with its toils, its trials, and its triumphs, God's Messenger turned the hearts of his people to the future.

The wonderful success of the New York Visitation had established beyond question the all-conquering power, under God, of Elijah the Restorer and Zion Restoration Host.

What then could stand in the way of the application of the same plans, principles and methods to the great task of the evangelization of the entire world in preparation for the Coming of the Christ to reign as King?

With a thrill of Divine enthusiasm, the Host caught the inspiration of the truth.

It was a joyous thought, and yet one which brought with it a deep sense of responsibility, and there was seriousness and earnestness, as well as rejoicing, written upon the faces of that great audience of six thousand, as they stood at the close of the address to reconsecrate themselves to the work of Restoration.

Lord's Day Afternoon, Shiloh Tabernacle, November 15, 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.

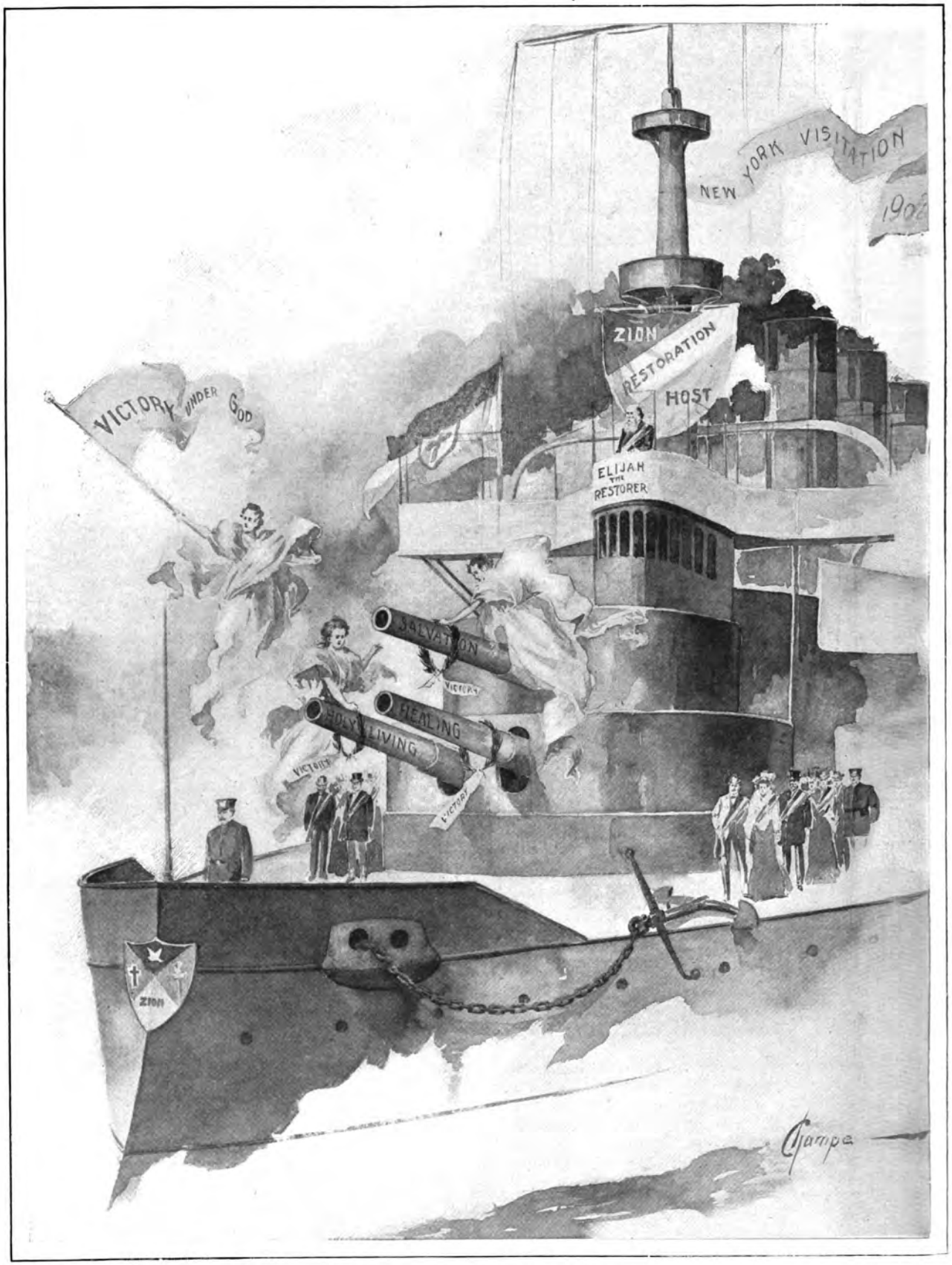
Go forward, Christian soldier.
Beneath His banner true;
The Lord Himself, thy Leader.
Shall all thy foes subdue.
His love foretells thy trials;
He knows thine hourly need;
He can with bread of heaven
Thy fainting spirit feed.

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.

*The following report of the New York Visitation has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



THE RETURN OF THE VICTORS.

Digitized by Google
Original from
NEW YORK PUBLIC LIBRARY

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 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.

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 led the Congregation in repeating the Commandments, after which the words, "Lord have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 has 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, first in the 144th Psalm, beginning with the first verse, pausing to comment upon the 10th verse in the words:

O God, save the kings of the earth!

I am praying very earnestly that God may reach the princes of the earth. He is reaching them.

Rescue me, and deliver me out of the hands of strangers,
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.

How often that is repeated here!

How often we have seen that verified, when men have taken up their pen, and their right hand is become a right hand of falsehood!

How often they have stood up, and raising their hand, have uttered a lie under oath—a right hand of falsehood.

The General Overseer then read, without further comment, to the end of the chapter, when he also read, in the Gospel according to St. Luke, the 10th chapter, and from the 17th to the 24th verse inclusive, 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 while the Choir sang, "O Thou that tellest Good Tidings to Zion," from Handel's Oratorio, "Messiah," following which Conductor Burt M. Rice sang the solo entitled, "The Mountains Shall Depart," from Mendelssohn's Oratorio, "Elijah."

The General Overseer then delivered his Message:

THE TRUE STORY OF THE VISITATION TO NEW YORK WITH THE FIRST LEGION OF THREE THOUSAND MEMBERS OF ZION RESTORATION HOST: AND A FEW WORDS CONCERNING THE UNSURPASSED MENDACITY AND MALIGNITY OF THE PRESS.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and the record of this Visitation be blessed in this and every land, in this and all the coming time, Till Jesus Come. Amen.

TEXT.

And the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name.

The Host Returned With Joy, Not Discouragement.

Not seventy, nor ten times seventy, but more than forty times seventy have returned with Joy to this City of Zion.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I read about you while in New York, that broken-hearted, dispirited, discouraged, and saying you would never do it again, you came back to Zion City.

Shall I believe that, yes or no?

The Host as one voice—"No."

General Overseer—Every one that attended the New York Visitation, and that returned with joy, stand up. (Thousands stood.)

Did you return with joy?

Host—"Yes."

General Overseer—Do you still have the joy?

Host—"Yes."

General Overseer—Would you like to go back again?

Host—"Yes."

General Overseer—If I tell you to go back in two years will you go?

Host—"Yes." (Applause.)

General Overseer—Very well, I may send you.

Now, I should like to see the people that returned discouraged and faint-hearted, saying they would never go back again.

Will you please stand up and let us see you. (No one rose.)

That nails down that newspaper lie does it not?

After the disciples returned with joy, they said:

"Lord, Even the Devils Are Subject Unto Us in Thy Name."

Do you think that I have a right to say that?

Audience—"Yes."

General Overseer—Did the Devil succeed in getting me off that platform?

Audience—"No."

General Overseer—Did he ever break up a meeting?

Audience—"No."

General Overseer—I think that we can say that the devils were subject to us.

I will endeavor to tell as far as I can in outline, the True Story of the Visitation to New York of Elijah the Restorer, accompanied by Zion Restoration Host, which left here on Wednesday, October 14th, and which finally returned here on Wednesday, November 11th.

Some of you came earlier, but the Visitation was not concluded until I returned, exactly four weeks from the time we left..

If I were to tell you that story in detail even as I know it, I would talk to you many afternoons and evenings, and then the half would not be told.

However, I will attempt to relate in a brief, clear and simple manner, first the story of the Visitation, and then comment upon the stupendous and Unsurpassed Mendacity of the press in New York and Chicago, or, in other words, the tall, mean lying that they did, and are still keeping up, sending to all the world their statements that the Visitation was a failure.

I will merely narrate a few facts, and then comment upon the press.

I have fifteen volumes of clippings in connection with that Visitation. You see what a library I am getting.

It contains cartoons, in which they describe me, to which I go for a good laugh when I am dull.

Most Careful and Complete Preparation.

In the first place this Visitation was determined upon almost a year before the time it took place.

In the second place it was prepared for continuously from that time; and the preparation was of the most careful and thorough nature.

Week after week the Host, in ever-increasing numbers, met in this place and studied the great map of New York, which is up there now. (Pointing to a large map rolled up over the platform.)

That map of New York showed you all the streets, railways, and various transportation facilities of the city.

There never was an army maneuver at any time in the world more thoroughly thought out.

Strategic points were never more thoroughly established than in the working out of the details of the plans for this Visitation.

Moreover, we sent down special messengers again and again.

We kept four officers of the Church on the future battlefield all the time.

We thoroughly mastered the whole situation, and prepared everything.

On this side there was the most masterly preparation of the commissariat department.

Words of Praise for Those Who Produced the Ammunition.

There was the splendid preparation by Zion Printing and Publishing House.

I desire that you remember that we had moved our machinery from the city of Chicago and were actually placing and setting it up, when we had to get ready for this Visitation.

What was accomplished there was most marvelous.

I might say, as my dear old Irish friend says, "It bates the wur-ruld."

To think that under those circumstances Zion Printing and Publishing House could prepare and give to you Sixty Tons of Zion Literature, enabling you to give away Four Million pieces in New York!

I thank the entire Printing and Publishing House staff, down to the humblest who remained in Zion City, for giving up the Visitation in order that they might grind out the matter here, and send to us in New York car-load after car-load, working often times until twelve, and occasionally until two and three o'clock and later in the morning, all the time we were there, and for weeks before we went.

All hail to Zion Printing and Publishing House! (Applause. Amen.)

It produced for us the powder and shot and shell that we threw into more than a million houses and homes: for while we only visited, as far as we have been able to find out, over six hundred thousand homes; in addition to that, there were the visits to ships, to ferry boats, great public buildings and great public gatherings.

Therefore, when the Recorder of the Host has received all reports, I believe that he will find that in Greater New York and vicinity we entered over One Million doors.

But we are certain that we gave away Sixty Tons of Zion Literature, which, if placed piece upon piece, would make a tower 3,236 feet high.

That is the monument Zion Restoration Host built in New York.

Superior Work of Zion Printing and Publishing House Admitted Even by Enemies.

A part of the preparation was the printing of the Literature, the Messages, those wonderful little cards, and those exceedingly beautiful programs, of which the printers in New York said in amazement: "Did you do that yourself, in your own publishing and printing house?"

One man said, "You cannot possibly get better work in New York;" and I should think not.

There is not a religious publishing house in the world that turns out a better quality of work than Zion Printing and Publishing House.

There is not a religious paper in the world that begins to approach the perfection of mechanical execution of LEAVES OF HEALING, which has been published nearly ten years.

We can say this without any fear, for it is the testimony of our enemies.

The preparation for the Visitation was carefully and prayerfully made.

If we had received no other blessing than that received in the preparation, it would have been worth all it cost us; would it not?

Audience—"Yes."

General Overseer—It was a wonderful preparation.

The Chain Strengthened by Taking Out Every Weak Link.

Then the work of sifting out the Host was carefully done, taking out the weak links of the chain that might have broken at a critical moment. In doing this, toilsome hours and days were spent by Elder Dinius, Overseer Brasefield, and especially Overseer Speicher—may God bless him.

I will say here, even in his presence, that he is a magnificent administrator, and may God give him the grace to be my *locum-tenens* while I am away.

Overseer Excell, Elder Cossum, Elder Lee, the entire eldership, the entire evangelistic force, and the entire diaconate, all coöperated with us to sift out the Host until we did not have a weak link that gave way.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thank God that the chain of Zion Restoration Host bore the entire strain of all New York, and that not one link parted.

I thank God that there has not been the slightest accusation made against their moral character or against their Christian bearing.

Beautiful Work of Zion Junior Choir in New York Visitation.

Our dear little girls and boys, how splendidly they behaved! The people said they were the dearest and sweetest little ones they had ever seen.

As they marched in at the head of the Procession, New York agreed that it had never seen such a sight.

Ladies of fashion came there and wiped the tears from their eyes, as they heard the children sing.

One lady of high station wrote to me: "Dr. Dowie, if New York could only see you, your Choir, and your people, you would win hands down."

They did see a little of us.

Transportation of Host Executed With More Than Military Precision.

The preparation of the Host was also very complete in regard to the transportation.

I must speak about the transportation, for that is a very important part of the True Story.

Deacon James F. Peters, and the staff of Zion Transportation Bureau managed this part of the work in a manner that has excited the admiration of the whole traveling public, and all the railway officials in America and in Europe.

There has been nothing like it.

It was managed down to every detail, so that in my private car I knew the exact position of each one of the other seven trains.

All the details were so perfected that when we called the roll in Madison Square Garden upon our arrival, there was not one missing.

We accounted for all.

They talk about its being managed with the precision of a military maneuver!

A military maneuver is not in it with us.

I have seen the militia transported in thousands on their way to battle; but what kind of precision is there even in that?

The poor boys were trying to get out at every railway station.

They were declaring that they were hungry, and that they did not have water, and they were cursing and swearing.

At last, when they did get out, they would not go back to the trains.

I have seen them driven back into the cars at the point of a bayonet.

I have seen the officers cursing them, and putting an armed guard not only at each end of the car, but two in front and on the inside, with instructions to shoot if any fellow came out, because otherwise they could not carry them across the country without losing a great many.

Talk about military precision!

The military officers did not care for their men as we cared for our people.

They never fed them as we fed ours.

There were some of our people who gained many pounds in weight while there.

The Host Divinely Led.

While we do not claim perfection, we do claim that the Host was taken there without accident of any kind, that it was allotted to its rooms, and that it went into its work with the ease and precision of a Divinely-led Host, for it was not merely I but God, who was leading them.

He was inspiring my helpers to do this work effectually.

I desire to say now, lest I forget, that I operated each phase of this entire work through one man, as is regularly done in each of the great departments of Zion.

Splendid Work Done by Every Member of the Cabinet.

I committed to Elder Lee the general oversight of the entire work, and with his staff he directed it and carried it out in a splendid manner, did he not?

Audience—"Yes." (Applause.)

General Overseer—I committed to the Commissariat-general, Deacon Frank W. Cotton, all the arrangements for your food, and did he not carry that out splendidly?

Audience—"Yes." (Applause.)

General Overseer—I committed to Deacon Peters the entire Transportation arrangements, and did he not carry them out splendidly?

Audience—"Yes." (Applause.)

General Overseer—I may say that I committed the entire management of the finances to General Financial Manager Deacon Barnard; and did he not carry that out splendidly?

Audience—"Yes." (Applause.)

General Overseer—I committed all matters of law to Judge Barnes, who never forgot anything and remembered many things. Did he not do that splendidly?

Audience—"Yes." (Applause.)

General Overseer—I will not attempt to name them all, for I might omit some one, but I can say that without exception my entire Cabinet did their work splendidly, not one failing in any department.

I picked my men, prayed over them, gave them their work to do, and did not bother any more about it.

I attended only to my own work and I think I did my end of it, too. (Applause.)

Every detail of that Visitation was carried out in a manner that I venture to say has never before been attempted, and could therefore never have been equaled or excelled.

It is the unattempted that we have achieved.

Utter Failure and Disgrace of So-called Christian Excursions.

There have been big conventions, but what did they do?

Were they organized for work?

When did you ever hear of the Christian Try-to-do-it doing anything except to make a fool of itself?

I could tell you, and it is well known, what scandalous records the Epworth League and the Christian Endeavor excursions have.

The railroad men will tell you that.

I say this plainly, and if they want me to give proofs, I can give a story of the most shocking and horrible scandals that resulted from one of these Annual Excursions.

In these excursions vast numbers of persons have been permitted to participate who were not connected with either the Epworth League or the Christian Endeavor Society.

It was merely a commercial undertaking, and the promoters did not care who traveled so long as they got a "rake-off" from the fares.

Do they want me to say more?

I will say it and in such a manner that they will never forget it, if they challenge me.

These religious excursions have been a scandal and a disgrace to this country; but I thank my God that I have yet to hear of the first accusation against a member of Zion Restoration Host in New York.

I thank God that our people not only talk religion but live it. They not only prayed religion and sang it, but worked it out.

I thank God with all my heart that the preparation, organization, and transportation work was not in vain.

Excellent Work Done in Zion Nurseries.

I must not fail to speak of that section of Zion Restoration Host who never left Zion City, but gave up the pleasure of going to New York.

Some of these, under the leadership of our beloved Deaconess Irish and others, organized a delightful home for the children, by my direction, in Elijah Hospice.

There they cared for the children of great numbers of our Restorationists, who would never have been able to go to New York if we had not cared for their children in Zion City.

Did they not care for them well?

Audience—"Yes."

General Overseer—Among those who were cared for by these Restorationists not one died.

The mothers that went to New York, and left their children in Zion City in the care of those whom we appointed, came back and found their children well, and perhaps better behaved than when they left. (Laughter.)

Zion City Carefully Guarded During Visitation.

There were others who stayed behind and did police work, and did it splendidly.

They did their work so well that we have not heard of one dollar of Zion's money or of Zion's property being lost, while our strong men, in thousands, were away.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Chief of Police says that there was not one crime committed in the City.

We had this City thoroughly patroled by mounted police every night.

We did not forget to take care of Zion City when we went to New York; and, thanks be to God, we found it all here when we returned.

Battle Won Without the Loss of One Man.

I have told you all this to show that, by the grace of God, this great Visitation was successfully accomplished because we were masters of detail.

It would have been impossible to effect it otherwise.

We mastered, by the grace of God, and the help of our colleagues, every detail, many of which I cannot speak of now.

They were mastered, and everything provided for, so that we secured our camp, and we went down and engaged the enemy in battle, took captives, returned victorious, and through it all, never lost a standard or a man. (Applause.)

Did you ever hear of any other army doing that?

Not even Grant did that.

How the Army Went Forth.

One morning I sat where I could not be seen as the Host started off after breakfast, under its Captains of Tens, and its Leaders of Seventies.

They knew well where they were going, for with the aid of those wonderful Guide Books that showed every district and every street of the city, every Captain and Leader knew exactly where to take his position and where to put his men to work.

That morning I watched the Host going out to war.

My heart was very full.

There was no parade about it; there was no affectation.

There went forth strong men and strong women, sweet maidens and stalwart youths, in whose faces you could see that the Christ was going with them.

I knew that the card which they gave they would give with a prayer and with love.

They were prepared to bear shame and reproach if need be.

Their faces were bright and happy, but resolute and calm, as men and women that went forth prepared to die, if need be, for the Christ.

As they filed out two by two, with their Captains of Tens and their Leaders of Seventies, I thought I never saw a scene like it.

Seventy after Seventy passed out, until it seemed as if they would never end.

Ten Seventies passed me, and ten more, and I believe ten more, ere I had to go, and they had not all passed then.

Where Sublime Heroism Was Shown.

I believe that perhaps some of the sublimest heroism was shown when the time came for them to fulfil menial tasks.

They were tasks that some of them had never done before in their lives.

Ladies, who had been attended by servants all their lives, when their turn came, went into the dining-room to wait upon others.

Some of the sweetest incidents are told concerning the wonderful way in which the kitchen was operated and the serving was done by those who waited upon one another, seeming to try to emulate in helping one another and loving one another.

The little children could be heard saying, as they sat at the table, "You first, please."

I saw no impatience, and I heard of none.

If we had done nothing but go through the discipline, it would have been worth while going to New York, would it not?

Audience—"Yes."

General Overseer—But we did something more.

A Glowing Tribute to Zion Choir.

I must speak of the splendid Choir.

They often did effective Restoration Work also, beside the almost daily practice under very difficult arrangements at first, for the Garden was not ready for us when we reached there.

When it was ready, we had to keep it open night and day.

But despite the difficulties, Zion Choir received the highest praise from all.

One gentleman whom I will not name, because I do not think it necessary to expose him to annoyance on the part of the Philistine press; paid the Choir a glowing tribute.

The gentleman is an organist, composer, choir leader, writer of hymns, one who for many and many years was the organist and conductor of the choir for one of the ablest and most popular preachers that ever lived, and is himself at the present time in active service as one of the greatest organists in the East.

He played some of the great organs for me that I might hear them.

After he had attended two services and had listened to this Choir in the Processional, and to its singing, he said to me, "Dr. Dowie, you have the most wonderful piece of singing machinery that has ever been brought into existence. More than that, it is not merely perfect as a machine, but it is perfect in the sympathetic thrill with which each individual voice, while blending with all the rest, is heard. These things make it, in my judgment, the greatest Choir that has ever been brought together in the world." (Applause.)

I am not saying this myself.

I perhaps would not be a competent judge, for I love the Choir, and I have spanked it too often not to know how good it is.

I will not say that I feel proud, but I do feel satisfied with the Choir, Seventies, Officers, and, let me say, with Zion Guard.

Guards Who Did Their Work Admirably.

Guards indeed they were!

Men that came there and almost never left that building for the fifteen days!

They ate in it; slept in it, and worked in it; some never seeing anything of New York, even on the days that you went on excursions.

Guards! Why in New York even the enemy said that they were an orderly and magnificent set of men.

Not only were they fine physically, clean-faced, not one of them stinking of tobacco or alcohol or any other deadly thing, but they were gentlemen who treated the people with the utmost courtesy.

They guarded the property; they were our ushers; they were everything.

They protected me personally, so that when I entered the Garden and came under their charge, it was as if the angels of Jehovah were encompassing me about.

They never gave the enemy a chance to get at me.

They accompanied me to the platform, and then sat and watched me there.

I thank God for every officer and every private of Zion Guard. (Applause.)

I thank the wives who spared them and gave up their company so cheerfully that their men might do the work in Zion.

I thank not only the wives, but those that are not yet wives of the Guards. (Laughter). The young men were so faithful to their duty that they did not even bother about their sweethearts. (Applause.)

When a man will do his duty so faithfully that he must deny himself the society of his best girl, I think he needs to be commended.

The girls did the same.

They did their work faithfully in the Choir and everywhere.

The Guards took charge of every train.

They saw every one aboard; saw to your needs all the way down; saw you off at Niagara, and on board again; saw you off at New York, took care of you while there; saw you on board again, and guarded you until they put you down in Zion City.

All hail to Zion Guard! (Applause.)

Two years hence, when we go down, we will have two regiments two thousand strong.

May God grant it. (Amen.)

Processionals Deeply Effective and Inspiring.

The Processionals were beyond all praise.

Overseer Excell excelled himself there. (Laughter.)

I do not know how he did it, but it was splendid.

Those Processionals will go down in the memories and lives of the people who saw them.

They will never forget them.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I cannot forget the night when suddenly the inspiration came to me to ask Conductor Rice to have the Choir sing, "The Son of God goes forth to war."

As those little tots came down the long, broad aisle singing:

The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar;
Who follows in His train.

followed by youths, maidens, and strong men, I saw the people crying all over the building.

I saw a senator who became suddenly affected with a cough and found it necessary to reach for his handkerchief.

Admirable Service Rendered by Zion City Band and Drum Corps.

And the Band and Drum Corps!

That Drum Corps will never be forgotten by the Columbia students.

They were not in it that night.

When the Drum Corps gave them "Marching Through Georgia," they had to shout "Hurrah!"

With Zion City Band at one end of that vast auditorium and the Drum Corps at the other, and, presently, me in the middle, we had them, so that Columbia was captured by us and went out shouting "Rah for Dowie!" (Applause.)

That night the police guard was strengthened by three hundred men, but after they had walked off with three of the students there was no more trouble.

I tried to take a little drive every day, for I had to get some of the dust out of my lungs and throat, and I often drove along Riverside Drive.

After the night the students came to the Garden I met scores of them on that Drive. When they would see me they would give their yell for Dowie.

We had a good time, and the boys loved us.

Why One Discourse Was Not Delivered.

We delivered every one of the discourses announced in the program with the exception of one; and that night, when I was making the announcements, Mrs. Dowie touched my arm and said: "You must let me speak."

She was going away that night.

I heard a ring in her sweet, clear voice as she spoke, but I pretended not to hear her.

Again she said: "John, you must let me speak," and then I whispered, "All right, dear, by-and-by." But this time she said impatiently: "But, John, you must let me speak now."

Then I knew it was all up. (Laughter.)

My reason for not consenting at first was that I did not want to expose her to annoyance.

You have a report of what she said in the present issue of LEAVES OF HEALING, Volume 14, Number 4.

One of the greatest actresses in the country was sitting directly in front of the platform, and during Mrs. Dowie's discourse her eyes filled with tears, and her handsome face became flushed.

At the close of the service she sent a sweet and loving message to Mrs. Dowie, complimenting her upon her splendid, matronly and beautiful Christian talk that had touched the heart of the actress.

I was not sorry that I let her speak.

That was the only one of the discourses announced that I did not deliver, because after my son gave a short talk, and Dr. Speicher told them that he was not dead, there was no more time for me.

With this exception the program was carried out to the letter; not one thing failed.

We began with multitudes and we closed with multitudes.

The question is being asked; "What are the results?"

Let me tell you

Some of the Results.

We received one hundred twenty-five members into fellowship, and three of them were saloon-keepers, whose saloons were closed and have remained closed. (Applause.)

Among those whom we received into fellowship and baptized were several Jews.

Thanks be to God for that!

We baptized eighty persons an ordained about sixty.

During the last week in New York, hundreds of people called for the blank forms of application for membership in the Christian Catholic Church in Zion.

Although the press cried and said that I had left the city, and the people who had the tickets for Carnegie Hall could not use them, as they thought, about Friday they began to know that I was in the city, and as a result the hall was nearly filled the last night.

Nevertheless the press kept on saying that I had returned to Zion City utterly discouraged.

There came to those meetings people of the highest station as well as many of the humble people.

Among those who came I could give the name of one of the foremost financiers and a manager of a great institution, whose wife, I think, is the most beautiful woman I have seen since I last saw my daughter.

One of the last things she said to me, in reply to my question, "You will come to the meetings, madam?" was, "Come to the meetings! I do not see how I could stay away!"

Deacon Peters has handed me a letter, in which her husband says, "My wife gives me no rest night or day, and it is quite clear that we will have to go to Zion City."

If I were to name all the influential people with whom I held conversations, it would electrify New York; but I will not expose them to the insults of the vile, Philistine press.

This same lady of whom I spoke said twice to Deacon Peters, and also to me, "I am going to join myself to this mission."

As she stood before me, with her tall, beautiful figure, and her queenly, handsome face, I said to myself, "The Queen of Sheba was not more beautiful than you."

May God bless her.

May God bless all the handsome women of New York, who have allied themselves to Zion in New York. (Amen.)

And the men were splendid men.

Mr. Hermann Warszawiak, Noted Jewish Leader, Now in Zion.

Let me give you an illustration in two that joined us before we came away.

One of these is Warszawiak, son of a rabbi, and one of the most eloquent and learned men I have ever seen in my life.

With only Overseer Excell and me for an audience he held us spellbound as he sat before us and gave us an address.

I intend to bring him here and ordain him.

He has been the means in God's hands of saving and baptizing thousands of Jews.

He has come into Zion with his family and with his people as far as he can influence them.

When I tell you the other name it will ring throughout New York.

Stephen Merritt no Longer a Methodist.

He is a broad-shouldered man, and in a dignified way passed up to the door of my room and said, "May I see the General Overseer?"

My attendant came to me and said, "The Rev. Stephen Merritt is waiting. Can he see you?"

"Father Merritt," I cried, "come in."

In came Stephen Merritt.

He is about my height and build, but he is older.

He is seventy-four, I think, but as straight as a dart.

A police officer of rank, who was there, had said to my attendant, "Why, that is Stephen Merritt! He is one of the best known and most godly men in New York."

As Stephen Merritt came in he held in his hand a paper, and by his side was the smiling Evangelist Gay.

He walked in like a soldier, and, bowing, handed me the paper.

I read it; it was Stephen Merritt's application for fellowship in the Christian Catholic Church in Zion. (Applause.)

I grasped his hand and said, with much emotion, "Stephen Merritt, I am greatly honored to become your pastor," and I bowed low to the man who up to that time had been ordained to the ministry for nearly fifty years, and a trustee of the John Street church, New York's oldest Methodist church; and was also at the head of the great Stephen Merritt Undertaking company, which is the greatest thing of its kind, perhaps, in America.

He has given away fortune after fortune for God's work, and his sons and daughters stand high in New York.

The Rev. Louis Klopsch, the editor and proprietor of the *Christian Herald*, is one of his sons-in-law.

He, himself, has been for a long time the editor of the *King's Messenger*.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

In reply to me he bowed low and said, "It is I who am honored. I see in you not only John Alexander Dowie, but Elijah the Restorer." (Applause.)

I would almost rather have a man of the penetration and high, holy character of Stephen Merritt endorse the New York Visitation, than all the churches in New York. (Amen.)

And our enemies say that we did nothing.

That is true. Before I left this City for New York they made up all kinds of false statements as to what I had said I would do.

God Alone Knows Results of New York Visitation.

Did I ever say that I would have twenty-five thousand converts, yes or no?

Audience—"No."

General Overseer—Did I ever say that I would bring back fifty million dollars?

Audience—"No."

General Overseer—They faked up these stories and others besides.

But you will remember the answer I gave to that question which was published in the *Tribune*, in that now famous interview, which it is now no secret to say was written by Mr. Fullerton, the city editor of the Chicago *Tribune*.

Mr. Fullerton tells, that to the question: "Dr. Dowie, what do you expect to do in New York?" My reply was, "What! do you ask me what I will do? I will do my duty; and my people will do their duty. We have prepared and we will carry out our program to the letter, God helping us.

"But when you ask what the results will be I say, There is no one but God who knows, or ever will know.

"I cannot tell you what will be done. Ask God the Almighty; He alone can tell you."

That was my answer from this platform; and it was my answer to every one.

I never boasted that I would get so many thousand converts, or so many million dollars.

I never said anything but that we would do our duty—sow the seed, toil and pray—and then what God would do would be seen in due time.

Multitudes Consecrate Themselves to God in Madison Square Garden.

Now they say we failed.

Failed?

Let me add one more fact to those I have given.

Do you not remember that every morning, noon and night at that great Madison Square Garden there was an average of more than ten thousand persons who stood up and made consecration of themselves to God?

Is this true?

Audience—"Yes."

General Overseer—Among these tens of thousands, in the aggregate more than one hundred thousand, there were men whom I was told had never been known to attend religious meetings, who stood up, with their wives by their side.

There were legislators, state senators, governors of states, with their ladies.

In the hotel where I stayed my personal attendant gave away every day a large packet of tickets to the head waiter and to the clerk and others, so that sometimes half the guests of that house were there.

I, myself, was thrilled to my deepest heart when I saw, as I uttered the Prayer of Consecration, some standing who sat not far away from my table at the Fifth Avenue Hotel.

I had never seen a meal at which they did not take wine, or perhaps something stronger; but from that particular night, I observed, for I could not help observing, that there never was any intoxicating liquor upon their table.

I saw there people of distinction and rank.

I am not speaking merely of republican rank; for I saw people who had come from Europe to attend those meetings, who had rank in their own country.

I saw them stand and consecrate themselves to God, with multitudes of honest working men and women.

When I tell you that more than one hundred thousand, aye, perhaps more than one hundred fifty thousand consecrated themselves to God in that Garden, can you say that the Visitation was a failure?

Audience—"No."

General Overseer—When did the churches ever get such numbers to stand up and consecrate themselves to God?

It Was One of the Greatest Evangelistic Triumphs the World Has Ever Seen.

I believe that you will say that is true.

Audience—"That is true."

General Overseer—Is that your knowledge of it, Host?

Host—"Yes."

General Overseer—There is no doubt as to the attendances.

Our enemies have said that we began with a mighty host and that we dwindled away down to nothing. Was that true?

Host—"No."

General Overseer—The press of New York and the press of Chicago are Siamese twins—no, I will not say Siamese, they are the Devil's own twins.

They started to lie before I left.

One or two of them pretended that they were going to tell the truth, and some of them did for a day or two.

They hoped perhaps, by that means, to get into the band wagon; but they did not succeed.

I knew them.

I did not trust their professions very much then, and I do not trust them an atom now.

We Now Know What the Conspiracy Was.

The conspiracy of practically all of the New York papers was that the combined press of New York should lie about the Visitation.

In the first place, they determined to send forth exaggerated statements as to what I was aiming at, attempting to make out that the Visitation was entirely a money affair.

It is true, there was a good deal of money in it, because I think that it cost us, in Zion, individually and collectively, over three hundred fifty thousand dollars.

I want you to know that when I left New York there was not one unpaid bill; but, in case there might be, I left Deacon Jensen behind with a balance to pay up even the fragments that might remain.

(To Deacon Jensen, General Recorder)—Is that true?

Deacon Jensen—"Yes, sir."

General Overseer—(to Deacon Barnard, General Financial Manager)—Have you receipts for everything, and was every bill paid?

Deacon Barnard—"Yes, sir."

General Overseer—These infamous papers represented me as being pursued by people who had piles of bills against me for the New York Visitation.

It was an infamous lie.

Every bill that Zion had in New York was paid to the uttermost farthing, and I brand that as one of their diabolical lies.

One Lie the Press Was Forced to Abandon.

From the beginning they decided among themselves to represent you who composed the Host, as a set of poor, ignorant, deluded and half-witted people.

They drew pictures of you in which you looked like scarecrows; women with long poke bonnets and hideous apparel.

But this even they were forced to drop, and I dare say wasted a great many pictures that had been drawn for future use, when they saw our pretty girls, not one of whom they would ever have a chance to kiss, because there is no girl in Zion who would kiss these stinkpots, would you?

Ladies in the Host—"No."

General Overseer—They stood afar off, as if they were looking through the Gates of Paradise.

They had to drop many things that they had prepared.

They had prepared all kinds of idiotic sketches of us, and when they put some of them in the people laughed at them and the foolishness of the papers that published them.

Lies Concerning What We Did in New York Written and in Type Before We Reached There.

(To Deacon Arthur W. Newcomb)—Deacon Newcomb, will you please to stand. I will ask you a question the answer to which I desire to have put on record.

Is it a fact that a gentleman connected with the press of New York, who was actively reporting our meetings, and who was in a position to know, told you that all the lies told the first

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

day about Mrs. Dowie's having been robbed, and about other things, had been manufactured and put in type in New York before we got there. Is that true?

Deacon Newcomb—"It is true."

General Overseer—I will ask Overseer Excell a question concerning a business man of high standing, in New York whose position makes him keep his office door open, and now and then let the reporters in. He and his staff are in touch with the press all day, and sometimes all night.

Overseer Excell, did not that gentleman say, not knowing anything about what Deacon Newcomb told to us, that all of these attacks had been made up before we came to New York?

Overseer Excell—"Yes, he heard the reporters talking it over."

General Overseer—They made up all these reports and actually had them in print before we got to New York.

They had in print the whole story that New York had drawn first blood and that Mrs. Dowie had been robbed in our private car, Acadian, of a brooch worth fifteen hundred dollars; every word of which was a lie.

She never owned a brooch worth that, and she never lost a cent.

They had it in type that Mrs. Stern was my daughter, and that she had backed up the statement, and also said that we had been robbed in the Garden of a good deal of silver plate.

What would we do with silver plate in the Garden?

The next lie published was also made up before we reached New York.

They went the length of printing the bill of fare of my breakfast at the Plaza, placing a star against the things they said I ordered.

They said that you had all arrived hungry and utterly disgusted.

I ask you again; did you not all arrive with your breakfasts in your stomachs?

Host—"Yes."

General Overseer—Were you hungry?

Host—"No."

General Overseer—Before we reached New York, the story had been made up that you were hungry and in a terrible condition; and that I drove to the Plaza Hotel and had breakfast.

That was a little too previous, because I was able to eat only a few bites of breakfast on our car Acadian; and then went to the Plaza merely to see that certain things were put into my room.

I never ate a bite at the Plaza in the morning.

I ate my first meal at the Plaza Hotel at two o'clock in the afternoon.

Intended to Excite Prejudice and Hatred.

But the whole story was in type, bill of fare and everything, the object being to prejudice the people's minds by saying that I was caring for myself and did not care a pin for the comfort of my people or do anything for you.

Is that true?

Audience—"No."

General Overseer—The moment we reached the Plaza, I said to Mrs. Dowie, "You stay here and rest;" but she did not, she went with me to the Garden.

I was in the Garden before a number of the trains bearing the members of the Host arrived; was I not?

Host—"Yes."

General Overseer—Did I not have the roll called, and did I not stay there until between one and two o'clock?

Host—"Yes."

General Overseer—Nevertheless, before I left that place the papers were full of what I ate for breakfast at the Plaza; of your hunger and misery; of Mrs. Dowie's being robbed of something she never possessed; of the statements that I was a wicked guzzler, and that you were poor dupes.

But before you had been there long, they had to drop the "poor dupe" business, because neither you nor I were guilty, nor could any one make use of the charge of guzzling or of insanity.

This is my charge against the New York press:

I met the New York press before the afternoon papers came out; but I never imagined that they were at that very moment printing a mass of lies.

They were sending them all over the city at the very time I was talking to the reporters.

That afternoon all these stories that they had printed about my saying that I demanded Fifty Million Dollars, about my looking for Twenty-five Thousand converts, and numerous other things, were denied by us.

Why the Yellow Curs Were Flung Out.

I decided I would ask the editors to put their reporters right.

Accordingly, I asked the editors to meet me at my hotel, but they were guilty of the shameful impertinence of not only not coming themselves, but of sending as their representatives the very men that had told these lies.

It was that which made me take these yellow curs and fling them out of the Garden on that Tuesday night.

So far as having seats as reporters was concerned, I swept them from my presence.

All New York and all the decent people in America, from Maine to California gave one big and loud hurrah, and God blessed me in doing that courageous act! (Applause.)

From that time forth they were always ready with their lies.

The next Monday morning they stated that it was necessary for me to retire, for New York would have none of me; it had hissed me.

A Conspiracy to Disturb the Meetings.

They had crowded the Garden with as many thousand ruffians and hoodlums as they could possibly get in, and it was these persons who rose and disturbed the first meeting, which, as you will remember, was not at a time when I was speaking, but when I was reading the Word of the Living God.

They went out in thousands, and if they hissed, they hissed the Word of God.

That was all planned.

The next morning the papers came out with the statement that the Visitation was a failure; that I was discouraged, that the Host was discouraged, and that the whole thing would collapse at the beginning.

I ask the Host—Did not the Visitation grow in strength every hour?

Host—"Yes."

General Overseer—Every day?

Host—"Yes."

Discourtesy Shown the Host the "Infinitesimal Potentiality."

General Overseer—Every member of Zion Restoration Host who was received without discourtesy and unkindness throughout the whole period, stand. (Thousands rose.)

Thank God for that!

Every one who was received with any discourtesy whatever, stand. (Several rose.)

I will ask each one of you how many times you were received discourteously.

The greatest number of those standing had been met discourteously only once, some twice, and a few three times; the total number being about sixty-five.

Assuming it was one hundred, is that not a splendid reception? We visited more than six hundred thousand homes and only met with about one hundred discourteous persons.

Was not that a magnificant reception?

We went down to New York prepared, if it was necessary, to shed our blood for the Christ and to die for Him.

Was there any one who received a blow in all the Visitation? If so, stand up. (No one in the entire Host was injured.)

Are you not thankful, and can you not praise God, and is it not a wonderful thing that, in a city filled with infidelity, drunkenness, gambling, harlots, thieves and many persons opposed to me connected with Masonry, Roman Catholicism, and I do not know what all, you were received so well that only about one-sixtieth part of one per cent. of the people you visited were discourteous?

The number is too infinitesimal to talk about.

I think it is the homeopathic infinitesimal potentiality.

That was all the Devil could muster against us—an infinitesimal potentiality.

Then for the papers to say that New York would not have us!

Who Is the Best Judge?

I ask, who is the best judge of the conditions of New York, those papers written by reporters that have never been in touch

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

with the people, but merely write out of their own imaginations, or we, who went from door to door and distributed Four Million pieces of Zion Literature?

Audience—"We."

General Overseer—I ask the world that question.

I ask that question of the Religious Press, so-called, that has taken up the lies of the papers and said we failed and New York flung us out.

I give you an illustration of how the press in the city of Chicago lies in its correspondence from New York.

Newspaper Stories Fail to Agree.

I will read to you from clippings from the various papers.

This is from the Chicago *Tribune*: "The services on the last day were but sparsely attended."

The *Record-Herald*, on the last day, that was Lord's Day night, in its telegram from New York, said: "Dowie talked tonight upon the coming of the King, Zion's hope and expectation. He had a small audience."

But these two are given the lie direct in the Chicago *Daily News* of the same date, Monday, November 2d.

This was written by a representative of that paper, who was present at every meeting. His namo is Dan F. Miller.

He told Deacon Newcomb that Victor Lawson had sent him down.

He was here in Zion City the day we left, and was there in New York when my car left for Washington.

This is what he says regarding the last meeting: "The Dowie meetings in Madison Square Garden have broken all records for the year; and that of last night was larger than any, except the first one held after his arrival in New York City."

We had better ask the *Tribune* and the *Record-Herald* to reconcile their statements with that of the man who was there all the time.

My people are credible witnesses, and what do you say?

Had I not thousands of people in the morning, at half-past six o'clock?

Host—"Yes."

General Overseer—Had I not thousands at half-past ten?

Host—"Yes."

General Overseer—Had I not at least ten thousand in the afternoon, although Mrs. Booth-Tucker's funeral was being held at that time? And in the evening, when I entered with the Choir, was not that Garden crowded from floor to rafters? Yes or no?

Host—"Yes."

General Overseer—I will ask the Host: All who before the Most High God can say that Madison Square Garden was crowded, stand. (Thousands rose.)

People Stand in Line Four Hours to Gain Admission to Garden.

That night, the crowd was so great, that one of the police officers, when I asked him the question, "How many are outside?" answered "Doctor, who can tell? The people have been gathering for this evening meeting since three and four o'clock this afternoon. We have put them four abreast, and they have been forming since four o'clock this afternoon for the evening meeting."

I know personally of one lady who stood there from between three and four o'clock; and when at last she got near the door at eight o'clock, and she was told that she could not get in, for the place was crammed, she burst into tears.

I am told that these were the words she said to the officer when he tried to comfort her and asked if she were tired: "No, officer, it is not that I am tired, or that I have stood so long, but I have done this several times, and now it will be his last night, and I will have no other opportunity to hear him."

Some one then succeeded in getting her in.

Others like her had been standing in hundreds, thousands and tens of thousands from three and four o'clock that afternoon.

That officer said to me: "I believe that there are twenty-five thousand persons outside now, and my estimate is that more than one hundred thousand persons have come down to this Garden, and seeing the long line that entirely encircles the building, have gone away, saying, 'we will not put ourselves at the end of that line, for even if we do, we will not get in.'"

I ask you to bear me witness that the press of Chicago and the press of New York lied when they said that at no time was that auditorium filled, and that we had fallen off so that there were but small attendances.

Was that truth or a lie?

Host—"A lie."

General Overseer—It was a shameful lie, but a lie that the so-called religious press has caught up everywhere, and rolled under its tongue and said, "At last Dowie has been beaten completely; New York would not have him."

So-called Religious Press Eager to Take a Hand in Circulating Lies.

The religious press is eager to pass the counterfeit coin of the secular press, and they will both go into the pit of damnation together.

The anger of God must blaze against these men, because it is written in God's Most Holy Word that "There shall in no wise enter into Heaven . . . he that maketh an abomination and a lie."

God's Word says, "Thou shalt not bear false witness against thy neighbor."

I charge the whole press, secular and religious, with an occasional exception, with having entered into a vast conspiracy to lie about this Visitation from the first to the last; and I say to them, You are under the damnation of Almighty God! (Applause.)

I praise God not only for what we know He has done, but what we know will follow.

The good seed has been sown, and we shall find it bearing fruit every day.

May the words of thanks that I am now about to speak roll from Zion to New York.

With the exception of the vile slanderers and the vile ministers who were paid to lie, and wrote in the papers as they had been hired to do—a few hundred mean, libelous scoundrels—I thank all the people of New York for their kind reception.

I thank all who took care of you in the homes where you were guests.

I thank all who took care of me in the hotel where I was.

Deep Appreciation for Love and Faithfulness Shown by the New York Police Department.

I thank Mayor Low and the Commissioner of Police in the City of New York, General Greene.

I thank Inspector Walsh, a Roman Catholic, who grew to love us more and more as time went on.

I thank Captain McCullough, who, when the Mafia declared that one of their number had been drawn to murder me, and when that night the police force was increased by hundreds around Madison Square Garden, said, in my private room, his eye kindling, "Now I believe there is danger, but Doctor, I love you, and I will stand near. If there is to be a bullet fired at you it must go through McCullough's body first." (Applause.)

I thank Sergeant Hayes, Captain Burfiend, and all the other sergeants at Madison Square Garden and Carnegie Hall.

I thank every police officer, for there was not one but was kind, and some perhaps kinder than others.

Although I did not like it at first, two detectives were sent to guard me, but General Greene insisted, and Inspector Walsh said that they had come to the conclusion that my life was in real danger.

I received hundreds of letters telling me that I would be murdered if I went to the Garden once more.

Toward the last of the Visitation a very remarkable thing happened.

A Touching Incident.

One morning a letter was received.

I will ask Judge Barnes (speaking to Judge V. V. Barnes): Was there received a letter stating that the writer was a member of the Mafia, and that he had been drawn to murder me if I appeared upon the platform of Madison Square Garden that night, also saying that he hoped, if I would have no mercy upon myself, I would have mercy upon him, for if he failed to murder me, the Mafia would murder him?

Judge Barnes—"That is correct; there was such a letter received."

General Overseer—Was that the night they doubled the guard?

Judge Barnes—"Yes, that was the night."

General Overseer—I came out unscathed, but many of you

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

may remember that the papers gave the photograph of a man, who either that night or the next night was murdered.

A strange thing about it was that he was an Italian whose name was Lupo.

Where he came from no one could tell; who murdered him no one could tell.

The woman who was with him said that he killed himself.

That was impossible, for he had two bullet wounds, one through the stomach and another through the brain. If he had shot one bullet through the body, he never could have raised the pistol to put the other through his brain; or if the bullet through the brain was fired first, he could not have fired the other.

The people in the house said they heard five shots, but as far as they could see, there were only two shots in the body.

The woman was arrested, but as far as I know, nothing was done, for she pretended to take poison; however, telling the people in plenty of time to get it out of her stomach.

The strange thing about this man is, that he lay there, someone told me, with a very peaceful expression upon his face.

They stripped his body to prepare him for the morgue, and right over his heart was the card that we issued, with the picture of the Christ knocking at the door.

I like to believe that the Christ got into his heart.

I do not say he was the member of the Mafia who was chosen to murder me—if there ever was such a one—but I know this, that there were those who wanted to murder me.

Oh, if it was the Mafia, I am so glad he did not murder me, because the Christ had entered his heart!

If that is true, then he died for me.

Who can tell?

God only can tell!

Expresses Thanks for Faithful Service of Detectives.

I thank most deeply two detectives who were sent very early in the Visitation by Chief of Detectives McClosky, by General Greene's express orders.

I desire to record the names of two as brave men as ever lived: Detective-sergeant McCarthy and Detective-sergeant Connelly.

They had orders to watch me night and day, and never let me out of their sight.

They learned to love us, and, Roman Catholic though they were, they were eager to hear the truth of God.

One day in Central Park, a runaway took place—they were in a carriage behind me; they always drove behind me if I went out in the Victoria—and two magnificent horses that had upset a vehicle and injured those that were in it, came tearing toward my vehicle, and might in another moment have dashed into me.

These men leaped from the carriage behind me, and, at the risk of their own lives, grasped the horses at their heads, swung them around, and thus saved injury to me and perhaps hundreds who were driving in the park. (Applause.)

They would have given their lives to save my life.

The last men that shook hands with me were the special detail sent over to see me off from New York, although it was outside of their district.

I said to them: "Now, men, good-by, stay on the New York side," but they said, "No, we will see you into your car, and know that that car-door is shut, locked and guarded before we go back to New York."

Thanks Be to God for the Great and Innumerable Company of Angels That Guarded Us Through It All.

Thanks be to God for the brave men whose faces we had never seen before, and who had learned to love Zion and me—the police of New York—many of whom have said to us, "We are coming to Zion City."

Some of them said: "Is there any place there for a poor fellow like me?" and one man, when he was told, "We could not give you the salary you now have"—he was quite high in office—said, "That which your captain gets in Zion City would be worth twice the money which I get here: for it would be better to live on half the money in a City of God, than live on twice the money in a city in which there seems to be almost no God."

I thank that splendid man, the general agent, Mr. Calahan, of the Nickel Plate railway, who organized the whole transportation plan, saw us so splendidly through and was with me all the way to New York.

I thank him. Deacon Peters will bear me out, that he was a great organizer.

I thank one man that stood behind them all, and proved to be one of the greatest friends of Zion, Mr. C. E. Lambert, the General Passenger Agent of the West Shore Railway, which is the New York end from Buffalo of the Nickel Plate Line.

The courtesy, the kindness, the willingness to put himself out at any hour to accommodate us, in sending special persons to-and-fro, and his love endears him to our heart.

I Thank Niagara Falls for Its Splendid Reception.

The Commissioner of Police there, when my people crossed the grass, and my coachman was about to follow, and I called out, "Stop!" came up and said, "Please, Doctor," to which I said, "Who are you, sir?"

He answered, "I am in charge here."

Then I found that he was the Commissioner *pro tempore* of the Park, and Commissioner of Police.

He said, "Please, Doctor, just you allow your coachman to drive across the Park," and I heard a gruff fellow say, "Well, I declare, when McKinley wanted to he would not let him go over it. (Applause.) That Dowie can have everything he likes without asking."

But I do not think he was half as grumpy as he seemed, because he said it with a smile.

Oh, it was a delightful reception we had at Niagara Falls!

Perhaps I have forgotten to thank some one who showed us especial kindness and love, but, above all I thank God, now, as at the beginning.

All I can say is that it was a glorious victory.

Do you know how long it took me to get my victory in Chicago?

It took ten years!

I did not do as much in Chicago in three years, perhaps in five, as I did in New York in three weeks, and who can tell what God has wrought through us?

I had thought of going to Salt Lake City, Utah; but as I neared the close of the New York Visitation there came to me a great thought.

About the Second Visitation to New York City.

Then I said, "We will come back again," and announced publicly that, God willing, in the summer of 1905 we would come back Ten Thousand Strong. (Applause.)

I ask the Host—Shall we do it?

Host—"Yes."

General Overseer—All that say we shall, by the grace of God, stand. (Apparently the entire audience rose.)

There are six thousand of the Ten Thousand here now. You discouraged people! (Laughter.)

Shall we go by rail or by water?

Audience—"By water."

General Overseer—Would it not be a glorious thing?

Ten large steamers out there on the Lake, with a Zion flag floating at the mast of each, and I in a little steamer sailing around you! (Laughter.)

Would it not be a grand thing to pass through the strait of Mackinac, and give them a little meeting there; then through the Welland canal; then down the St. Lawrence river and past the Thousand Islands, pass under the Rock of Quebec, and then out into the Ocean?

If we did cast up our accounts, it would not much matter, would it? (Laughter.)

How the Host May Be Cared For.

A deputation waited on me, and said, "Doctor, when you come back in the ships, will you not, instead of going outside of Long Island, sail in through Hell Gate? The people of Brooklyn and New York will line the shores in hundreds of thousands."

A lady said to me, "Oh, I want to live to see it."

Then instead of living in boarding-houses all over the place, would it not be nice if we slept on board the ships; ate our breakfast there; took our lunch with us; came back at night and had supper on board the ship, and then went back to the evening meeting and returned to sleep there all the night?

Then we might have Zion Guard run up and down in launches guarding us all the night.

The good angels will also be with us.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Then the world will be able to say, "There is no use talking. Zion Restoration Host can do anything it puts its mind to."

After that practice, in a year or two more, what is to hinder our making an invasion of old England? (Applause.)

Probable Future Visitations.

Why not send a few ships up to Denmark and Sweden, and some through the Baltic to Old Germany (applause), perhaps, some down the coast to France and Spain, and then marshal the whole fleet and come back.

And, then, perhaps, a few years later, it may be sooner, when the flags of America and England float side by side over the City of the Great King, would it not be glorious to sail up the Mediterranean, land at Joppa, and run up by rail to Jerusalem into a great camp that we had built there? (Applause.)

Would it not be worth while living on bread and water, working hard, and denying ourselves many things to do these mighty works for God?

Audience—"Yes."

General Overseer—Who is discouraged?

I am not.

I intend to take an all-around-the-world tour to observe and make a little reconnaissance, and when I get back I will tell you more.

Meanwhile, my brothers and sisters, remember that the Enemy will endeavor to destroy us.

Can you blame the Devil?

Is it not just what you would expect the Devil to do?

Voices—"Yes."

Victory in Perfect Unity.

General Overseer—On the other hand, we never can win unless we are all of one heart and one mind, and bring together all our possessions.

We must sell everything outside and bring the proceeds into Zion. Is that not right?

Audience—"Yes."

General Overseer—We must imitate the early Christians and sell everything outside and bring it into Zion.

General Overseer—Will you do it yourselves?

Audience—"Yes."

General Overseer—Will you see that others do it?

Audience—"Yes."

General Overseer—Do not put it off.

Do it, and do it quickly, for swift death may overtake you tonight.

One of the last thoughts you would then have would be: "I might have sold that farm. I might have sold that house. I might have sold that property where the Devil holds sway, but I would not do it. I was afraid to trust God, and afraid to trust a man who has led his people to victory."

Have I failed you anywhere?

Audience—"No."

General Overseer—Did I ever lie to you?

Audience—"No."

General Overseer—If I have, stand up and tell me.

Have You Prospered Under My Leadership?

Audience—"Yes."

General Overseer—Has any one become injured in it?

Audience—"No."

General Overseer—I thank God for the verdict of my people.

If the world has a right to demand your investments on the ground of success, have not I, when it is to your interest and God's.

Audience—"Yes."

General Overseer—Then I do demand it.

I ask you to read LEAVES OF HEALING with the utmost attention, and especially every line I wrote with my own hand on page one hundred three of yesterday's issue, and obey.

I believe that my life will be prolonged, and the work will be done—the work of Salvation, the bringing into the Kingdom of God, multitudes that are sick, sorrowing, sinning, perishing, in all the nations of the earth.

Let me say that as Elijah the Restorer, God is giving me an entrance into the palaces and courts of well-nigh every nation in the world.

Stand By Me!

Help me!

Do not do anything to weaken my hands, but increase the activities of Zion, and, if necessary, share adversity with me.

Will you do it?

Audience—"Yes."

General Overseer—Let us share it together.

I hope it will not come, but I say, let us share our trials as we shared our success.

Shall we?

Audience—"Yes."

General Overseer—I have not gone back yet since God gave me this ministry.

I have gone forward, and I do not believe that I shall ever have to inscribe upon the Banner of Zion the record of a single defeat.

Do you think I shall?

Audience—"No."

General Overseer—Then pray and stand by me.

All that will stand for God, rise and tell Him so. (The audience rose.)

Now pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul, and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Help me to be true to Thee as a citizen of Zion. As a member of the Christian Catholic Church in Zion; as a member of Zion Restoration Host; help me to be true to Thee and to Thy servant, Thy Prophet, following faithfully even unto death. Keep me, and, when life is over, take me into the everlasting habitation. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

Let us sing this closing hymn:

I stand on Zion's mount,
And view my starry crown;
No power on earth my hope can shake,
Nor hell can thrust me down.

The lofty hills and towers,
That lift their heads on high,
Shall all be levèled low in dust—
Their very names shall die.

The vaulted heavens shall fall,
Built by Jehovah's hands;
But firmer than the heavens, the Rock
Of my salvation stands.

The Doxology was then sung, 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

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

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

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

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

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

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

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

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

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

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

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

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

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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

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

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

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

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

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

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

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

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

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

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Two Hundred Sixty Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Two 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).....	4415		
Total Baptized at Headquarters.....			9789
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.....			16,805
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.....	114		
Baptized in Zion City by Elder Hoffman.....	41	213	
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.....		36	
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 Louisiana by Evangelist Gay.....		17	
Baptized in Massachusetts by Overseer Piper.....		15	
Baptized in Massachusetts by Evangelist Smith.....		1	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Evangelist Gay		5	
Baptized in Mississippi by Deacon Boggan.....		1	
Baptized in New York by Overseers Piper, Brasefield and Excell.....		77	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized 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.		9	
Baptized in Wisconsin by Elder McClurkin.....		7	242 455
Total Baptized since March 14, 1897			17,260

The following-named believer was baptized at Tupelo, Mississippi, Thursday, October 19, 1903, by Deacon L. G. Boggan:

Hawkins, Joanna.....Tupelo, Mississippi

CONSECRATION OF CHILDREN.

The following-named thirty-eight children were consecrated at Shiloh Tabernacle, Lord's Day morning, November 15, 1903, by the General Overseer:

Backs, Esther.....Zion City, Illinois
Brasefield, Donna Elizabeth .....Zion City, Illinois
Cattawach, Edith May .....Zion City, Illinois
Cattawach, Jean Margaret.....Zion City, Illinois
Cattawach, Georgina Rhoda.....Zion City, Illinois
Erstrom, Harold Gladstone.....Zion City, Illinois
George, John Gladstone..... 2802 Elisha avenue, Zion City, Illinois
Gould, Joseph Henry Sheppard.....3216 Ezra avenue, Zion City, Illinois
Grieve, Dorotha Mildred .....3012 Edina avenue, Zion City, Illinois
Hendricks, Herbert Cornelius.....3007 Elizabeth avenue, Zion City, Illinois
Hess, Benjamin Ewart.....2918 Gilboa avenue, Zion City, Illinois
Hess, Bernice Caroline .....2918 Gilboa avenue, Zion City, Illinois
Hess, Ernest Brammer.....2918 Gilboa avenue, Zion City, Illinois
Hough, Frank Dowie .....3026 Gabriel avenue, Zion City, Illinois
Loehrke, Ernest Arthur.....2915 Gilead avenue, Zion City, Illinois
Mason, Daniel Fribley.....2202 Enoch avenue, Zion City, Illinois
Meyers, Esther Frances.....2402 Elisha avenue, Zion City, Illinois
Munger, Adeliza .....Salt Lake City, Utah
Munger, Elizabeth Matilda .....Salt Lake City, Utah
Parsons, George Frederick.....2716 Elizabeth avenue, Zion City, Illinois
Parsons, Lizzie Martha.....2716 Elizabeth avenue, Zion City, Illinois
Parsons, Lucy Martha.....2716 Elizabeth avenue, Zion City, Illinois
Paulson-Sloth, Freddie William.....2710 Gideon avenue, Zion City, Illinois
Paulson-Sloth, Jennie Nicholine.....2710 Gideon avenue, Zion City, Illinois
Paulson-Sloth, John Norman.....2710 Gideon avenue, Zion City, Illinois
Paulson-Sloth, Rasmus Christian....2710 Gideon avenue, Zion City, Illinois
Paulson-Sloth, Rudolph George.....2710 Gideon avenue, Zion City, Illinois
Rieb, Charles John Alexander.....2317 Elisha avenue, Zion City, Illinois
Sargent, Joseph Augustus, Jr.....3112 Elim avenue, Zion City, Illinois
Shulenberger, Frank S.....2912 Ezekiel avenue, Zion City, Illinois
Shulenberger, Myrtle Millie.....2912 Ezekiel avenue, Zion City, Illinois
Siemens, Lydia J.....3211 Elisha avenue, Zion City, Illinois
Siemens, Mary M.....3211 Elisha avenue, Zion City, Illinois
Siemens, Ruth B.....3211 Elisha avenue, Zion City, Illinois
Tebbe, Frederick William, Jr.....2512 Gilboa avenue, Zion City, Illinois
Van Breeman, Henriette Lena.....2606 Gilboa avenue, Zion City, Illinois
Wilcox, Daniel Karl.....2601 Elim avenue, Zion City, Illinois
Wilkins, Edward Alvin.....1810 Gilboa avenue, Zion City, Illinois

The following-named eight children were consecrated in Zion Tabernacle, London, England, Lord's Day, November 1, 1903, by Evangelist H. E. Cantel:

Drury, Eunice.....35 Wilson road, East Ham, Essex, England
Drury, Hilda.....35 Wilson road, East Ham, Essex, England
Drury, Doris.....35 Wilson road, East Ham, Essex, England
Drury, George .....35 Wilson road, East Ham, Essex, England
Drury, Isobel .....35 Wilson road, East Ham, Essex, England
Owen, Bertha,
52 Sydney buildings, Brunswick road, Poplar, E., London, England
Owen, Arthur,
52 Sydney buildings, Brunswick road, Poplar, E., London, England
Schwager, Hermann William,
6 Belvedere Crescent, Lambeth, S. E., London, England

ZION IN CANADA.

Rev. Eugene Brooks, Elder in the Christian Catholic Church in Zion, will conduct services in the following places:

Kincardine, Town Hall, Monday, November 23d, at 3 and 8 o'clock p. m.

Ripley, Town Hall, Tuesday, November 24th, at 3 and 8 o'clock p. m.

Wingham, (Hall not yet secured), Wednesday and Thursday, November 25th and 26th, at 3 and 8 o'clock p. m.

London, Wellington Street Hall, Friday and Saturday, November 27th and 28th, at 3 and 8 o'clock p. m.

Woodstock, (Hall not yet secured), Lord's Day, November 29th, 11 a. m., 3 and 8 p. m. Monday, November 30th, at 3 and 8 o'clock p. m.

Brantford, Willard Hall, Wednesday, Thursday and Friday, December 2d, 3d and 4th, at 3 and 8 o'clock p. m.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, DECEMBER 9th or 10th.

The Unity of Believers.

1. *Unity of purpose is essential.*—Ephesians 4:1-7.
They must have one aim.
They must live only to God's glory.
They must build upon only one foundation.

2. *The Christ prayed for this.*—John 17:18-26.
Denominational unity is a farce.
This proves they are not of God's plan.
He prayed that they should all be of one fold.

3. *God's order for accomplishing this is given.*—Ephesians 4:8-17.
He bestows His gifts.
He shows His power.
He builds up His body.

4. *It must be exhibited in every relation of life.*—Colossians 3:18-25.
Between wives and husbands.
Between children and parents.
Between servants and masters.

5. *The Devil produces discord.*—Genesis 11:1-9.
He divides man into nations.
He makes them speak to each other in confusion.
He divides God's people into sects.

6. *This discord creeps in among saints.*—1 Corinthians 3:1-9.
One man says, "I am a Methodist."
Another is thankful he is not.
Such talk comes from a worldly heart.

7. *God demands unselfishness and not a spirit of self-seeking.*—1 Corinthians 10:24-33.
Seek to make another rich.
Remember all belongs to God.
Do anything to save and bless people.

8. *Those who cause divisions are to be excommunicated.*—Romans 16:16-20.
Mark those who create strife.
They are not living to God's glory.
They can tell a story that is a lie from beginning to end.
The Lord our God is a Unity-enforcing God.

SUNDAY BIBLE CLASS LESSON, DECEMBER 13th.

The Oneness of the Body of the Christ.

1. *The Christ is not divided.*—1 Corinthians 1:10-18.
He lived subject to authority.
He seeks to avoid discord.
He wants all to glorify the Father.

2. *The body must manifest its oneness.*—Colossians 3:10-17.
The Christ must be all and in all.
We must forgive as He forgave.
We must live as He lived.

3. *No one in the Christ can be independent.*—1 Corinthians 12:14-24.
The Devil makes one self-sufficient.
He says, "Throw off that yoke and be free."
He teaches one that to disobey is to be happy.

4. *The strong must help the weak.*—Romans 15:1-7.
We must help them to overcome faults.
We must be patient with their failings.
We must teach them how to overcome.

5. *They can never be doubtful of each other.*—Romans 14:1-13.
Confidence comes from God.
Suspicion comes from the Devil.
The Devil teaches fear and distrust.

6. *One requires the help of the other.*—Romans 12:3-10.
How we are to encourage one another.
How we are to pray for one another.
How we are to give aid to one another.

7. *The help of which God approves is here shown.*—1 Corinthians 12:4-13.
Wisdom is God-given help.
Faith is God-given help.
Miracles are God-given help.

8. *When the body is one, the gifts of the Spirit are bestowed.*—1 Corinthians 12:25-31.
God cannot give these gifts to a wrangling church.
God cannot give these gifts to a divided people.
The body must have no schism in it.
God's Holy People are an Unbroken Body.

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 November 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.	10.13 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.	4.04 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.	*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.	6.50 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.	*8.29 a. m.	9.45 a. m.
		*7.34 p. m.	9.00 p. 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.

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S. Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The Tree of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	2	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: — Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3 75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds a 0 cents: 1.00 a dozen or $6.00 per 100.
Kinds at 5 cents: .50 a dozen or 3.00 per 100.
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages:—Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume; the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



NEW YORK CITY BRANCH

. . . . of the . . . .

Christian Catholic Church in Zion

REV. GEO. L. MASON, *Overseer-Designate for China in Temporary Charge*

Week-night Cottage Meetings in New York City and Vicinity

GERMAN MEETINGS

Wednesday Evening at Mrs. Fischer's, 787 Columbus avenue, New York City.

ENGLISH MEETINGS

Thursday Evening at Mr. Wilson's, 366 Fourteenth street, Brooklyn.

Friday Evening at Mr. Newkirk's, 1700 Bathgate avenue, New York City.

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take elevator. Nearest Elevated Railway Station, Fifty-third Street. :: :: :: :: ::

Junior Service, 10:30 a. m. Preaching, 3 p. m. Gospel Meeting, 7:30 p. m

Prayer with the Sick at the Close of Each Meeting

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at th Office of Zion Lace Industries, 438 Broadway, Room 806, New York City

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies, 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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

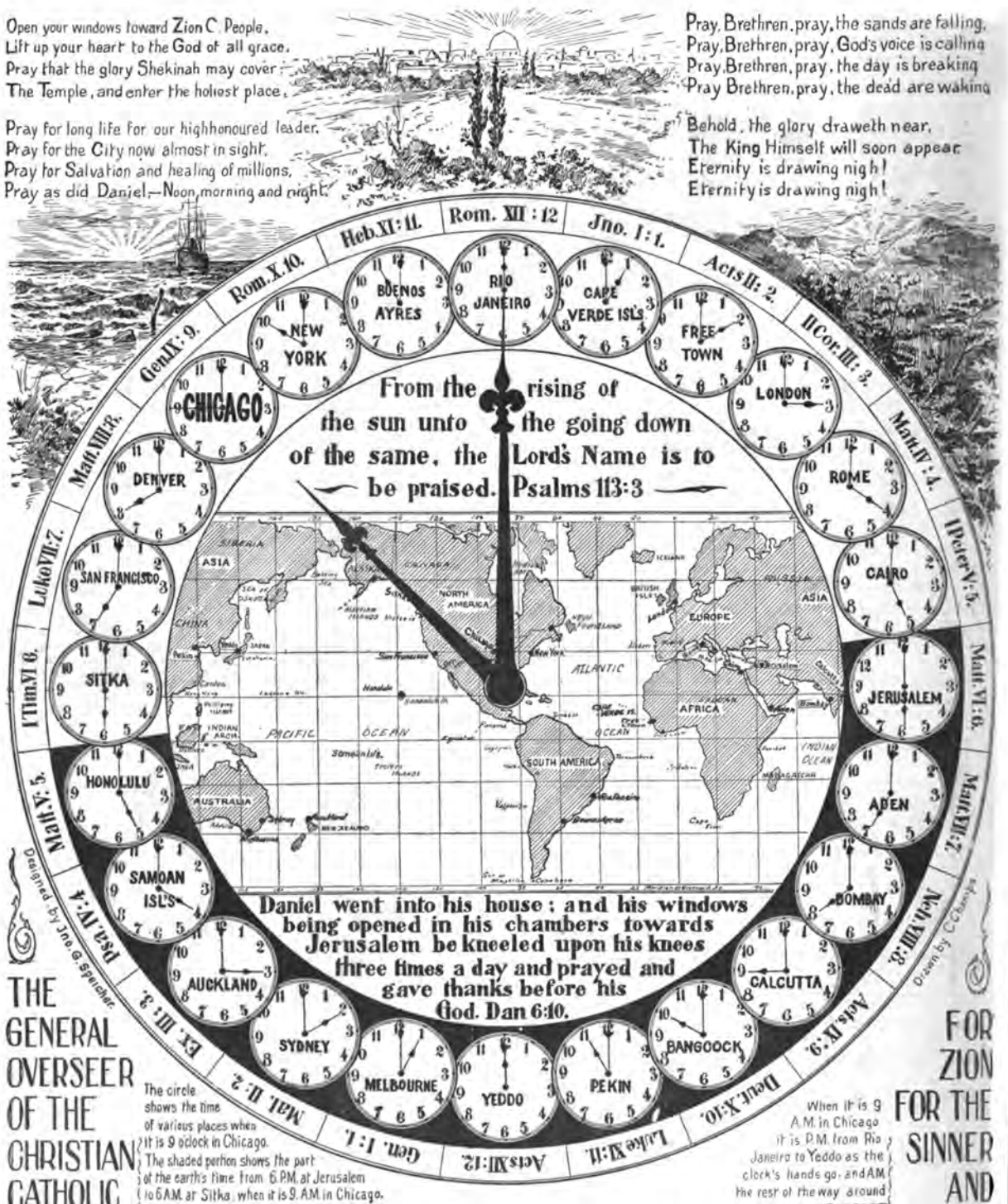
.....

.....

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S PRAYER REMINDER.



Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 6. *ZION CITY, SATURDAY, NOVEMBER 28, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

SAVED FROM SIN AND INSTANTLY HEALED WHEN AT THE POINT OF DEATH WITH HEART AND LUNG TROUBLE AND A COMPLICATION OF OTHER DISEASES.

MAKE KNOWN HIS DOINGS AMONG THE PEOPLES.

Marvelous indeed are the doings of our God! We are exhorted, again and again, in His Word to make them known among the peoples.

But no eloquence of tongue, no facility of pen, no swift multiplication of type and presses can ever tell one-half of the glorious works of God.

We praise and glorify His Name, however, that we can, in a small measure, "make known His doings among the peoples."

We rejoice that we can record some of His deeds in Zion, and send them out to the peoples on the wings of the Little White Dove.

With joy we tell them of His wonderful doings because they are perishing for want of knowledge of what He is doing and will do

They are struggling helplessly in the chains of sin.

They suffer the untold tortures of sickness and disease

Death and hell take hold upon them

They need to know of God's doings.

What a privilege to tell them!

How good to take to them the truth that God is their Father! What a joy to bear the blessed Message that He cares for them with a stronger, tenderer, and more compassionate love than that felt by any earthly father toward his child!

The peoples need to know that their afflictions come not from the hand of God

They need to know that sin and disease and death and hell are all of the Devil.



AUGUST JOHNSON.

They need to hear and understand the Glad Tidings that God's mightiest, most marvelous work was the sending of His Son, Jesus, the Christ, to destroy the works of the Devil.

In the Name of that Divine Son of God, and by the Power of His Holy Spirit, the peoples may be saved from their sins, healed of their diseases, and delivered from death and hell.

These are the doings of God in Zion.

They are not only the teaching of His Word, but are the actual experiences of tens, yea hundreds of thousands of credible witnesses

Listen, O peoples, to the simple, truthful story of this Witness!

He was far from his God and Father.

He was dying of diseases of the lungs, heart, and other vital organs.

Physicians had utterly failed to relieve him.

Their poisonous drugs only

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

increased his sufferings. The greatest and most learned physicians all agree that drugs are the cause of more deaths than is disease.

They all agree that medicine is not a science, but a series of groping experiments, murderous in their effects.

No reputable physician has the audacity to claim that drugs can cure either heart or lung trouble.

Yet the doctors poured their drugs down this man's throat and took his money.

At last they dared do so no longer, and pronounced the cruel sentence of death upon him.

Hopeless!

A few weeks or months of suffering, and then the chill horror of death!

What then?

No hope in this life; no hope in the life beyond!

What words can picture the despair of such a condition?

It was while he was in this darkness of hopelessness that the Message of God, his Father, came to him through His Messenger in Zion.

That Message told him of the wonderful doings of God

He heard the testimonies of others in whom God had wrought.

He placed himself in the position where God could work His Divine Will in his spirit, soul and body.

It was very simple.

It was according to the Divine order: Repentance, Confession, Restitution, Faith and Obedience.

When he had thus fulfilled conditions, God fulfilled all His precious promises.

He tells how he went to bed dying, and in the morning rose in perfect health.

He tells how God continued to bless and strengthen him, until he is today the strong, healthy, happy man that his portrait shows.

The same loving Father holds out the same wonderful blessings to all who will repent, trust and obey. A. W. N.

WRITTEN TESTIMONY OF AUGUST JOHNSON.

ZION CITY, ILLINOIS, November 17, 1903.

DEAR GENERAL OVERSEER:—It is with joy that I write this testimony to the glory of God, and trust that it will help to bring the blessing of Salvation, Healing and Holiness to some one.

I have great things for which to thank my Heavenly Father.

I was sick for many long years, and it seemed that my days in this life were short.

I had had heart trouble for fourteen years.

The doctors had no medicine that could help me.

I had not been able to sleep on my left side for many years.

I had catarrh in my whole body, as well as lung trouble.

I also had neuralgia in my head and face for fifteen years, and as a result the left ear was partly deaf.

Besides all this I suffered from piles and bowel trouble of long standing, and night sweats.

I was a complete wreck and had almost lost faith in God, for I saw no one in all the churches who could receive answers to prayer.

As I was under the doctor's care I asked if I could be cured, and the answer was that there was no cure for heart trouble, only relief from pain. He said that he wondered that I had not died fourteen years ago.

I believed that I had consumption and asked the doctors, who would only say that I had a complication of diseases, and ordered me to go to California or Mexico, saying that it might help me.

I gave up all business and started for California. This was in 1888. After I reached San Francisco I was riding in a street car one day when a man who sat near spoke to me and told me about some wonderful meetings that were being held in the city.

After talking with me for some time he succeeded in persuading me to go there with him.

The man who conducted these meetings was none other than our General Overseer.

From that time I often went to hear him, and through his teaching I was led to repentance and faith in the Christ, and was fully converted.

I then went farther south along the coast, but soon regretted that I had not asked Dr. Dowie to pray for me, for I was told that he had left California.

A few years later I went to Colorado when my health became very much worse.

I wrote to a man who had been healed through the General Overseer's prayers in San Francisco, who wrote for me to the General Overseer asking him to pray.

I promised God that if He would heal me I would serve Him forever.

Not many days after this I went to bed one night nearly dead from pain and suffering, and when I awoke in the morning I found myself a new man, free from all sickness.

I began work at once.

I had never before known a strength of body like that which God gave me then.

To show that I was healed, I gave a man permission to strike me in the old sore place, over the heart, as hard as he wished, and it did not hurt me.

I give God all the glory and thank Him for sending a man from among our brethren to renew our hearts and minds, and teach the people God's ways and laws.

God saved me from the dread disease, smallpox.

I was exposed to it about two years ago, but while many were sick and dying about me, God delivered me out of it all.

Before my healing I had lost greatly in flesh, but in one year after, I gained over fifty pounds in weight. I am very strong and weigh two hundred-thirty-five pounds.

I was healed in 1895.

I have done more work in the last eight years than in all my life before.

It is for love for the whole world that this testimony is written in the hope that the sick, and sorrowing may find health in God and learn to know His Prophet who proclaims this Gospel of Salvation, Healing and Holy Living.

I thank God for the blessings I have received in Zion in spirit, soul, and body.

I hope that all who read this will be willing to listen to the Word of God thatis sent to heal them.

I thank the General Overseer for all his love, and pray that God will abundantly bless him and his family and keep us all faithful for the great work to be done before the King comes.

I pray God that He will always use me in some way for His work, and that this testimony will bring many to come to God and learn of His work that is being done in Zion.

Yours faithfully in the Christ,

AUGUST JOHNSON.

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—Baptismal service	7:00 p. m
Wednesday—Citizens' rally	8:00 p. m
Thursday—Divine Healing meeting	2:30 p. m
Friday—Adult Choir	7:45 p. m
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m
Saturday—Junior Choir	1:00 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.

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.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.00
Six Months	1.25	35 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A's and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 28, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, NOVEMBER 28, 1903.

ILLUSTRATIONS IN THIS NUMBER—
August Johnson, . . . 161
Elijah the Restorer, . . . 163
Reproductions of Photographs Showing Audiences Inside and Crowd Outside Madison Square Garden, New York City, at Different Dates, . . . 176–177
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of August Johnson, . . . 162
EDITORIAL NOTES—
A Wonderful Week, . . . 164
Blessing in Communion with God, . . . 164
The Services of Last Lord's Day, . . . 164
The Opening of the Fall Term of Zion Educational Institutions, . . . 165
Dedication of Zion Educational and Zion Printing and Publishing House Buildings at the Fourth Feast of Tabernacles, . . . 165
Date for the Feast Set, . . . 165
Thanksgiving Day in Zion City, . . . 166
The Wonderful Consecration of the Zion People, . . . 166
Zion to Be Placed on a Permanent Cash Basis, . . . 166
A Magnificent Response, . . . 166
A "Run" *to* Zion City Bank, . . . 166
Money Pouring In, . . . 166
Piling Up of Suits Part of a Great Masonic Conspiracy, . . . 167
Suits Will Not Come to Trial, . . . 167
Some Business Men Who Have Not Taken Action in the Conspiracy, . . . 167
Meanness of the Attacks Upon Overseer Jane and Dr. A. J. G. Dowie, . . . 167
Wonderful Evidences of the Strength of Zion City, . . . 167
Zion People Can Never Fail, . . . 168
No Vacant House and Very Few Vacant Rooms in Zion City, . . . 168
Zion Estate Valued at Five Millions of Dollars Above All Liabilities, . . . 168
Schedule of Around-the-world Visitation, . . . 168–169
Defiance to Lies of the Enemy Concerning the World Tour, . . . 169
Details of a Diabolical Masonic and Press Conspiracy, . . . 170
Leaving All Money and Property Behind in Zion City, . . . 170
The Utter Hopelessness of the Newspaper and Religious Press, . . . 170–171
The Press the Greatest Danger to Every Civilized Race, . . . 171
Friendship of the Press a Disaster, . . . 171
The Press in a Veiled Conspiracy Against the President, . . . 171
Zion Must Establish World-wide Press, . . . 171
Marconigram from Overseer Bryant, . . . 172
ZION'S LITERATURE MISSION, . . . 173
CARTOON—
Elijah the Restorer Warns Away the Disloyal, . . . 174
ELIJAH'S RESTORATION MESSAGES—
Subject—Faith the Mightiest Power, . . . 178–185
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 186
Scripture Reading and Exposition, . . . 186
Subject—The Man of Sin Revealed, and The Falling Away; or, The Roman Papacy and The Denominational Apostacy, . . . 187–189
ZION'S BIBLE CLASS, . . . 190
OBEYING GOD IN BAPTISM, . . . 191
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 192

EDITORIAL NOTES.

"ARISE AND THRESH, O DAUGHTER OF ZION!"

FOR I will make thy horn iron,
And I will make thy hoofs brass:
And thou shalt beat in pieces many peoples.
And I will devote their gain unto Jehovah,
And their substance unto Jehovah of the whole earth.

THIS HAS BEEN a wonderful week.

ARISING A GREAT while before day, on the First Day of the week, we enjoyed our Private Communion with God so intensely, that, while we seldom write of our own personal experiences in these Communions, we feel that we must thank Him before all Zion for the floods of Life, Light and Love, and Glorious Liberty, which came to our spirit in these hours.

Our entire being went forth in Praise as the sun rose up into a cloudless sky, emblem of the "Sun of Righteousness" who is shining upon Zion with "healing in His wings."

BUT LONG ERE the sun had risen, hundreds and even thousands were wending their way to Shiloh Tabernacle for the Early Morning Service at half past six.

AND AS the people rose to begin the Morning Sacrifice of Praise and Prayer in that Tabernacle, and we saw thousands upon thousands in the galleries and on the ground floor until we could almost have thought it was the Afternoon General Assembly that was before us, our hearts were filled with gratitude as the song swelled forth:

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OVER AND OVER the people sang that beautiful refrain, and he grand old words of that glorious 103d Psalm swelled forth n thrilling power from that Great Morning Congregation vhich had come there to meet with God.

The inspiration which it brought, added to that which God had given to us, made our morning talk one of the most delightful and possibly one of the most memorable in Zion City.

We saw the Burning Bush, and heard the Voice of Jehovah.

HENCE IT WAS that we passed on into the day with great liberty, and were able to speak "in the Spirit" to the vast audience of those in Zion which assembled in the afternoon of that day.

A FULL REPORT of these proceedings appears in this issue on pages 175 to 185.

Some of the "Outward and Visible" results of the "Inward and Invisible Faith," which that day was increased and strengthened, were made gloriously apparent on the following Thursday (Thanksgiving Day), and still more on the day on which we write these Notes, Friday, November 27th.

BUT BEFORE we reach those Events, it is our joy and delight to recall an important and pleasant duty which devolved upon us as President of Zion College, when, on the morning of Monday, November 23d, at Ten o'clock, we opened the Winter 1903-4 Sessions of Zion College, Zion Ministerial Training School, and Zion Preparatory School, in the temporary auditorium, on the fourth floor of the East Wing of the beautiful Zion College Building, which, at a cost of One Hundred Fifty Thousand Dollars, is now nearly finished within and without.

SURROUNDED BY THE FACULTY and accompanied by the Vice-president, Overseer Brasefield, we faced a magnificent audience when we rose to speak on the word, "Study," as found in God's Word.

A GOOD OUTLINE of this Inaugural Address has already appeared in THE ZION BANNER, and we hope to be able to find time to revise it and print it more fully at a later date.

LOOKING INTO THE beautiful faces of hundreds of maidens, and into the manly, earnest countenances of hundreds of young men, we realized that a Royal Generation was being prepared.

At no distant date many of these will doubtless go forth as Zion Messengers to all parts of the earth.

WE TRUST that we shall be able upon our return from our Visitation around the World to dedicate the building during the Fourth Feast of Tabernacles in July next in the presence of many thousands of those in Zion.

Then our friends will see the Children and Youths of the City of Zion in beautiful array in Shiloh Park, as they issue forth with the Faculties and Educational and Ecclesiastical officers to the Dedication.

WE ALSO HOPE to be able during that Feast to dedicate the western wing of Zion Printing and Publishing House.

Both of these great buildings will be doubtless very interesting points of study to our Thousands of Friends from all the lands who will then come to swell the Great Throng, who gather there in increasing numbers to that Glorious Annual Festival, Zion's Feast of Tabernacles.

THE FEAST will be held, God willing, in the coming year from the evening of Wednesday, July 13, 1904, to the evening of Lord's Day, July 24th; and already large numbers of friends have informed us of their intention of coming to the Feast from every Continent of the world and from many Islands of the Ocean.

AFTER OUR very delightful Mid-week General Assembly, or Rally, on the evening of Wednesday, November 25th, all in Zion City arose with glad hearts to keep a happy Thanksgiving Day; and many Thousands were gathered at the Thanksgiving Service in Shiloh Tabernacle at nine o'clock.

AT THE CLOSE of that Gathering, we held a Special Conference with Thousands of the Adult Members of the Christian Catholic Church in Zion concerning Financial Matters.

WE WILL NOT ENTER into the details of that Conference at this time, but will simply say that the Consecration on Lord's

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Day afternoon was very manifest in the action of the people when we made a call for them to rally to the support of Zion City Bank, which was being attacked on every side by our enemies, exactly as it had been the previous year.

They immediately agreed to do their part to provide, by short loans, principally at nine and twelve months, of Half a Million Dollars, to enable Zion to enter into the New Year without any floating indebtedness to the outside world.

This will give us sufficient time to realize the cash from the sale of more than Two and a Half Millions of Dollars of Securities and Properties, which we hold for our people livi[illegible] in the outside world, and which they desire to be sold and the proceeds invested in Zion.

WE TRUST that when the New Year opens we shall, with our people, be able to make a profitable disposal of those large Interests which have been committed to our care; and the realization of these will enable us to go into the Year Nineteen Hundred Four with Resources which will enable us to put all Zion's Business upon a Permanent Cash Basis.

We are tired of dealing with "a crooked and perverse generation" of business people who want Zion to do business in their crooked way.

THE RESPONSE to our Appeal to rally around Zion's Business Institutions was magnificent, and only those who were present at that Thanksgiving Morning Conference, and at the afternoon gatherings in our Private Council Room in the Administration Building; and who saw the scenes this morning in Zion City Bank, can adequately understand the Wonderful Response to our Appeal in the Name of the Lord.

HUNDREDS UPON HUNDREDS rose pledging themselves to raise large sums of money, and, before the Thanksgiving sun had set, they had met with us at the Administration Building in large numbers, with our Financial and Business Managers, and decided upon the course they would take in immediate realization of outside properties, and the immediate getting in of very large Cash Resources.

AMONGST OTHER THINGS, we directed all who wished to strengthen the Bank to begin coming in with their Special Deposits at Eight o'clock on the following morning, Friday, November 27th, on the night of which we are writing these lines.

THE THANKSGIVING OFFERINGS have been devoted to the Women's Work in Zion throughout the World, especially to the Zion Dorcas and Maternity Deaconess Work.

And now we were to see a wonderful sight.

AS EARLY as seven o'clock on this morning, long lines of Depositors from all parts of Zion City began to form in the large hall of the Administration Building; and the moment that the Bank was opened, they moved forward in orderly array to a long line of Receiving Tellers.

It was a "run" to Zion City Bank, which is the only kind of "run" that institution has ever known.

Strangers doing business in our little City were amazed at the sight.

AT ONE TIME this morning, our Personal Attendant, Carl F. Stern, counted no less than One Hundred Fifty Persons making deposits in Zion City Bank; and the stream continued for many hours, until many Thousands of dollars of ready money were placed to the credit of the accounts of the depositors, thus largely increasing the Immediate Cash Resources of the Bank.

DURING THE DAY, our friends have been very active in getting in outside money from the sale of Securities and Properties, and the delight with which they have brought in these Resources for Investment in Zion has been a wonderful inspiration to us.

Many have gone to various parts of the United States to attend to this business.

STOCKS IN ALL our Industries and Financial Institutions are being bought, and it looks at present as if the Half Million Dollars, for which we immediately called, would be brought in almost within a week.

But Zion in other places will doubtless cheerfully coöperate with Zion here.

It is "the King's Business," and, as of old, "it requireth haste."

Let Zion hasten to get a move on it everywhere: for "the Battle is not ours, but God's."

FRIENDS ARE HELPING from far and near who have begun to realize what even the world has seen: that *the*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

piling up of suits against us in the County Court of Lake County, without any real justification whatever, is only a part of a Great Conspiracy like unto the Press Conspiracy in New York and Chicago, which we exposed in our last Issue.

THAT GOD-DISHONORING ORDER of Baal worshipers, the Masonic Order, is secretly, and sometimes almost openly, leading in the Attack upon Zion's Business Interest, and seeks, by every possible means, to inspire *fear and distrust* in the business world, without any foundation.

BUT IT WILL all be in vain, for, by the grace of God, we do not believe that one of these suits will come to trial on Monday, December 7th.

Today we begin discharging them.

They have been wicked and malicious and shameful actions.

They were brought to produce a ruinous condition, and intended to be used especially in newspaper articles for foreign consumption; and that they might be telegraphed and cabled all over the world as evidence of Zion's weakness and even downfall.

The plot follows on the lines of that of a year ago, which we exposed at the time, but has been more carefully prepared.

IT IS RIGHT, however, to say that a great number of those who are doing business with us have taken no such action, and that they are well satisfied with our business dealings; and although they have to wait a little, owing to the condition of the market which does not enable us to realize quickly, they have expressed themselves in the kindest manner toward us.

All business men do not have the Mark of the Mason—"the mark of the Beast" in the Secret Empire of Satan.

Few, however, have "the Seal of the Living God."

Therefore "the Son of God goes forth to war," and Zion "follows in His train."

STILL, THE NUMBER who have joined in the Conspiracy, more or less intelligently, which has been laid again, as it was last year, by Masonic Lawyers, is very large, although the aggregate of the suits entered is probably not over Seventy-five Thousand Dollars.

When it is remembered that we have been spending in Zion City for the greater part of this year at the rate of One Million and a Half Dollars per annum for Wages; One Million and a Half Dollars per annum for Stores and Fresh Food; and probably nearly Three Millions per annum for Building Material, etc., it will be seen that the sum which our Enemies imagined it to be so difficult for us to raise, is a very small one in proportion to Zion's Vast Business.

However, it is not their fault if we are not seriously embarrassed; under the Masonic commands they have done their worst, and some of them have acted in a specially shameful manner in vainly endeavoring to attack Mrs. Dowie's private property in her absence.

This, however, like all the other attacks, failed and will fail utterly.

One of the prominent features of recent attacks has been the utterly shameful fabrications in the newspapers concerning Mrs. Dowie and our son, Dr. A. J. Gladstone Dowie.

INTENSE SYMPATHY is being awakened in vast numbers of fair dealing and fair thinking citizens all over the United States, who are amazed at the insane action of the Masonic Order and others.

These foolish Masons, who are destroyers, not builders, have seriously injured their own business and the business of Chicago with Zion City generally: for we shall deal more and more with merchants in New York City and in Eastern States where there are fewer Mah-hah-bones and Masonic Goats.

Freemasons are slaves to Secret Powers, they know not whom nor why; and are, like Christ's ancient foes, "blind leaders of the blind," falling continually into the pits they dig for others.

NO BETTER EVIDENCE of the strength of the City of Zion and its Institutions could be presented than that which has been presented, and which is being presented in this City continually.

THE RESIDENTS of Zion City have unbounded confidence in God, and in their leader under God, in the future of the Glorious little City which He has founded upon the shores of this great Lake.

The calm peace, and quiet confidence of the people, utterly undisturbed by anything the world can say or do or threaten, makes a deep impression upon all the visitors to Zion City at this time.

No Zion man, woman or child is in any wise troubled.

All the people go to their business swiftly, earnestly, but without noise; and even the Hundreds upon Hundreds of Depositors today went up to Zion City Bank in a calm, quiet

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

spirit, without any excitement, to strengthen Zion Financial Institution. It was simply a part of their day's work for God

A PEOPLE such as this can never fail.

They are God's Zion.

Their strength is in God, and they "rise and thresh."

They are going forth in ever-increasing numbers every year.

They will conquer in all the Great Cities of this Land and on every Continent until Millions have, through the Zion Restoration Host, been Restored to God and found, through faith in the Christ, Salvation, Healing and Holy Living; a complete Deliverance here and now from the Powers of Satan and Sin, Disease and Death and Hell.

"The Times of the Restoration of All Things" have begun, and the Coming of the King is nearer and nearer every day.

He said, "I will come again," and His promises never fail.

AS WE SAID in our last Issue, we have simply temporarily suffered from our unprecedented growth, which has made the City now so large, and which demands fresh Capital for the extension of its great and profitable Industries, and for the building of houses for the people.

Our pains in Zion are "growing pains."

SO FAR AS we know, there is not one single house unoccupied in Zion City, and exceedingly few rooms in the houses where boarders are kept.

Hundreds of our people who work here, are still compelled to live outside in Waukegan and Kenosha and other places, because of the impossibility of finding houses at present in Zion City, although about one thousand houses have been built this year.

THE YEAR which is closing has been one of great blessing, and, as we have remarked in a recent issue, it is probable that the Estate of Zion, viewing it as a whole, has increased in value by probably Five Millions of Dollars.

We value it at about Twenty-five Millions of Dollars above all liabilities.

But this is only its "day of small things."

WE SEND FORTH these statements to counteract the continual falsehoods of the Press which are being sent in swarms to every land.

They are like unto the Plagues of Egypt, and the Press is the breeder of worse and more deadly vermin than ever cursed the land of Pharaoh in the days of Moses.

But the day is coming when all literary vermin must perish.

AMIDST ALL THESE adversaries, Zion is inwardly and outwardly calm and Goes Forward.

LEST OUR FRIENDS in Distant Lands should fear that owing to these Trials we shall not be able to carry our intention of a World-wide Visitation from the beginning of next January to the end of June, we desire now to say that we have perfected our arrangements for leaving Zion City upon that Tour immediately after the All-Night with God; probably on the evening of Friday, January 1, 1904.

WE HAVE SECURED the Private Pullman Car Starlight, which has been placed at our disposal for the journey to Vancouver, British Columbia, which city we hope to reach not later than Tuesday, January 5th.

IT IS OUR intention to hold a meeting in Zion Tabernacle, in Vancouver, where Elder and Evangelist Simmons have been doing such excellent work for several years, on the evening of Wednesday, January 6th; and a series of three or four meetings on the following day, Thursday, January 7th.

ON THE FOLLOWING DAY, Friday, January 8th, we leave by the Canadian-Australian Royal Mail Steamship Company's steamer Miowera.

WE EXPECT to reach the city of Honolulu, Hawaii Islands, on Saturday, January 16th; then Suva, Fijian Islands, on Tuesday, January 26th; and then Brisbane, the capital city of the State of Queensland, on the Island-Continent of Australia, on Lord's Day, January 31st.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

IT WILL be impossible for us to spend any considerable length of time in any one city of Australia, and we cannot at this Visitation go to either New Zealand or Tasmania.

But our itinerary, so far as we have been able to plan it, is as follows:

Monday, February 1st, meetings in Brisbane, Queensland.

Wednesday, February 3rd, to Lord's Day, February 6th, meetings in Sydney, New South Wales.

FROM SYDNEY we shall proceed to Melbourne, leaving three of the members of our party there—the Rev. J. G. Excell, an Overseer and General Ecclesiastical Secretary of the Christian Catholic Church in Zion; Deacon Arthur W. Newcomb, General Associate Editor; and Deacon Ernest Williams, Special Stenographer and Photographer.

The Rev.W.G.Voliva, Overseer for Australasia, and others, will arrange for a brief series of meetings with our companions in the Visitation, in the State of Victoria, for several weeks. Meanwhile, with our personal attendant, Deacon Carl F. Stern, we shall proceed to Adelaide, there to meet our wife and son, whom we expect will have been there from about the middle of January.

After spending a little time with them we shall return, in their company, to Melbourne, and hold our longest series of Meetings, and a General Conference of the Officers and Members of the Christian Catholic Church in Zion throughout Australasia.

We shall then return, God willing, to Adelaide, and after a few days' rest in the Hills, we shall hold the Closing Gatherings of our Visitation to Australia in that City.

After a few days we shall sail for Colombo in the Island of Ceylon, and conduct a Brief Visitation in various parts of British India, which we shall probably leave at Bombay.

DETAILS OF this Indian Visitation, and of our Visitation to Northern Africa and Europe will be given in later issues of LEAVES OF HEALING.

OUR PRINCIPAL MEETINGS in Europe will be held in Switzerland, although we shall also speak in Italy and France.

The General Conference in Europe of Officers and Members of the Christian Catholic Church in Zion will be held in Zürich, Switzerland, which is our present Headquarters for the Continent of Europe.

Elder Hodler of that city will in due time send forth announcements giving further details, and friends may correspond with him, if they desire information.

A VERY BRIEF Visit to London will close our Visitation in Europe.

We shall return to America, God willing, by the middle of June.

IT IS OUR present intention, if we can find time, to hold at least one day of meetings in Madison Square Garden, New York City, and then proceed immediately to Zion City, reaching there, God willing, in time to conduct the services of Lord's Day, July 3d, and to prepare for Zion's Fourth Feast of Tabernacles, which, as already announced, will begin on July 13th.

WE GIVE *these details of our Visitation around the World with the proviso,* IF GOD PERMIT, *for that has been our invariable condition in making promises.*

We hold ourselves free, should God so direct, to alter these arrangements, although we have no present intention of doing so.

Yet we have found the folly of binding ourselves to days and dates, except with the continuous thought that we should do this or that, *if God should so will and permit.*

WE ALSO MAKE these Announcements boldly and in the face of all our adversaries.

They have dared to make, as one of their excuses for attacking Zion commercially, that we intend leaving the country permanently.

They have even shamefully insinuated that we were abandoning Zion, and withdrawing vast Resources to Australia, with the intention of remaining there and leaving Zion City to its fate.

THE FOUNDATION of these shameful lies was first published by all but one of the papers of New York City on October 24th last, the evening of the departure of our beloved wife and son from Boston, in the Steamship Saxonia for Liverpool, England.

THESE VILLAINOUS PAPERS declared that Mrs. Dowie had taken with her a Treasure Chest containing no less than Seven Millions of Dollars.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That lie was published far and wide, there never having been an iota of foundation for it.

They then added to it by falsely saying that it was known that the General Overseer himself intended to speedily abandon his work in America, and retire to Australia to enjoy his Spoils.

ALL OF THESE statements were Shameful and Deliberate Fabrications, but they were part of the Conspiracy, and intended to hurt.

Our Masonic Enemies in Chicago have declared that one reason for their action against Zion Commercially is the conviction that they pretend to have that we are about to abandon Zion City.

THOSE WHO KNOW the Facts know that long before we went on the Visitation to New York City in October, the visit of our dear wife and son, and ourself, to Australia had been planned.

The only change made was that we thought it well to send our dear wife by easy stages to Australia, by way of Europe and Africa, through the Suez Canal.

We therefore thought it best for her to go from Boston, and determined to take the Voyage later by way of Vancouver and the Pacific Ocean, so that we might be able to visit a number of Branches of the Christian Catholic Church in Zion, before we took a little rest with our dear wife and son and our relatives and friends, in the hills near Adelaide.

THERE IS NOTHING to be wondered at in the desire of a daughter to see her aged mother after nearly sixteen years of absence.

Nor is there surely anything to be wondered at that we should desire to visit our Branches throughout the world, and seek a little rest in long sea voyages, and among our friends in Australia, where we spent so many happy years in service for the Lord, and where our wife and children were born.

BUT WE SAY in the most emphatic manner that, *beyond the money that we shall need to pay the costs of our journey, etc., we leave behind us in Zion City all that God has given to us, and the entire Estate that we control for God in Zion.*

ALL OUR Confidential Officers, and our General Counsel, the Honorable V. V. Barnes, who will prepare the necessary powers of attorney, etc., know that this is the case.

All Zion also knows that when the time comes for us to pass away from this earth, it will be found that we have been faithful to the charge which God has committed to us; and that all that we are reserving for our family is but five per cent. of the entire value of Zion's Estate, the other ninety-five per cent. being willed to our Successor, the General Overseer of the Christian Catholic Church in Zion, with direction to use it, as we have used it, in the Establishment of the Kingdom of God throughout the whole world.

WE DO *know in what plainer terms we could place the facts.*

But we utterly despair of ever finding the Newspaper Press, as a whole, willing to do anything else but shamefully misrepresent us, by sending forth deliberate Falsehoods, as they do daily.

IT WOULD be as easy and as profitable for a man to pursue clouds of Mosquitoes into the forest when he is on his Journey, as it would be for us to chase the innumerable lies of the Newspaper Press.

We should never make any progress whatever did we attempt it.

We have on file about Twenty Thousand Clippings concerning the late Visitation to New York, of which it may be said that there is *not one that is perfectly correct*, and that *Nineteen Thousand Five Hundred of them are shameful Fabrications and Misrepresentations.*

The Religious Press, so-called, has been equally bad with the lowest gutter-press of the Cities.

They have passed the spurious coin into religious currency, and deceived their readers.

WE DO NOT know in what spirit the Press of Australia will receive us.

But we say plainly before we get there, that we do not care.

Our appeal is to God and to the people, and the Press is everywhere ignorant, for the most part, of the mind of both.

The Press serves neither God nor the people faithfully, with but few exceptions, in any part of the world.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It is in general the miserable, time-serving drunken slave of Mammon.

It is time that every Nation rose up and muzzled that Press with a very severe Censorship and provided severe Punishment for its shameless lying.

That lying has been productive of War and Bloodshed; Famine and Desolation, and Commercial Crises and Disasters innumerable.

THERE CAN be simply no question about it in the minds of those who really understand the situation, *the Greatest Danger to every Civilized Race and to every Nation is a Licentious, Degenerate, Brutal, Unfeeling and Diabolical Press*, which is controlled by the vilest and most reckless of creatures, with a few shining exceptions.

ONE THING is abundantly clear to us, as we write these words, namely, that the Press does not represent the People anywhere.

It is almost a sure Signal of Disaster to any public man, whether he is in Pulpit, Platform or in Politics, for the Press to be on his side.

TAKE A RECENT illustration in Politics.

With the exception of one filthy sheet bearing two names, the New York *Journal* and the New York *American*, all the Press of the City of New York, so far as we could see, was on the side of the Honorable Seth Low, a very excellent gentleman, as the Mayoral Candidate, for election at the beginning of this month.

In the face of that Press Support, Mr. Low lost the Election by over Fifty-five Thousand Votes.

On the other hand, again and again, Mr. Carter H. Harrison has had the entire Press of Chicago against him, and for three successive terms was elected by large majorities to the position of Mayor.

His smallest majority was when the Chicago *Daily News*, and several other papers, at the last Election, supported him; and he narrowly escaped defeat.

IT IS NOTORIOUS that the Press is engaged in a Veiled Conspiracy against the present occupant of the Presidential Chair.

If they dared, the newspapers generally would oppose his renomination at the Republican Convention next year.

It is only the fact that the people are known to be overwhelmingly with Theodore Roosevelt, which makes the Republican Press, with ill-concealed hatred, appear to be his supporters. They cannot afford to fight the master of so many legions.

IN THE UNITED STATES of America, thoughtful men in every walk of life, have come to consider it a disgrace to be the favorite of the Filthy and Disgusting Press which impedes progress and sows corruption on every hand.

WE ARE WILLING to hope that the Press of Australasia, Northern Africa and Europe will be different from the Press of America.

But whether it will or not, we desire to say that we shall not be unduly elated by its praise, and we shall be utterly indifferent to its opposition.

GOD HAS established Zion in America against an almost united Press, and God will continue to build up Zion throughout the world without its aid.

ZION MUST establish a World-wide Press that will promote Righteousness, Peace and Joy throughout all the earth.

WE SEND forth these words to make it clear to all the world (for LEAVES OF HEALING reaches all the world,) that we protest before God and all the Nations, that we have been vilified and scandalized continually by the American Press.

If any one in any land which we are about to visit should estimate us by what that Press has telegraphed, cabled or printed, then *they are simply taking the estimate of that which is known to be the most daring of all falsifying powers on the earth.*

We have never flattered the Press, never sought its help, and never feared its opposition.

ON PAGE 179 will be seen a very interesting Marconigram, which we received from Overseer Bryant, when the

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Umbria, on which he sailed for Europe last Saturday, had got well out to sea.

WE NOTE this interesting fact in these pages, as it is the first Marconigram we have received from a Vessel out of sight of land, hundreds of miles on the Ocean.

DID TIME PERMIT, we should love to talk with our Readers about many interesting matters connected with the Kingdom of God.

But we are compelled, both by time and space, to close these Notes.

Yet we must send our Greetings to every true Christian in the lands which we hope to visit during the Six Months of our Visitation around the world, and earnestly ask that they will pray that God may be glorified.

May His Will be done, and the Gospel of the Kingdom of God have free course.

May our Visitations be the means of Regeneration, Salvation, Healing and Cleansing of Millions for whom the Christ died throughout the earth, and prepare a people for His Coming again.

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 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.

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



By Evangelist **Sarah E. Hill.**

BUT Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank, therefore he requested of the prince of the Eunuchs that he might not defile himself.—*Daniel 1:8.*

DANIEL is one of the few characters in the Bible who is presented to us without blemish.

The purpose in his heart that he would not defile himself had much to do with this.

When any person forms such a purpose in his heart God will enable him to keep it if he looks to Him for strength.

How few realize that the body is made to be the temple of God and that it belongs to Him and must be kept holy! (2 Corinthians 6:16,17.)

How few see that they have no right to eat or drink what they please, or to put nicotine poison, alcohol or drugs into their bodies!

The food which God forbade His people to eat in olden times because it was unclean (disease producing) is unclean today. (Deuteronomy 14:3-20.)

How few realize that they have no right to take their bodies to the physicians to be cut and "operated" upon, when God in His Covenant declares himself to be the Healer of the people!

He tells them in the Covenant that if they will keep His laws and do what is right in His eyes He will not permit disease to be put upon them.

This is the Covenant which Elijah the Messenger of the Covenant is teaching to the world today. (Exodus 15:26; Malachi 3:1.)

How many purpose in their hearts not to defile themselves with thoughts and feelings that are not pure and good?

These defile the soul of man.

Paul commands us to think only on those things which are true and honorable and just and pure and lovely and of good report. (Philippians 4:7-8.)

In Daniel's habit of daily prayer is to be found the secret of his power to keep his purpose not to defile himself.

He knew how to pray and get the answer, and he kneeled three times a day at his window opened towards Jerusalem and prayed and gave thanks to God. (Daniel 6:10.)

He did this when he knew that he endangered his life.

The great purpose in his heart gave him moral courage.

Many who have physical courage do not have moral courage.

Many can face the enemy in battle who dare not face public opinion.

The religious teaching of God's ancient Israel gave them moral courage, for it required them to not conform to the ungodly customs of the nations around them.

They had to be a peculiar and a separate people. (Deuteronomy 14:2; 2 Corinthians 6:16, 17.)

When God desired to train Abraham to be the father of this great nation He commanded him to come out of his country away from his kindred and from his father's house. (Genesis 12:1.)

He was surrounded there by those who did not regard God or keep His laws.

When the Israelites kept God's laws and obeyed the prophets whom He placed over them they were blessed and prospered and the fear of them was upon the people. (Deuteronomy 2:25.)

When they mixed with the unbelieving nations around they became like them and God permitted them to be taken captive by their enemies.

At the time when Daniel is presented to our notice he had been carried with many of his people to Babylon as captives.

This ancient city of Babylon on the banks of the Euphrates, to which they were taken, has been in ruins for centuries.

But the condition of life which prevailed there exists today all over the earth.

The name Babylon means confusion.

The people make material things first because they are ruled by the flesh.

They do right when it suits them and wrong when it does not.

We are not told that they love God, but that they love the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and silk, and spice, and fine flour, and wheat, and merchandise of horses, and chariots, and slaves (bodies), and souls of men. (Revelations 18:12-19.)

These rule them and constitute their life—the life of the flesh.

God's people are commanded to make the Kingdom of Heaven first, and material things will come in their right order and will be used to extend His Kingdom. (1 Corinthians 10:31; Matthew 6:31-34.)

We have in Nebuchadnezzar, the king of the great empire of Babylon, and in Daniel, his Hebrew captive, a study of two great men who were the opposite in their lives and aims.

The king lived for the gratification of the flesh and self, forgetting God until he became so much like an animal that he was driven from men and made his dwelling with the beasts of the field. (Daniel 4:32-37.)

In the beginning of this history Daniel was selected with others of the most promising of the Hebrew youths to be trained for positions of honor in Babylon.

Of course Daniel desired to please the King and to obtain favor with those who were to teach them the learning of the Chaldeans.

The king appointed for them a daily portion of his meat and the wine from his table.

But Daniel purposed in his heart that he would not defile himself with these.

The meat may have been some of the animals which God had pronounced unclean.

This would have seemed an unsurmountable difficulty to any one who did not know God and the power of prayer.

The prince of the eunuchs knew he would endanger his head with the king if he granted Daniel's request that he and his three companions should be given herbs to eat, for he said that they would not flourish as did the youths who ate of the dainties from the king's table.

But God blessed these young men who trusted Him and kept true to their purpose not to defile themselves; so that they surpassed all of their companions.

God strengthened their mental powers, and gave them knowledge and skill in all learning and wisdom.

They rose to honorable positions in the empire, and triumphed over all of the obstacles which their enemies threw in their way, going from strength to strength because their strength was in God, and in their hearts the highways to Zion. (Psalm 84:5-7.)

The reading of Zion Literature will implant in the hearts of the people the purpose not to defile God's temple, the human body, by breaking the laws which He has made for its protection.

It is especially helpful to the young, to whom the formation of right habits means successful and honorables lives.

Will you not, dear Reader, help Zion Literature Mission to send it out to bless the world?

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending November 21, 1903.

3,418 Rolls to.....Hotels of the United States
893 Rolls to.....Various Foreign Countries
310 Rolls to.....Various States in the Union
Number of Rolls for the week.....4,621
Number of Rolls reported to Nov. 21, 1903, 2,970,483

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The time has come when the world shall no longer make money out of Zion investments; for Zion can now invest more profitably in Zion Industries, through Zion's own Financial Institutions. Therefore, I say to you, are you loyal to Zion when you are backing up worldly institutions outside when Zion needs your resources and your strength and can use these to God's glory, and to your increased prosperity? I say to you, and I say to Zion everywhere, that you will have to recognize fully the tremendous fact that I was within my rights and only fulfilling my Divinely-imposed and positive duty when I issued the Command of September 21st. After due time given for the prayerful consideration of that Command, every man or woman throughout the world who says, "I will not obey," is asked to send in his or her resignation. If you will not obey, then I will know that you are outside of Zion. My responsibility as your leader, under God, will cease: for you will have found another leader, or be a "wandering star." . . . I do not want you in Zion. You are a curse to Zion and the quicker you get out the better off Zion will be.

—The Voice of Elijah the Restorer in Shiloh Tabernacle, Lord's Day, Nov. 22, 1903.

ELIJAH THE RESTORER WARNS AWAY THE DISLOYAL.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



FAITH, the Faith of God, the power by which the worlds were created—this is the power that has built up Zion.

It is the Power that is sustaining Zion.

It is the only Power by which Zion can go forward to the accomplishment of that for which God brought her into existence.

This Faith was the subject of the Message of Elijah the Restorer Lord's Day afternoon, November 22, 1903.

These few Lord's Days between the New York Visitation and the departure of the General Overseer on his Around-the-world Visitation have the promise of being blessed seasons of the most delightful communion between God's Messenger and his people.

The services are not being advertised in Chicago or any of the near-by cities, and no special Sunday trains are being run; so that the audiences at these services are composed almost entirely of the citizens of Zion City—a great family gathering.

It is therefore with a knowledge that he is addressing principally his own people that the General Overseer is delivering this series of discourses of deep spirituality and intensely practical application, such as the people have learned to love, and which have been such a power in their lives.

On this Lord's Day afternoon there were over five thousand people present.

The man of God led his people in the consideration of the Faith of God, that Faith which finds its expression in Obedience, as applied not only to the problems of every-day life, but also the particular and specific conditions of life in Zion and in Zion City.

The earnestness and sincerity with which the people listened, the spontaneous enthusiasm of the frequent applause, the deep-toned fervor of their responses, and the unwavering determination expressed in their faces, as they reconsecrated themselves to God, all showed the great confidence which they had in their leader, the great oneness of spirit that prevailed among them, and, above all, their unwavering faith in God, and belief in the Divine origin and character of Zion.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 22, 1903.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing the words of the

PROCESSIONAL.

Rejoice, ye pure in heart,
Rejoice, give thanks and sing;
Your festal banner wave on high,
The cross of Christ your King.

REFRAIN—Rejoice, rejoice,
Rejoice, give thanks and sing.

Bright youth and snow-crowned age,
Strong men and maidens meek,
Raise high your free, exulting song,
God's wondrous praises speak.

With voice as full and strong
As ocean's surging praise,
Send forth the hymns our fathers lov'd,
The psalms of ancient days.

Yes, on, through life's long path,
Still chanting as ye go;
From youth to age, by night and day,
In gladness and in woe.

Still lift your standard high,
Still march in firm array,
As warriors through the darkness toil
Till dawns the golden day.

At last the march shall end,
The wearied ones shall rest,
The pilgrims find their Father's house,
Jerusalem the blest.

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.

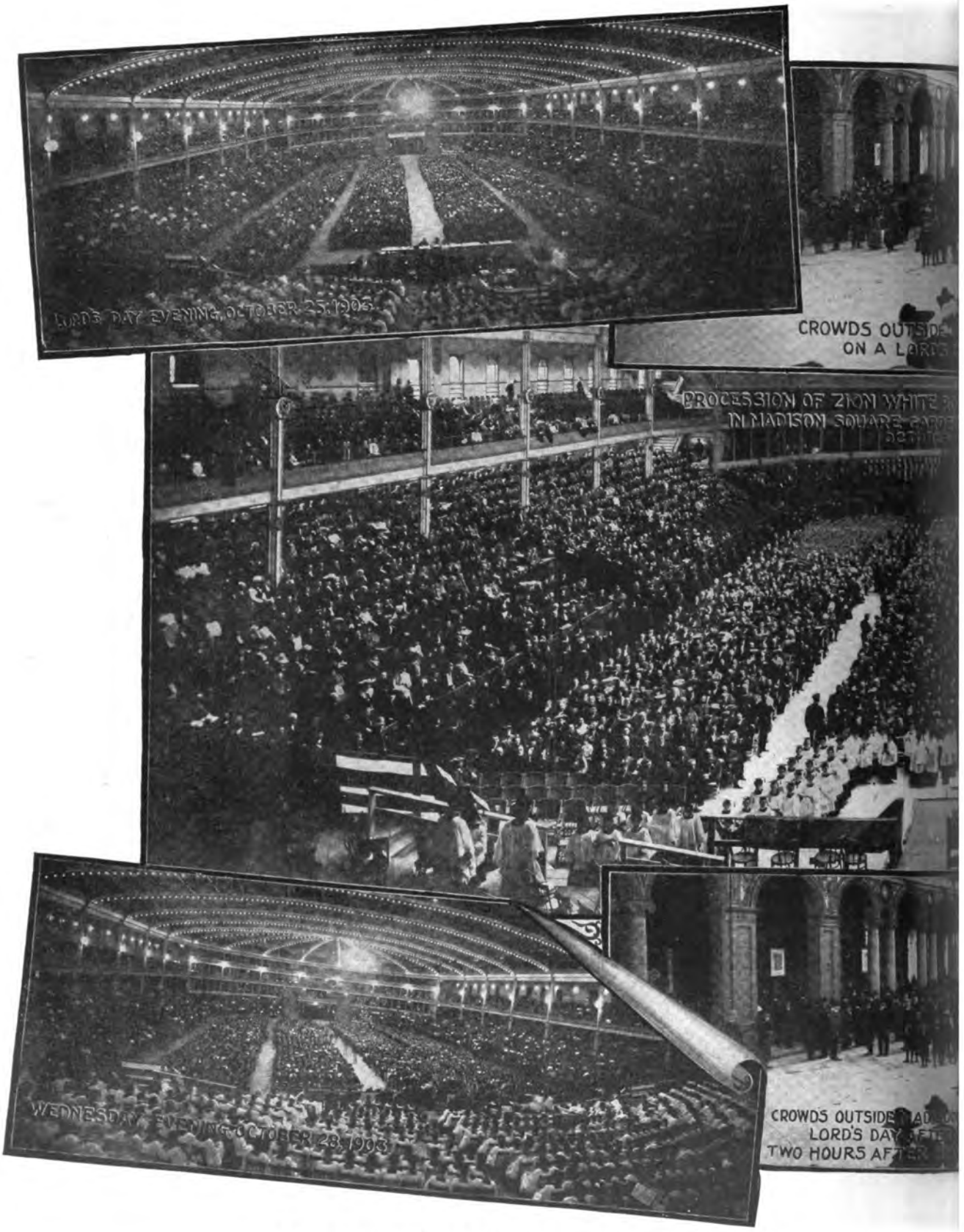
God be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

The Congregation 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

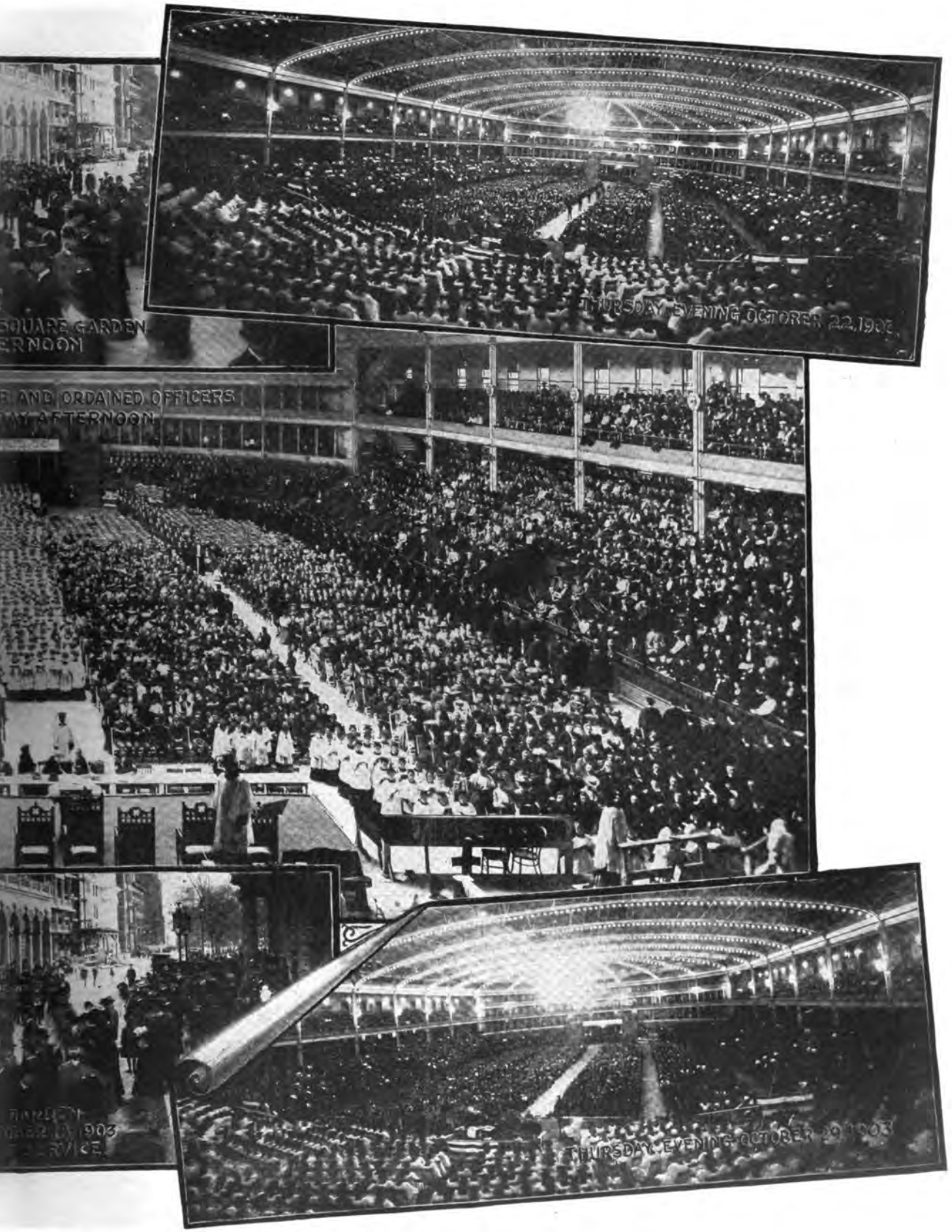


REPRODUCTIONS OF PHOTOGRAPHS SHOWING AUDIENCES INSIDE AND CR

NOTE—In Reference to Large Picture in the Center, it should be Understood that the Doors were Closed d

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



UTSIDE MADISON SQUARE GARDEN, NEW YORK, AT DIFFERENT DATES.

ocession, and that Afterwards they were thrown open and Thousands more people came in.—A. W. N.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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

RECITATION OF CREED.

believe in God the Father Almighty,
Maker of heaven and earth:
nd in Jesus, the Christ, His only Son, our Lord,
Who was conceived by the Holy Ghost:
orn of the Virgin Mary;
uffered 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:
rom thence He shall come to judge the quick and the dead.
believe in the Holy Ghost;
he Holy Catholic Church;
he Communion of Saints;
he Forgiveness of Sins;
he Resurrection of the body,
nd the life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating Commandments, after which the words, "Lord, have mercy on us, and write all these Thy Laws in our hearts, we eech Thee," were chanted.

. Thou shalt have no other gods before Me.
I. Thou shalt not make unto thee a graven image, nor the likeness of form that is in heaven above, or that is in the earth beneath, or that is he water under the earth; thou shalt not bow down thyself unto them serve them: for I, Jehovah, thy God, am a jealous God, visiting the uity of the fathers upon the children, upon the third and upon the fourth eration of them that hate Me, and showing mercy unto thousands of n that love me and keep My commandments.
II. Thou shalt not take the Name of Jehovah thy God in vain; for ovah will not hold him guiltless that taketh His Name in vain.
V. Remember the Sabbath Day, to keep it holy. Six days shalt thou r and do all thy work; but the seventh day is a Sabbath unto Jehovah God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is in thy gates; for in six days Jehovah made heaven and earth, the sea, all that in them is, and rested the seventh day, wherefore Jehovah sed the Sabbath Day and hallowed it.
V. Honor thy father and thy mother; that thy days may be long upon 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 ghbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his nor anything that is thy neighbor's.

Hear also what our Lord Jesus, the Christ, the Son of God, h said, which may be called the Eleventh Commandment:
XI. A New Commandment I give unto you, that ye love one another; n as I have loved you, that ye also love one another.

The great Choir then chanted the

TE DEUM LAUDAMUS.

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

The General Overseer read from the inspired Word of God in the 61st chapter of the Book of the Prophet Isaiah; also in the Gospel according to St. John, a part of the 20th chapter, beginning at the 19th verse and reading to the 29th verse inclusive, closing with the prayer:

May God bless His Word.

Overseer Excell led in prayer, followed by prayer by the General Overseer, at the close of which the Choir and Congregation joined in chanting the Disciples' Prayer.

After the announcements were made and the Tithes and Offerings received, the General Overseer delivered his Message.

FAITH THE MIGHTIEST POWER.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my Strength and my Redeemer. Amen.

TEXT.

Jesus saith unto him, Because thou hast seen Me, thou hast believed blessed are they that have not seen, and yet have believed.

We walk by Faith, not by Sight.

Everything That Is Divine Is Built by Faith.

God Himself built the world by Faith.

By Faith we know that He built the world.

He made the world, knowing as He did that it must come to pass.

When he said, "Let there be light," upon the chaos and the darkness the light came.

That light was not the sunlight. The coming of the sunlight was later.

I believe that light was a belt of electric light like that which now surrounds the planet Saturn in those wonderful rings, which are luminous and electrical, and which must cause everything on the planet itself to grow with tremendous rapidity.

In that way God brought the light out of darkness, and surrounded this earth with light.

Then, by the Word of His Power the world was made.

All the forces He commands are directed by intelligence.

All of God's Creations Beautiful.

All His creation is not only a work of intelligence, but filled with wondrous beauty.

The little shell of the microscopically minute creature, which lives in ocean depths where it was supposed nothing lived, appears to the naked eye to be nothing more than a little black grain of sand.

But when it is put under the microscope, they are found to be beautifully carved shells that are wonderful palaces of invisibly minute animals.

God works in the infinitely little.

The creative power is accompanied by, and is in itself, the creator of wondrous forms of life beauty.

God made all things beautiful, not merely useful.

All creation is, however, the offspring of Faith.

When God issues an order He is obeyed throughout the heavens.

Only Faith Can Issue an Order.

When the ruler of an orderly and great country issues a command, it is in Faith that all the officers of state in every department, from the highest to the lowest, will obey the lawful and proper order of the executive.

It is an act of Faith when men, from the highest officer down to the humblest private, obey an order issued by the commander of a great army. That command may cause that army

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

to move from its encampment and go away into distant places by various routes, by sea and by land.

The order is issued in Faith, and a loyal army will obey in Faith down to the humblest man in it.

The Faith that makes men move in great companies to effect mighty deeds has been lost in the Church of God to a large extent.

Power of Obedience Lost in Apostate Churches.

The idea of obedience has been lost.

The arrogance, pride, ignorance, self-sufficiency, wicked obstinacy, and determined ungodliness of multitudes who say that they are Christians, have made it perfectly ridiculous to think of an order coming from any ecclesiastical authority that will move the whole force and power of a church.

They never expect such an order, and if it were issued they would smile at it and sit still.

That which ought to be the mightiest power for good on this earth has not learned that the greatest power is the Obedience of Faith.

Perfect Organization Founded Upon Faith.

I am glad as I look at the record of the few short years in which God has permitted me to bring into existence the Christian Catholic Church in Zion; to plant its standard on every continent; to plant its banner well nigh in every great city of this country, and in many of the great cities of other lands, for the spirit of willing and hearty coöperation and obedience that runs through the entire work.

We are living in days when the power of obedience becomes known to all men.

Quietly, and indeed openly, the severest—I will not call them critics, for that is too honorable a distinction to give them—most malignant and bitter of our adversaries were compelled to stand in admiration of the perfection of the organization of the First Legion that had ever moved out of this City to carry out a considerable operation.

What Zion Restoration Host Accomplished Through Perfect Organization.

There were many of them who said that our little Host would be swallowed up in New York; but our little Host swallowed New York.

They said it was perfectly impossible for a man who had only a little City of ten thousand and a Church organization of a few tens of thousands, as they thought, to be able, at a distance of a thousand miles from the city which he was determining to reach, to so organize that he could cover by visitation every house in that city.

They never imagined that we were considering from week to week the minutest details of the map of that city; and that we knew it better than tens and hundreds of thousands of people who lived in it.

They never imagined that we were all prepared the moment we landed in it, to move upon it in an orderly manner, and to cover the whole ground.

But when they saw the admirable organization of the entire Host in the great public services, in a most disorderly city, where public gatherings are continually broken up by disorderly elements when the doors are thrown open in a place like Madison Square Garden, they saw that through the obedience of Faith there was a people that could do something.

We are living in days when

We Are Only Beginning to See How the Hidings of God's Power Are Being Unveiled.

For instance, I hold in my hand two telegrams.

One came to me on the morning of yesterday from the City of New York, and it reads thus:

Leaving the wharf at seven o'clock, a. m., board Steamship Umbria.
All well. Mizpah! DANIEL BRYANT.

Overseer Bryant sailed out of the port of New York at seven o'clock, and the vessel was outside the outer harbor by eight o'clock.

By ten o'clock she was far away out on the ocean, and out of sight of the land, and some might have said, "That is the last we shall hear of Overseer Bryant until he gets to England."

You are mistaken.

Last night I received this telegram from Daniel Bryant, when he was far out in the ocean.

It was sent by Marconigraph, a process by means of which from the rigging of the vessel a telegram is sent without wire through the atmosphere, and reaches the Steamship Minneapolis, lying off Sagaponack, Long Island.

From there it was sent to me in Zion City, and this is the Marconigram:

Mid-ocean. Peace to Zion. Quiet waters. Joyful spirit. Marconi.
DANIEL BRYANT.

That telegram reached me from a vessel that had probably gone something like a hundred and fifty miles at the very least, and possibly two hundred miles, out in the Ocean, however not mid-ocean.

He made a mistake about that.

He will find that he will not reach mid-ocean for a day or two.

Nevertheless, he was far out at sea, and yet, from that ship there went an electric impulse, and the exact words in it were taken on the Steamship Minneapolis, whence they were repeated to the shore, from there across the land, and within perhaps two hours from the time the message left Overseer Bryant it came to us.

The Greatest Powers Are the Invisible Ones.

The thought came to me when I received this message last night just before I retired to rest, that the greatest powers are the ones we do not see.

The things which are seen are temporal; but the things which are not seen are eternal.

Through the unseen paths of the air moves the unseen and mysterious power that we call electricity.

By some it is called a fluid, but we do not know what to call it; we only know that it is there.

Now we have learned that we do not need even the wire to take it, but that the message can flash through the air.

It is a continuous stream itself, flowing around this world, invisible.

That which, in all the ages, has made men of God a mighty power, has been that one man, who knew the strength of God, and believed the Word of God, had God on his side, and was an absolute majority upon any question, in any hour, at any time, and on any spot of God's earth or sea.

The man who could trust God and obey Him when he did not see, and when it was impossible for him or any human being to see, was acceptable to God, and would be blessed by Him.

A Coward and Murderer Made a Mighty Weapon in God's Hands Through Faith.

I thought of the mighty men who had gone out in Faith, some of them very weak in their religious knowledge. They did not know where they were going, but they were determined to go where God led them.

Thus Abraham went.

He did not know where he was going, but he was going where God led him.

Thus Moses went alone, and walked up the steps of the throne, making demands of the tyrant who could have struck his head from his shoulders by merely a sign.

With confidence in God Moses went, knowing that He who was invisible was with him.

He knew that the God who spoke out of the Burning Bush was with him.

He knew that the God of all the hosts of heaven was with him, and that God's Word would give him strength, and God's Spirit the power to endure "as seeing Him who is invisible."

Not having any regard to the tyrant's power, and standing alone for God and for an enslaved people, he demanded that justice should be done at once.

When it was refused he did not give up the demand, but kept on until plague after plague swept over that land because God withdrew His protecting hand.

At last the first-born in every house lay dead because God withdrew His protecting hand and permitted the Angel of Death, a power of hell, to slay every first-born in every Egyptian home.

Faith's Reward Is Victory.

I thought of Daniel, who refused the king's meat because he saw God.

Even though he might have died for it, he would not defile himself with the king's meat.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I saw the three Hebrew children, Shadrach, Meshach and Abed-nego, refuse to obey the tyrant or bow before the image that he had set up.

They obeyed God and Daniel refused to give up praying.

I saw them walking amidst the furnace of fire unscathed with one like unto the Son of God with them.

I saw Daniel in the lion's den, and the Son of God was there.

I saw that through all the ages the Faith of God is the mightiest power in the Universe; and I say with the words of our Lord, "Blessed are they that have not seen, and yet have believed."

Strong Son of God, Immortal Love,
Whom we, who have not seen Thy face,
By Faith and Faith alone embrace,

we believe Thee, and obey Thee and Thou wilt give us Victory. (Amen.)

I am confident that Zion has but to stand firmly and strongly, and to act unitedly and boldly, keeping back nothing, but with an entire consecration put all in God's hands, and then God will give us all things.

He will make us the power that will bring about the Destruction of the kingdom of Satan, the Evangelization of the world, and the Preparation for the Coming of the King.

I am abundantly satisfied with what I know of the life of faith.

I am abundantly satisfied that the churches, as a whole, know nothing about it.

Churches that Rule Their Pastors.

Elder Lee has put a memorandum into my hand which reads thus:

One man said that all the ministers of New York combined could not take three thousand to Chicago to do work for God—no, not three hundred; and then he added, that if they did, the police would have the biggest job on their hands they had ever had.

(Applause.)

I know nothing about the man who said it, but such remarks have been frequently made.

A distinguished Doctor of Divinity in New York said, when I asked "How many people could you get together to do what we have done?" "I do not know that we could get any. I will speak for my own church and say, I do not believe that I could get any."

"Then your church has never learned to obey," I said.

"That is true," he replied, "my church is one that wants me to obey it."

"That is just the difference between you and me," I made answer. "I rule my people, I do not let them rule me."

Which is better, to have a minister whom you rule, or a minister who is able to rule you—the former or the latter?

Audience—"The latter."

Commission of Divine Compulsion Given by the Christ.

General Overseer—Any who want the former, go back to the Methodists, or the Baptists, or any of the other denominations, and you will feel at home there.

"It takes away liberty," some complain. "It is nothing but tyranny; it is an hypnotic compulsion."

My answer to that is this: I admit that it is a Divine Compulson, and takes away a certain kind of liberty, but it is the liberty to be disorderly.

Do you want to retain that liberty?

Audience—"No."

General Overseer—Is it a good liberty?

Audience—"No."

General Overseer—I admit the Divine Compulsion which our Lord Jesus, the Christ, Himself, gave as a command to the servants when He sent them forth with the last Message at the Supper, when He said, "compel them to come in that My house may be filled."

He sent them out with a Message when He gave the Great Commission in these words: "Go ye, therefore, and make disciples."

Make them!

A minister who acts in accordance with that commission will be a minister of Divine Compulsion.

When we get people to hear us we will manufacture saints out of brutes. (Amen.)

Do you hear that?

We did that with many of you, did we not?

Audience "Yes."

General Overseer—We will set to work to make saints of rebellious fools of women. We have already done that..

We have taken many little rebels and made them obey, and now every one that sees them says, "What sweet children! What pretty girls! What manly men! What fine mothers! What splendid fathers! What a magnificent set of people!"

But we made you that, did we not?

Audience—"Yes."

You never would have been such but for having been made. How were you made?

There Is a Divine Mold Into Which Zion Is Cast.

Perhaps you have not seen it.

A Zion lady said to me this morning, "My ungodly cousin, a bright young fellow, looked at me and said, 'Anna, there is something changed in you.'

"'What is it?'

"'Why,' he said, 'you have a look of Peace in your eye.

"'I looked at the faces of the sweet little children coming in,' he said, 'and I saw the look in their faces—it was Peace.

"'I saw the youths and maidens come in. They were singing, and there was a light in their eyes, and a look on their faces; it was Peace.

"'I saw the Officers marching calmly along, and the look on their faces was that of Peace.

"'I looked into the General Overseer's face, and I saw the calmness and strength and courage of a man who was facing fifteen thousand people, and it was Peace.

"'I looked into the face of one, and I looked into the face of all, and I saw Peace—the Peace of God that passeth all understanding.'"

Without any distinguishing garb, Zion people were known wherever they went in New York.

People would often say to me, "I do not know how it is, Doctor, but I can tell your people anywhere." I said, "Why?"

They would say, "Because there is a look upon their faces."

"And what is it?"

"It seems to me such a strong, quiet, calm look when they say, 'Peace be to this house.'" "And what," I said, "does the look mean?"

"It seems to me to be Peace. They have the Peace."

Was it not a good thing to take all you rebels and cast you into one great mold of Divine Peace?

People—"Yes."

Disorganized and Disunited in Everything.

General Overseer—You were a sorry lot when you first came to Zion

You had no Peace. You were fighting on every side.

You were Democrats and Republicans, and Popocrats, and all kinds of rats and crats. (Laughter.)

You were fighting over politics; you were fighting over trades unionism; you were fighting over your little churches; you were fighting over the organization of them; you were squabbling over the doctrines; you were squabbling everywhere.

Every man had his own little flag.

You were electing pastors and throwing them out; and you were very busy marching up and down, and doing a little less than nothing at all. Is that true?

People—"Yes."

General Overseer—At that time, did you know anything of that Peace?

People—"No."

General Overseer—Was it not worth while making you do right?

People—"Yes."

General Overseer—When I got the pig out of you, there was Peace; there was less grunting than before. (Laughter.)

When I got the tobacco out of you, there was Peace.

Zion Brings Peace in the Family.

Your wife no longer complained that you were choking the baby, and stinking her out of the house.

When I got you through this mold, there was Peace, because your wife had your company at home instead of your belonging to every lodge in town except the Home Lodge.

There was Peace because the money you spent in Secret Societies and a little gambling now and then, and a little fooling, came into the family and she knew that you cared for her and for the baby and for the home, and that you were

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

determined to do your duty as a good Christian man, and to have her know where you went and take her with you every chance you got.

There was Peace.

Before that there was no Peace.

Before that your wife and her little girl went to the Roman Catholic mass and you went nowhere.

Now, there is Peace in that home, for they have found the Peace of God.

I do not deny the imputation that we deprive the people, as far as we can, of their liberty and power to do wrong and give them the power to do right. (Amen.)

That is a blessed deprivation and a glorious gift.

It comes by believing: by believing in Him whom God hath sent; by believing the Message that He gave; by believing in the prophetic Word.

People Who Write About What They Do Not Understand.

A great many people do not understand it.

They tell you frankly that they do not understand; and yet the less they know the more they write!

Here are people writing about a great spiritual movement, who have no more spirituality in them than a mule. (Laughter.) I think less. They have no spirituality at all.

It is an insult to dogs to call them dogs; for dogs would never get drunk as they do. Dogs would never chew tobacco as they do, and never live in constant worrying and devilry as they do.

Yet these people will sit down and imagine that they are competent critics of a great religious movement that is molding into a Divine and glorious frame multitudes of people; and enabling them to effect some good in the world!

The Natural Man Cannot Understand the Things of God.

Those things are spiritually discerned.

He knoweth them not; he cannot understand them.

It is simply impossible for him to do other than blunder when he touches them.

I ask that you and I, who have learned of God something of the power that comes through believing, shall never trouble ourselves, for one single moment, as to the estimate in which an ungodly and unbelieving world holds us.

I told the people of New York what I told the people of Chicago, that it was more important what I thought of them than what they thought of me: that at the great Day of Judgment, it would be more important what I would have to say about them than what they would have to say about me; that the importance of the opinions of a person is measurable by the importance of the position which he holds in God's esteem and the commission which he bears.

"The Friendship of the World is Enmity With God."

My brethren and my sisters, you are never to be troubled, for one single moment, by the estimate in which the children of the Devil hold you, or hold me, or hold Zion.

They are not competent to make an estimate that is worth anything.

If we had their good opinion, it would most clearly indicate that we were not doing God's work.

Those that are enemies of God can never, at the same time, be the friends of God, or of God's people.

Those that are fighting God can never, at the same time, be the friends of those that are fighting the Devil.

It is impossible for a man to serve two masters.

If their master is in the world; if their master is in the flesh; if their master is the Devil, in that trinity of devilry they have their master, while we have our Master in Heaven, in the Spirit, and in God, knowing that the Triune Powers of God Himself are with us as we Go Forward.

We have to Go Forward in Faith.

There are some of you who have come to Zion City, and who have never exercised an atom of Faith to build up Zion.

You came only after we had succeeded, to a certain extent, and you are the first to get frightened.

The Last to Come the First to Go.

It is those who saw Zion when she came up out of the snows of 1893 that are to this very day and hour the truest and boldest and most aggressive and uncompromising and self-sacrificing in Zion.

I do not doubt that we have been joined by thousands and tens of thousands who are equally consecrated; but I notice that when there is any attempt to scare, it always starts with the people that last came in.

I notice, in great audiences, that the people who come last go first.

The people who come first and get all these front seats an hour before you start from home, never budge, and they stay to the end.

I notice that the people who leisurely come in after they have guzzled and sucked everything that they can stick into their bellies, and come rolling along here, like gluttonous pigs, cannot stand it. They have to go out because they are so full of their dinner that they have no room for God.

The god they have is their bellies, and their bellies have to be attended to.

I watch these people.

There are a few yet left in Zion.

The Apostle Paul, who uses the expression I have just quoted, says that these people are "the enemies of the Cross of the Christ; whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things."

The people that come in last, and only come in because they think that they can find a soft snap in Zion, are the people who go first.

I shall be glad when they are gone, because we are stronger without them.

The Testing Time a Blessing.

I believe that these are, after all, few in number.

I think that the testing time which God has permitted us always, and which He permits us to pass through now, is a good time.

I could very easily end every financial difficulty that Zion has today by borrowing money. The vast estate of Zion is a powerful one, an exceedingly rich estate; but God gave it to us, on condition that we obey Him.

You cannot do better tonight than read, in your homes, the whole of the 28th chapter of Deuteronomy.

God said that the blessing He would give to Israel would be conditional upon their not borrowing; and

I Simply Will Not Borrow.

I have told every one with whom I have dealt, that if we are unable to pay them in hard cash, at any time, it is simply because we are unable to realize quickly enough the securities that are in our hands.

I have told them they will get interest upon their accounts, and that they must wait.

God's Way, not the world's way, must be carried out in Zion.

If they enter suits, I will put them upon the blacklist, and they shall never get another dollar of trade with Zion. (Applause.)

A Note of Warning to Railways.

If the railway oppresses us I can bring two railways into Zion before next summer, and then the North-Western will merely get the crumbs that fall from Zion's table. (Applause.)

I will use the power of Zion, along the lines that God has given me.

I will not borrow a dollar, God helping me. (Applause.)

I will never mortgage any of Zion's and our great buildings.

I believe God, and that He directed Moses to say to Israel "Thou shalt not borrow."

He said that if I did this, He would make me the head and not the tail; and I want to be the head.

There are some of you who want me to be the opposite.

The tail does not wag this dog (applause), but this dog wags the tail.

The tail must do what the head says. If the tail does not like it, then we may dock it. (Laughter and applause.)

I use language that you can all understand.

I believe that every good man and woman in Zion says Amen.

People—"Amen."

General Overseer—I expect you to do your duty.

The Flag "Thou Shalt Not Borrow" Nailed to the Mast.

We have millions of dollars' worth of outside property placed in our hands for sale, and for the investment of the proceeds in Zion industries, upon which we are endeavoring to realize, and

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

we shall realize just as quickly as we can without sacrificing the interests of our clients.

Behind these millions immediately in our hands there are fifty millions more in valuable properties all over the world, which our people have declared their intention of selling and investing in Zion.

Painful though it is for me, painful though it is for you, easy as it might be to borrow several million dollars at four and one-half per cent. or five per cent., I will not borrow because I will not enter into association with the World, the Flesh and the Devil.

They never built up Zion and they shall never live upon the profits that are made by Zion toilers. (Applause.)

Last year I nailed my flag, "Thou shalt not borrow," to the masthead, and I went on with my ship. I paid every dollar, and was able for some time to buy considerably on a cash basis.

This year I will do the same thing, and God will see me through. (Amen.) Zion will see me through.

I do not propose that any one shall lose any money. They shall get their own, as the parable says, with interest; but I do not propose to put Zion into the hands of the world.

Zion Will Never Be Under Obligation to Masonic Power.

I do not know of any organization from which I might borrow that is not more or less controlled by Masonic power.

I never, by the grace of God, shall put the neck of Zion beneath the feet of the Masonic power. (Applause.)

I am glad to see your hands clapping, but I would be still better pleased to see them put into your pockets, if you are making them a safety deposit vault.

Bring out all your old stockings and borrow upon your outside properties, which is fair enough; for it is a partial sale. Then get rid of them as quickly as you can, and get out of association with the world.

You can sell your property only to the world. There is no one else to sell it to.

Zion does not want to buy property in Chicago or any other city of the world. I am trying to sell all we have in Chicago.

Zion does not want to build expensive halls in cities.

Zion's Aim.

Zion aims to build up this city until it has half a million inhabitants and splendidly-paying industries.

Zion aims to establish similar cities all over the world.

Zion will do her best in the streets and lanes and the great halls of the cities, but Zion will not invest money under Mayor Harrison in Chicago, or under the Tammany Tiger in New York.

Zion's policy is to build her own cities, to erect her own Tabernacles and Temples, to establish her own colleges and schools, to create her own manufacturies and institutions.

We will do all the good we can in the world for men everywhere, but Zion proposes to bring her own people out from among those who are determined to run their cities in the interest of the bad old firm of the World, the Flesh, and the Devil.

By-and-by, when the Tribulation comes, we can say, "O, Lord, we did our best for all the cities of the world," and we can shut the doors about us until the storm has passed. Zion will be found to be the House on the Rock in the morning.

It seems to me that Zion has a right to do this.

The time has come when the world shall no longer make money out of Zion investments; for Zion can now invest more profitably in Zion Industries, through Zion's own Financial Institutions. Therefore, I say to you, are you loyal to Zion who have one foot in Ohio and another foot in Zion City?

Are you loyal to Zion when you are backing up worldly institutions outside when Zion needs your resources and your strength and can use these to God's glory, and to your increased prosperity?

The Command of September 21, 1903.

I say to you, and I say to Zion everywhere, that you will have to recognize fully the tremendous fact that I was within my rights and only fullfilling my Divinely-imposed and positive duty when I issued the Command of September 21st.

After due time given for the prayerful consideration of that Command, every man or woman throughout the world who says, "I will not obey" is asked to send in his or her resignation.

If you will not obey, then I will know that you are outside of Zion.

My responsibility as your leader, under God, will cease: for you will have found another leader, or be "a wandering star."

The strength of this movement will be the strength of its weakest link.

Suppose that there are one thousand links in a chain and nine hundred ninety-nine of these links are sound; but one link is cracked or broken. When the tempest comes, that chain is attached to an anchor that is run out at the bow of the ship and goes down into the deep sand and fastens there to hold the vessel on the ocean's bosom strong and firmly until the gale blows over.

Then you will see what I once saw.

You will see the chain part, and hundreds of men and women, youths and maidens, crowd the decks of the ship, with cries of despair, as it is dashed upon the rocks. Out of more than five hundred souls, on board the ship I refer to, only one man was saved. He was washed up into a cleft of a rock.

The next morning the beach was strewn with the dead, because there was one link that was broken, and the chain parted.

Let Us Take the Weak Links Out of the Chain.

I do not propose to have Zion's anchor fastened to the ship with one disobedient broken link.

Let us take it out now. (Amen.)

I either have the right to command or I have not.

If I have the right to command, then I must command; it is my duty.

If I am the Prophet of whom Moses spake, then the man in Zion who will not obey shall perish. He will go ashore. He may go and have a ship of his own, but he will never steer it into the Zion port. The ship will go to pieces long before it reaches the port.

You say, "Has it come to this that we must give to God not only our spirits, our souls and our bodies, but that we must bring our money into Zion?

Yes, it has come to that.

If you value your money more than you do your spirit, your soul and your body, you ought never to have come into Zion. (Amen.)

If I can commit my spirit, my soul, and my body to God, can I not commit my money to Him?

"Oh," you say, "I am not sure it would be safe."

Safety of Money Invested in Zion.

I say that is a shameful and a gratuitous insult.

I ask you, when did a single dollar that was entrusted to Zion or to me go astray?

Who has lost a dollar in Zion?

We never bought an article that we did not pay for.

We who have come together in Zion came together with the distinct understanding that we not only brought our spirits and our souls and our bodies, but that we brought everything that we possessed into Zion.

Was not that the condition?

People—"Yes."

General Overseer—I made it plain. If you came into Zion with any other understanding, you never read LEAVES OF HEALING.

I made it plain years ago; and I did, because I knew that God wanted His people to come together and coöperate, and be successful and rich and prosperous by united effort.

I said, a few days ago, "If by some strange and impossible calamity everything that Zion possesses were swept away tomorrow, Zion could buckle down and recreate everything in five years." (Applause.)

We have the power.

We are not men and women who cannot earn.

We are not men who are without brains; we are not people who have untrained fingers.

Sober, godly, saving, healthy, happy, contented people can live anywhere on God's earth and get bread.

We can dig the soil again, if need be. Indeed we are digging all the time—foundations for about twenty new houses have been dug since we returned from New York a few days ago, even though the earth is frozen not less than eight inches deep.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I would rather dig the soil again and live on bread and water in Zion, than go and be a citizen of any of those ungodly cities! (Amen.)

A Supposable Case in Noah's Time.

The time has come for exceedingly plain language.

I say to you what God said to Noah, "Come now and all thy house into the ark."

Now, what if Noah had thought that it might not be a very good thing for him to put all his money into the ark?

Suppose that Ham, Shem, or Japheth had said, "I do not think that we will take the money in.

"We will just stow it in the safety deposit vaults in the city of Nod. Then when the flood is over, we will come back and get it."

Could they have come back and got it?

You know what happened after the flood.

All the world nearly, that was above water before the flood came, was under water when the flood was over.

Great mountains rose up out of the sea upon which you can find shells today—sea shells, ten, twelve, fourteen thousand feet high.

Ham, Shem and Japheth, if you have put your money into the safety deposit vaults of Nod, you have lost it forever. (Laughter.)

It is down there in the deposit vaults, and all the fishes have been laughing at it for thousands of years.

Do you not think it better for us to prepare before the calamity comes?

The Great and Terrible Day of the Lord is at Hand.

Do you believe it?

People—"Yes."

General Overseer—Am I not God's Messenger who tells you of it and demands that you shall get ready?

People—"Yes."

General Overseer—We are safer if we bring it into our own ark. When the flood is over, we can have it. We can take it out and go into business again.

I will not lead Zion if Zion goes back on its promises to God and to oneself.

I refuse to be the leader of any man who says, "I will trust God with my spirit, my soul and my body in Zion; but when it comes to trusting Him with my money—well, I will put it into the safety deposit vaults in Chicago."

Then I say you had better get out of Zion and stay with your money in Chicago.

I do not want you in Zion.

You are a curse to Zion and the quicker you get out the better I will be pleased and the better off Zion will be.

You are a weak link in our chain, and, if you remained in your present condition, some day, when we had to cast our anchor overboard, the anchor would part from our vessel.

You would be the one weak link that caused the parting.

I will not have such a link in the chain.

Let Every Link Be Tested.

Dr. Speicher, Overseer for the City of Zion; Overseer Brasefield, Presiding Elder Dietrich, Overseer Excell, Elder Lee, Presiding Elder Dinius, I say to you and to every Officer of this Church, go around as they do when they are testing the wheels of a car.

Take a hammer and give them all a rap, and if they do not sound true and give the proper ring, say, "We will take no chances on this wheel. It will have to come out. You can send it to the scrap pile."

Will you help me?

Every one take a hammer and give your neighbor a rap and see how he sounds.

If he does not sound true tell him he must come out, go through the furnace, and be molded all over again.

See that each one is out and out in Zion with all he has.

If he will not do that, then he will have to go to Babel or Beer; he cannot stay here.

I wanted to have my own people together; for I wanted to take my hammer and give you a knock and see how you sounded.

The World's Property Decreasing in Price.

It may be that when we give you a knock we will find that many of your family are not converted.

I do not take much stock in you until they are converted.

You should take no rest, and give God no rest until every member of your family is converted to God and in Zion.

I do not know what the trouble may be.

It may not be money at all, and may not be farms away out among the ungodly.

I told Zion, two years ago, that if they did not sell then, they would have to take less later.

Those who obeyed and sold, got the highest price ever in the market for that property; but they could not get as much money today.

The depreciation is going on and probably will go on.

The labor troubles of this country, if they are aggravated by one single bad harvest, will make the price of real estate run away down.

The quicker you get your money for real estate realized the better.

I would rather go down with my flag flying, "Thou Shalt Not Borrow," than to sail the seas and to be disobedient to my God.

I have never embarrassed the estate of Zion by a single penny of mortgage, and, God helping me, I never will.

I ask you to pray that the God who has seen us through will see us through still.

God Will See His People and His Prophet Through.

I am thankful for your confidence. I am thankful for the confidence of vast numbers of God's people throughout all the world. But I am thankful most of all for the confidence which God has shown in me.

I believe God says, and I believe it from my heart: "I have a man at the head of Zion Restoration Host and the Christian Catholic Church in Zion, who will not go back; who will not turn to the right hand or to the left hand. I have promised to bless him, and if it takes every angel in heaven and every power on earth, I will see my Prophet through."

I believe that God will see His people through who follow my leadership; but I cannot be sure of the man who is not out and out and through and through consecrated to God and true to Zion.

Do you believe that God has established Zion?

People—"Yes."

General Overseer—Do you believe that God will give us the victory?

People—"Yes."

General Overseer—Have we not a right to believe it?

Not only have we His Word, but His Love in time past has given us the Victory in every contest. Only be strong and be very courageous; and turn not to the right hand nor to the left that you and I may be what God commands; and then we must triumph.

Help me to get rid of every unholy and broken link.

We Are at the End of the Ages.

I know not how soon the Lord will come, but I do know this, that He has said, "I will come again!"

Repeat those words, "I will come again."

People—"I will come again."

General Overseer—His Word is true.

He said He would come, in the Fulness of Time, to redeem the world by the Sacrifice of His own blood.

The Christ came; and now He says He will come again.

He will descend with His saints, and will proceed to rule the world.

He will put all enemies under His feet.

That contest will go on throughout the Millennium, until at last, after the last battle is fought, and there shall be none to dispute, He shall reign, and there shall be none beside.

Then He will deliver up the Kingdom to God, even the Father, that God may be All and in All.

Remember that we have His good Word of Promise.

It has never failed.

If that Word could fail, then I would not care to live an hour. I would not care to fight another minute in the Army of God.

But the Word of God cannot fail.

God's Word for all men's craft and power,
One moment will not linger;
But 'spite of hell shall have its power.
'Tis written by God's finger.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

God's finger has written that Word.
Jesus said, "I will come again."
And He will.

Zion Fulfilling Prophecy.

We are waiting "Till He come," and are working "Till He come," and are fulfilling the prophecies that were to be fulfilled by God's Israel in the establishment of God's Zion in the Latter Days.

Zion is challenging the attention of the world.

If we, through unbelief, permit among us those who will go as they like and do as they please, we shall certainly fail; and we deserve to fail.

But if we do God's Will, and do it in the letter and in the spirit, then God must fail before Zion can.

I cannot believe that God can ever fail; for if I believed that, then the Great White Throne might fall; I would believe then that everything might go and God Himself be blotted out. I would not care to live without God in the Universe, and the Devil in command.

I would rather never have been born than serve the Devil.

I believe that God sees in you, and God sees in me, a people and a man whom He can trust.

He has trusted us, and has enriched and blessed us.

Shall we be faithful, so that He shall trust us more; or shall we fall by failing to trust Him in everything?

People—"We will be faithful."

General Overseer—Shall we bring all our Tithes into the Storehouse?

People—"Yes."

General Overseer—Shall we bring all the Offerings into the Storehouse?

People—"Yes."

General Overseer—Shall we put everything that belongs to God into His Storehouse?

People—"Yes."

Prophecies of God's Messenger Fulfilled.

General Overseer—Then we shall come through, and we shall not only come through but come through gloriously.

I have never failed to see what was coming in Zion. God has always shown it to me, and I have told you what was coming.

Has it not come?

People—"Yes."

General Overseer—I have never been wrong in the predictions I have made concerning business or ecclesiastical propositions.

I believe that, if we are faithful to God as we should be, in a very few years, perhaps in less then one, the trouble in Zion will be that we shall scarcely know what to do with the immense resources that will pour into Zion City Bank.

We shall have to use diligence to do many things that we cannot do now.

We shall have to put many Industries in operation and with our Zion connections on other continents, supply all our needs of every kind, apart from the "world that lieth in the Wicked One."

We shall have to establish many Zion cities.

Other Cities in Sight.

I am even preparing for the possible establishment of these cities, knowing, as I do, that at least fifty million dollars are coming from the resources of our own people, who are coming into Zion, and that it must come, humanly speaking, within the next five years.

Hundreds of thousands and millions of dollars a year will come until at last it will come with a rush, as the Book said it would come.

It will take a good deal more grace to bear prosperity than it does to bear adversity.

It takes a good deal more grace to bear having a large income than having a small income.

It takes a good deal more grace to bear power than it does to bear weakness.

It has taken a good deal more grace in Zion's prosperity than it ever did in Zion's adversity; but I thank God, His grace has been sufficient for me, and it is sufficient for you.

I predict, standing where I can see, talking not about possibilities but about actualities, that if this people are faithful to God and to one another, the riches that will pour into Zion will enable us to establish ten cities within ten years.

May God grant that it shall be so.

I also predict that if we are unfaithful and allow our people to do just as they like and to tamper with their Vows to God, that God will set us aside and do His work by means of others.

Shall we do that?

People—"No."

General Overseer—Then God will not set us aside.

I pray you who are afraid to go with us any further, go back, and go back quickly; for it is a Gideon's army and nothing else that will win this victory.

"Blessed are those who, not seeing, believe."

I Thank God That We Believed Before We Saw.

I thank God that this people believed I would secure a Site.

There are men here who sold their farms and put all of their money into my hands before I had a Site for Zion City.

There were some who did so before we had a house in Zion City.

God has their names in His Book, and I have their names on my heart.

These men are our strong men.

They are willing to bear and to do more because they have tested God and God has been true.

This is the Work of a People, Not of One Man.

O, beloved, I am looking for the Salvation of multitudes in the world; but it can only be done by a people that are prepared.

No one man can ever do this work.

You might just as well have sent Grant down without an army to whip the rebels, or with only a few officers.

It takes a whole army to march.

It takes a whole people to march; and I will make it particularly uncomfortable for every coward, every one that is afraid to get out and work. When we call for our next Visitation and you do not go who can, I will make you go somewhere else.

If you will not go out to work for God, if you can work, you had better get outside of Zion City.

I do not forget that there are old people; but the old people did the best service, or at least as good as any in New York.

A Triumphant Ending.

Dear Father Jones, who is now in heaven, was so brave that at eighty-three years of age he went down to New York and did his work valiantly.

When I saw him suffering from a slight cold a few days ago, it did not seem to me that he was any weaker than I had ever seen him.

Before I got through with him he said: "I feel well," and sat up in his bed.

He told me many things that he had been enjoying.

"Oh, I enjoyed," he said, "every minute of that Visitation to New York. My spirit was stirred."

He said many kind words to me. "Oh," he said, "you are God's prophet and true leader of His people. I hope you will give me a minute to hear something that I wrote."

Then the good old man sat up in bed and fired off at me a poem of about ten stanzas, telling me what a great man I was.

It was worth listening to.

His spirit was happy.

He has fallen asleep just as a child falls asleep, and his beautiful face was calm as I looked at it.

His body is in the cemetery and his spirit is rejoicing.

He sang the "Coronation" and "Crown Him" before he went away; and he is singing "Crown Him" in heaven.

Beloved, from the Battlements of Glory, holy ones are looking down and you can almost hear them say, "Oh, let no one take thy Crown!"

Shall we let any one take our Crown?

Shall we not do our work? It will soon be over, and shall we lose the Crown because we were afraid to risk anything for God?

The Leader in the Work Takes the Greatest Risk.

You talk about risks. I wonder who risks most in this work, you or I?

People—"You."

General Overseer—Is there any man here who risks as much as I do?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I risk my life in this work every day. I risk everything.

There is not a dollar that I possess that is not in Zion, and I would not have it anywhere else.

There is a little estate across the lake that some of you may think of, which I gave to Mrs. Dowie five years ago. Does anybody begrudge that?

If you do, the Lord have mercy upon you.

That lovely property is continually being used for God

There is a great tent upon it, where we preach; and by-and-by we will build a great auditorium, where we shall preach and where we shall be glad, as we always are, to see our people as often as we can talk to them.

It is held for God, and there is not a thing that we have that I do not want to use for God.

Let us do our work. "The night cometh when no man can work."

Consecrate yourselves to God and then sing with me, "I stand on Zion's Mount."

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I consecrate myself to thee—my spirit, my soul, my body, my money, my time, my talents. I vow that I will bring them all and lay them at Thy feet, and do it quickly God bless Zion everywhere, and make Zion strong through obedience. Bless the multitudes that are unsaved in all the lands. For Jesus' sake. Amen.

All joined in singing, "I Stand on Zion's Mount," the General Overseer directing the stanzas to be sung, first by the whole Congregation, then by the women only, then by the Junior Choir only, then by the boys of the Junior Choir only, then by the men only, and then again, all together.

I stand on Zion's mount,
And view my starry crown;
No power on earth my hope can shake,
Nor hell can thrust me down.

The lofty hills and towers,
That lift their heads on high,
Shall all be leveled low in dust—
Their very names shall die.

The vaulted heavens shall fall,
Built by Jehovah's hands;
But firmer than the heavens, the Rock
Of my salvation stands.

There was a mighty inspiration in the grand old hymn, as it rang out sung by those thousands of consecrated and faithful ones.

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, until 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.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

ZION IN CANADA.

Rev. Eugene Brooks, Elder in the Christian Catholic Church in Zion, will conduct services in the following places:

Woodstock, (Hall not yet secured), Lord's Day, November 29th, 11 a. m., 3 and 8 p. m. Monday, November 30th, at 3 and 8 o'clock p. m.

Brantford, Willard Hall, Wednesday, Thursday and Friday, December 2d, 3d and 4th, at 3 and 8 o'clock p. m.

CHANGE OF ADDRESS AT TORONTO.

The place of meeting for the services of the Christian Catholic Church in Zion in Toronto, Ontario, has been changed from corner of Queen and Victoria streets to Broadway Hall, 450 Spadina avenue.

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.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 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.	10.13 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.	4.04 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.	*11.49 a. m.	1.15 p. m.		
4.15 p. m.	5.39 p. m.	*‖11.18 p. m.	2.50 p. m.		
*5.20 p. m.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	ZION CITY TO CHICAGO.	
*8.00 p. m.	9.11 p. m.	5.05 p. m.	6.20 p. m.	Leave Zion City	Arrive Chicago
		*7.34 p. m.	9.00 p. m.	*8.29 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

SECOND GREAT GENERAL ASSEMBLY.

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

All the week the tide had been turning.

The Devil, ever a fool, had overreached himself.

The disgraceful lies of his New York daily press, and the contemptible efforts of his deluded agents to break up the meetings in Madison Square Garden, had rebounded upon his own head.

The average New Yorker is a clear-headed, thinking man, with red blood and a quality of mind that demands fair play.

The thousands that daily and nightly thronged Madison Square Garden, knew that whatever John Alexander Dowie might be or might not be, he was not getting the fair consideration to which every man is entitled.

Hence there had come a growing revulsion of feeling in his favor.

Utterly wearied out and disgusted with the irresponsible lying of the majority of the New York papers, the people were delighted at the bold fearlessness with which the man of God had flayed them for their crimes.

A strongly favorable impression had also been made by Overseer Jane Dowie in her impromptu farewell address on Friday night, October 23d.

On Saturday and Lord's Day, the press, mad with the sting and smart of the blows they had received from the Restorer's lash, and because they felt that they were playing a losing game, had appeared with a set of concoctions and fabrications worse than any before.

These stated that the General Overseer had deserted his people and fled to Australia; also that Overseer Jane Dowie had taken a steel chest containing seven million dollars with her to Australia.

So base, so vile, and yet so perfectly ridiculous were these cowards, that the people were more than ever inclined to espouse the cause of him who was called upon to bear all this falsehood and calumny.

Hence it was a quiet, respectful, friendly audience of over ten thousand people that gathered in Madison Square Garden on Lord's Day afternoon, October 25, 1903, at the Second Great General Assembly of the New York Visitation of Elijah the Restorer and Zion Restoration Host.

It was a thoroughly representative audience of the greatest cosmopolitan city in the world.

Elijah the Restorer of All Things, the Herald of the Coming of the Christ to reign as King, proclaimed the "Falling Away" that God's Word had said should come before the Christ should come, and also revealed the Man of Sin.

But so keenly and clearly logical, so reasonable and Scriptural, and so marked by the spirit of absolute fairness and love, were the mighty words of denunciation and arraignment that the audience, many of whom were Roman Catholics, and thousands of others of whom were life-long members of the Denominations which God's prophet had said had fallen away. received them with thoughtful consideration and evident conviction.

It was one of the most quiet and intensely spiritual meetings held up to that time.

*The following report of the New York Visitation has not been revised by the General Overseer.

Zion praised God for this added manifestation of His approval and blessing, and practically every one of the thousands present sought tickets, that they might come again and bring their friends.

Madison Square Garden, New York City, Lord's Day Afternoon, October 25, 1903.

Services were opened by the Procession of Zion White-robed Choir and Robed Officers:

PROCESSIONAL.

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made!
Oh, joy, for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore!
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Savior, come!

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.

The Congregation then joined in singing Hymn No. 10, from Special Song Sheet:

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

The General Overseer then read from the Inspired Word of God in the 2d Epistle of Paul, the Apostle, to the Thessalonians and the 2d chapter, beginning with the 1st verse and reading to the 15th, when he paused to comment as follows:

So then, brethren, stand fast, and hold the tradition, which ye were taught.

Do not forget that tradition has its place.

Great Value of Tradition.

Very little of the life of Jesus was preserved in writing, but in traditions, thus making them of the greatest importance.

No doubt, they were very numerous and well accredited.

In the epistles, here and there, you come across words of our Lord and commandments of our Lord which are not recorded in the Gospels.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

The Acts of the Apostles, for instance, gives us the statement that our Lord Jesus, the Christ, taught His apostles for forty days.

That teaching is not recorded, except in the embodiment of tradition, and in the apostolic writings and practices.

It is one of the follies to reject tradition.

Much of what is called history, and is written as such—in my own native country, Scotland, for instance—is not half so reliable as tradition.

The General Overseer then read the remainder of the chapter.

Overseer Excell offered the general supplication, the General Overseer closing with the prayer for the sick and sorrowing.

The tithes and offerings were then received, after which the General Overseer delivered his Message:

THE MAN OF SIN REVEALED, AND THE FALLING AWAY; OR, THE ROMAN PAPACY AND THE DENOMINATIONAL APOSTASY.

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.

My subject for this afternoon's discourse is one of great importance, and it is difficult to put it into the brief time at my disposal.

In front of all I have to say, I put the Word of God.

TEXT.

Let no man beguile you in any wise: for it will not be, except the Falling Away come first, and the Man of Sin be revealed, the Son of Perdition,

He that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the Temple of God, setting himself forth as God.

The Apostasy, the Falling Away, must precede the Coming of the Lord.

That Apostasy Has Very Manifestly Come.

There are certain signs which the apostle gives that have been clearly manifested; with which comes the revelation of one whose shadow has already fallen upon the world—"the Lawless One" who will reorganize the forces of misrule that are now organized for the purpose of terrorizing and destroying industry.

I desire to speak plainly.

I am speaking regarding matters to which I have given much thought, for I take some part in the events of my time.

I wish to speak first concerning the present condition of the Papacy.

The Roman Catholic Church Has Had a Wonderful History.

The early Church in Rome was, perhaps, of all the churches, the best.

There can be no question whatever that the Church in Rome, to which Paul wrote that wonderful epistle which he sent from Cenchrea, near Corinth, by Phœbe, the Deaconess, was a most wonderful church.

There were those in Cæsar's household who lived and served God, and died as martyrs for the faith of the Christ.

There were many martyrs in Rome that loved, served, and died for the Christ, and it would be folly to speak of the Church of Rome in those early days as any, but perhaps, the greatest and best of all the churches.

Down to the Council of Nice, it undoubtedly was the most orthodox of all the churches.

In some respects it held the primacy in that for many centuries.

If I were called upon to decide, which I thank God I am not, as to the representative merits or demerits of the eastern and western churches—the Greek Catholic and the Roman Catholic—beyond all question I should place the Roman Catholic church in the front.

I desire to speak with great respect for much that is in Rome now, and that has been in Rome in past days.

Even though that church is, as I believe, apostate and shamefully apostate, I must at the same time speak of it with respect to its past, not forgetting even the strength of its present.

I believe with William Ewart Gladstone that there are millions in the church of Rome in whom the faith, hope and love which the Gospel engenders, flourishes, who are truly ignorant of the unscriptural and wicked claim of the Ultramontane party who have now obtained power in that church.

Dogma of Papal Infallibility Repudiated in Romish Church.

I speak this afternoon especially concerning the terrible revelation which has been given in our own time by the wicked, sinful and destructive definition of the dogma of Papal Infallibility.

That dogma was resisted by the great representatives of the Romish church in America and in England, and was only proclaimed by a Council through the machinations of the Jesuits.

The Council was not representative, for great countries were represented by only one or two persons, while vast numbers of Italian priests were thrust into the Council who had no real right there, many of them simply being bishops in name, being called bishops *in partibus*.

They were bishops belonging to the part that were so-called infidels.

They were bishops who had no bishoprics.

This council struck a terrible blow at common veracity.

The late Archbishop Kenrick, of St. Louis, said, when standing in the Council: "The dogma is not true; it can never be defined; therefore it has been rejected by the church constantly in all its history, and it would be a crime to define the pope as infallible."

Some remember the time of Catholic Emancipation in Great Britain and Ireland when the priests united in a declaration saying, amongst other things, that the Dogma of Papal Infallibility was not held by the Church—it was the accusation of the enemies of the Church to say that the pope was infallible; it was the Church that was infallible.

Bishop Hefele, the great historian of the Roman Catholic church, whose work is of the greatest value, and many others repudiated the doctrine.

Thus by the machinations of the Jesuits, the shameful decree was carried, teaching that none should deny this alleged truth that the pope was absolutely infallible, without loss of faith and salvation.

It is oftentimes said that the definition of Papal Infallibility has reference only to matters that regard faith and morals, but that is not true.

What the Definition of Papal Infallibility Really Embodies.

Cunning attempts are being constantly made, in free English-speaking countries especially, to induce people to believe that the assumed *infallibility* of the pope is really a very harmless matter.

The Constitution "*Pastor Æternus*," chapters three and four, contains the Dogma, which at St. Peter's in Rome was declared, in the presence of five hundred thirty-five bishops, by the late Pope Pius IX., to be an eternal truth, and they read as follows—we quote thus fully, lest it should be said we suppressed any material part of them:

We teach and declare that, by the appointment of our Lord, *the Roman Church holds over all others a sovereignty* of the ordinarial power (*ordinaria potesta*—that is, in ecclesiastical law, one having immediate jurisdiction), and that *this power of jurisdiction is one which is essentially episcopal, is immediate, to which all, of whatever rite and dignity, both individually and collectively, are bound, by their duty of monarchical subordination, and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world;* so that the Church may be one flock, UNDER ONE SUPREME PASTOR, through the preservation of unity, both of communion and of profession of the same faith with the Roman Pontiff. THIS IS THE TEACHING OF THE CATHOLIC TRUTH, FROM WHICH NO ONE CAN DEVIATE WITHOUT LOSS OF FAITH AND SALVATION.

The Pope More Than the Head of the Church.

The *Civilta Cattolica* is a Roman newspaper, which was commended in a Papal Brief, dated February 12, 1866, as being the purest journal of true church doctrine, and its editorship was thereby vested in a kind of commission. Therefore, we may look upon its articles, not only as representing Roman Catholic opinion, but as almost Papal in their authority, seeing it is considered to be the recognized organ of the Roman Curia.

In an article on "The Father of the Faithful," meaning by that term the pope, it says:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It is not enough for the people only to know that the Pope is the head of the Church and the Bishops, THEY MUST ALSO UNDERSTAND THAT THEIR OWN FAITH AND RELIGIOUS LIFE FLOW FROM HIM, *that* IN HIM *is the* BOND *which unites Catholics to one another, and the* POWER *which strengthens, and the* LIGHT *which guides them; that he is the* DISPENSER *of spiritual graces, the* GIVER *of the benefits of religion, the* UPHOLDER *of justice and the protector of the oppreseed.*

Claims to Have Greater Authority Than the Christ.

But one of the most striking proofs of the fact that this dogma, is, even now, resulting in a deification of the pope, is to be found in the following words of Dr. Littledale, who says:

Mgr. Berteaud, Bishop of Sulle, in a sermon now before me, preached in St. Eustache, Paris, in 1864, and reprinted as No. 95 of a series of tracts published in the '*Bibliotheque Catholique de l'Hopital Militaire de Toulouse,*' sustains the thesis that St. Peter's confession of Christ, as commented on by Christ Himself, shows THAT ST. PETER DID NOT NEED TO BE TAUGHT BY CHRIST, *but was in private and confidential relations with God the Father independently of the Son, and that the like privilege extends to his successors; so that* THE FATHER AND THE POPE *may have, and probably* HAVE, SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE, *and thus it is practically safer to go to the Pope than to Christ,* FOR WHEN THE POPE SPEAKS, *it is more than Christ speaking,* IT IS GOD THE FATHER HIMSELF.

That tract is published by the official congregation for the propagation of the faith in Rome.

Makes Himself Equal With God.

Cardinal Manning in defining the Dogma of Papal Infallibility, says, when speaking as for the Pope:

I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislature that makes laws for kingdoms; I AM THE SOLE, LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG.

If that is true, then the pope is God; if it is not true, then he has sinned, and he is the Man of Sin Revealed.

He has dragged the Church down into the depths of a terrible sin.

Dogma of Papal Infallibility Destroyer of Liberty.

This is the apostasy of the church of Rome which must be met and opposed most earnestly.

Roman Catholics themselves say that unless that dogma is repudiated by the church, it has dug the grave of all that is lovely and of all that is good in the Roman Catholic church.

It cannot be otherwise.

I call your attention, therefore, to the great fact that this apostasy is one of the most terrible dangers to Christianity and liberty throughout the whole world.

It is a danger to the liberty of the church itself, to the liberty of its members, and to the liberty which enables men to live free and good lives anywhere.

The demand of the papacy for the acceptance of the infallibility of one man is an absurdity.

Who can imagine that Cardinal Sarto, who was a fallible cardinal, could be made infallible by the votes of fallible cardinals?

A Ludicrous Impossibility.

Can you imagine that the person sitting in this chair is a woman, and this hall filled with women?

Then suppose that all the women voted that this woman in this chair should from henceforth be a man; could the voting of ten thousand women change this woman into a man?

Audience—"No."

General Overseer—Can the votes of a number of cardinals change a fallible cardinal into an infallible pope?

Audience—"No."

General Overseer—The thing is a logical absurdity.

It is not possible to create infallibility out of fallibility.

I desire to say, with the utmost respect to the convictions of others, that there is no doubt that this makes the pope to be the Man of Sin Revealed, and the Son of Perdition, sitting in the place of God, and saying these things that are wicked and wrong.

You must all have noted how little Pope Leo XIII. made of this dogma.

It was Pius IX. who was led into it.

Leo XIII., a very shrewd man, thought a great deal more of his Horace than of his Bible.

It seems perfectly amusing to suppose that Cardinal Sarto could for a moment believe the dogma.

His first encyclical letter is that of a very able and godly man.

Oh, how I hope that he or some other pope will soon rise and repudiate the dogma!

This would be a blessing on the Roman Catholic church and help to free it of many other things that hinder it.

Cause of the Apostasy of the Methodist Church.

But the Falling Away does not lie with the Roman Catholic church alone.

In my humble judgment the Denominations are more rapidly disintegrating and falling to pieces, reaching a greater and more dangerous state of apostasy by far, than even the Roman Catholic church.

The once great Methodist Episcopal church is undermined and honeycombed by Freemasonry to such an extent that the Masonic order practically rules it.

Today no man can expect to have any high office in that church unless he is a member of the Masonic order.

The Masonic order is un-Christian and anti-Christian, and can never be made into anything that is Christian; for in its fundamental principles it expressly leaves out Jesus, the Christ.

In the manuals from which they read, wherever the Name of the Lord Jesus, the Christ, should appear in quotations from Scripture, it is cut out.

There is not a truthful Mason in existence who can deny that the Name of our Lord Jesus, the Christ, is cut out of the ritual, in the first three degrees of Freemasonry, generally called the Blue Lodge, and which constitutes essential Masonry.

It is a shame and disgrace unutterable that Christian men and ministers should be members of lodges where they have to leave the Lord Jesus, the Christ, out, and I wish the Roman Catholic church and all others success in fighting secrecy.

I wish that the Roman Catholic church itself had its own skirts wholly free in this matter.

However, it maintains a good fight when it fights against Freemasonry, for the Lord Jesus, the Christ, said: "In secret said I nothing."

If we are to be followers of our Lord Jesus, the Christ, we must walk in the light, as He is in the light, and have no fellowship with the infernal works of darkness.

Masonry Identified with the Ancient Baal Worship.

Furthermore, Freemasonry is a religion in itself—the religion of Baal, the Sun-god, the symbol of which is the point within the circle, the old phallic symbol.

This symbol was used in the days of Elijah, and before that time, to represent the worship of Baal.

It is a horrible, base and filthy symbol.

You who are Masons know that you go into these Lodges, stripped of your clothing, and given in its place a miserable undershirt and drawers, one shoe on and the other shoe off, your eyes blindfolded, and that you are led around, following the course of the sun.

You take your vows, not knowing to whom you are making them.

You have a sham resurrection, of a mythical being named Hiram Abiff, on the five points of Freemasonry, by the lion's paw of so-called King Solomon.

It is a mass of lying, trickery, sham and rejection and opposition of Christianity, and ought to be swept away.

Every church that is presided over by a Freemason is presided over by a man who has broken his vows as a Christian minister; for a Christian minister, of whatever rank he may be, can go nowhere and do nothing except in the Name of Jesus, the Christ.

He knows what I say to be true, and that when he enters the Masonic lodge, he must leave Jesus, the Christ, outside.

I therefore declare that these are evidences of most terrible apostasy, and they are wide-spread.

The recent bitterness of the press was largely due to my attack upon this subject.

So-called Ministers of the Gospel With Whom the Christ Has Been Supplanted by Masonry.

There was one minister here who had written a very favorable article up to a certain point, and it was apparently in type before he came to the meeting.

Then when I said what I did, he went out and began to abuse me fiercely and horribly.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That was because I had attacked Masonry.

He was a Mason first and a Presbyterian minister afterwards.

I point out to you that the apostasy of the church is manifest in its disorder and its utter want of obedience to order.

There is no respect whatever paid to authority in the apostate denominations.

You have church meetings lacking spiritual leaders.

The thing is perfectly ridiculous.

You might just as well call together a number of apprentices in a factory and ask them to elect a man to do the managing.

You cannot have order like that.

The Power to Rule the Church Does Not Come from the People; It Comes from God.

You cannot carry democratic ideas into the Church of God.

The Church of God is a Theocratic institution, and cannot be ruled by votes.

It may surprise you to know that the Christian Catholic Church in Zion, which has already done so much for the extension of the Gospel, and which is with me in this Visitation, has never had a church meeting at which there has been a vote taken. The people are ruled; they do not rule.

I would refuse absolutely to be the General Overseer of people who would say, "You must do as we tell you!"

God is the Ruler of His Church.

The apostate churches are churches where God is left out, and where majorities rule, no matter how ignorant they may be; or where plutocracy rules, no matter how foolish the plutocrat may be.

The Word of God must rule.

Ministers are not made by churches.

Ministers are made by God; you cannot make them.

As for their authority, it comes from God, and from proper Apostolic Authority.

Therein lies the weakness of the Denominations.

Today, far from being strong, they are rapidly falling to pieces, disunited, and without the thought of catholicity, which is the main and essential power in the unity emphasized in the Scriptures.

If there were a strong pope upon the papal throne, who would sweep away a great many things that have no right there, Roman Catholicism purified would be a manifestly greater power than all the Denominations put together.

I tell them that to their faces.

But God in His Infinite Wisdom is showing us that

There Must Be One Flock and One Shepherd.

May God help us to be patient, and in our investigation of this subject to see that, the Falling Away having come, there is only one safety for the people of God, and that is the Restoration of Unity.

While I have not the full text of the encyclical letter of Pope Pius X., if it is anything like that which I have read, I rejoice that the pope is calling the attention of Christendom to the essential unity that must exist before the Lord Jesus, the Christ, shall be satisfied with His Church.

I pray God that everything in the denominations that is good may abide.

I pray that everything that is good in the apostate Catholic churches may abide, and that God, in His infinite mercy will bring His people into unity and make them one, for His sake.

All that desire to be His, and desire to be in the One Church, the Church of the First-Born, whose names are written in heaven, stand up and tell God so. (The greater part of the audience rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me power to do right; no matter what it costs. Help me to trust Thy dear Son for a Perfect Salvation for spirit, soul, and body. Bring Thy Church into one, that there may be one flock and one Shepherd; that the world may believe that Thou didst send Jesus. For His sake. Amen. (*This prayer was repeated, clause by clause, after the General Overseer.*)

The meeting was closed by the Recessional, after which 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.

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

Junior Service, 10:30 a. m. Preaching, 3 p. m.
Gospel Meeting, 7:30 p. m.

Prayer with the Sick at the Close of Each Meeting

Week-night Cottage Meetings in New York City and Vicinity

German Meetings....
Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.

English Meetings....
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn.
Friday Evening at Mr. Newkirk's, 1700 Bathgate Ave., New York City.

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 438 Broadway, Room 806, New York City.

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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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, DECEMBER 16th or 17th.

The Faith of the Saints.

1. *It must be defined.*—Jude 1:1-8.
Faith is not license.
Faith is not selfishness.
Faith is not disobedience.

2. *It must be contended for.*—Hebrews 13:5-16.
The Christ is the Author of Faith.
The Christ is the Example of Faith.
The Christ is the Object of Faith.

3. *It must be followed.*—Mark 16:15-20.
Faith must precede action.
Faith must be in action.
God turned Faith loose when the Christ came.

4. *It must be demonstrated.*—1 Thessalonians 1:2-10.
Faith is not an empty claim.
Faith is more than the form of high sounding words.
Faith is seen in all who have it.

5. *It must be at work.*—2 Thessalonians 1:3-12.
Faith grows by exercise.
Faith tested increases.
Faith shows itself in love.

6. *It must stand testing.*—1 Thessalonians 3:1-10.
Faith grows best in the open.
Faith gets one into sore trials.
Faith must carry one through tribulation.

7. *It must be inspected.*—2 Timothy 4:1-8.
One must keep the Faith.
One must see if he is in the Faith.
This is proved by obeying the Truth.

8. *It must reach the fullest measure.*—Hebrews 6:10-20.
Jesus is the Finisher of Faith.
He perfects Faith once begun.
It must come to a place; it never wavers.

The Lord our God is a Faith-demanding God.

SUNDAY BIBLE CLASS LESSON, DECEMBER 20th.

A Schismatic Christianity.

1. *Its doom is written.*—Matthew 12:22-30.
Sects fight one with another.
They are suspicious of one another.
They will not fellowship with one another.

2. *Its existence is undoubted.*—1 Corinthians 3:1-11.
Each magnifies its great leader.
They glory in their history.
They make the Christ little known.

3. *Almost every church has its cliques.*—1 Corinthians 11:16-22
Factions contend one with another.
They are divided for some cause or other.
There is no unity of spirit.

4. *They cannot agree even about the Christ.*—John 7:40-53.
They cannot agree on the Character of the Christ.
They cannot agree on the Mission of the Christ.
They cannot agree on the Coming of the Christ.

5. *Every wind of doctrine can be heard.*—1 Timothy 6 1-5.
One man rides a hobby.
Another has a pet theory to parade.
Some a new revelation to relate.

6. *Look at the abominable things done and taught.*—Titus 1:6-16
They teach things not found in God's Word.
They teach their own practices, and not God's Truth
They will do anything to carry their point.

7. *The false fire is spreading.*—2 Peter 2:1-3
Teachings are heard that condemn people.
Things are first taught to a few.
Then they become more open.

8. *This will continue until ruin comes.*—Matthew 24:21-28.
The days are evil already.
False Christs, prophets and truths are in evidence.
Wait for your Lord and obey His Word in the Power of His Spirit.

The Lord our God is a Schism-denouncing God.

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 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 8:5-12; 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Three Hundred Twenty-eight Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Three Hundred Twenty-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).....	4460		
Total Baptized at Headquarters.....			9834
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.....			16,850
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.....	114		
Baptized in Zion City by Elder Hoffman.....	41	213	
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 Chicago by Elder Heller.....		1	
Baptized in Canada by Elder Brooks.....		18	
Baptized in Canada by Elder Simmons.....		2	
Baptized in California by Elder Taylor.....		4	
Baptized in England by Evangelist Cantel.....		36	
Baptized in Indiana by Elder Osborne		8	
Baptized in Illinois by Elder Royall.....		9	
Baptized in Iowa by Elder Royall.....		1	
Baptized in Kansas by Deacon Robinson.....		5	
Baptized in Kansas by Elder Reed		5	
Baptized in Louisiana by Evangelist Gay.....		17	
Baptized in Massachusetts by Overseer Piper.....		15	
Baptized in Massachusetts by Evangelist Smith		1	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Evangelist Gay		5	
Baptized in Mississippi by Deacon Boggan.....		1	
Baptized in New York by Overseers Piper, Brasefield and Excell.....		77	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized in Ohio by Elder Bouck		2	
Baptized in Pennsylvania by Elder Hammond.....		4	
Baptized in Texas by Evangelist Samuel		9	
Baptized in Washington by Elder Ernst.		9	
Baptized in Wisconsin by Elder McClurkin.....		7 265	478
Total Baptized since March 14, 1897			17,328

The twenty-three names and addresses given below were omitted from the list of those baptized by Triune Immersion in Shiloh Tabernacle, Wednesday, September 2, 1903, by Elder R. N. Bouck:

Arends, Mina.....2803 Elisha avenue, Zion City, Illinois
Adams, William A.....3108 Elisha avenue, Zion City, Illinois
Bagg, Annie Gertrude.....3028 Gideon avenue, Zion City, Illinois
Bales, Walter W.....Box 275, Evanston, Illinois
Benckendorf, Nealy.....2404 Elisha avenue, Zion City, Illinois
Benckendorf, Roy.....2404 Elisha avenue, Zion City, Illinois
Brown, James M.....2807 Elisha avenue, Zion City, Illinois
Cunningham, Robert.....3211 Enoch avenue, Zion City, Illinois
Dickinson, Winifred S.....1718 Horeb avenue, Zion City, Illinois
Falch, Benjamin.....3208 Ezra avenue, Zion City, Illinois
Fisher, Mrs. Mary E. Elizabeth...2600 Elizabeth avenue, Zion City, Illinois
Fuhr, Rosie.....3107 Elijah avenue, Zion City, Illinois
Hall, Ernest H.....1727 Horeb avenue, Zion City, Illinois
Hunting, F. N.....2902 Elisha avenue, Zion City, Illinois
Kurrasch, Clara.....Zion City, Illinois
Leach, Clifford C.....1719 Horeb avenue, Zion City, Illinois
Marsh, Fannie Hunter.....2411 Gilead avenue, Zion City, Illinois
Pierucci, Lorm M.....Elijah Hospice, Zion City, Illinois
Pihl, Herbert.....3215 Enoch avenue, Zion City, Illinois
Pihl, Ruth.....3215 Enoch avenue, Zion City, Illinois
Snyder, H. D.....2906 Enoch avenue, Zion City, Illinois
Temple, Daisy.....3011 Gideon avenue, Zion City, Illinois
Peterson, Mable.....3109 Elijah avenue, Zion City, Illinois

The following-named twenty-two believers' names were omitted from list of those baptized by Triune Immersion in Shiloh Tabernacle, Wednesday, September 9, 1903, by Evangelist E. W. Reder:

Adams, Gordon.....3108 Elish avenue, Zion City, Illinois
Bagg, Mildred Lillian.....3028 Gideon avenue, Zion City, Illinois
Basinger, Cora.....Zion City, Illinois
Braun, Frank Garwood.....2305 Elisha avenue, Zion City, Illinois
Braun, Lora Oker.....2305 Elisha avenue, Zion City, Illinois
Brown, Mrs. V. O.....3640 Filbert street, Philadelphia. Pennsylvania
Bullard, Getrude.....3026 Gideon avenue, Zion City, Illinois
Davis, Paul.....Elijah Hospice, Zion City, Illinois
Dietz, Rebecca Alice Guthrie.....St. George, West Virginia
Granstrom, Edna.....3027 Gilead avenue, Zion City, Illinois
Granstrom, Florence.....3027 Gilead avenue, Zion City, Illinois
Hall, Frank Marion.....3119 Gilboa avenue, Zion City, Illinois
Johnson, Rachel.....2715 Elizabeth avenue, Zion City, Illinois
Kobe, Mrs. Isabella.....Everett, Washington
McClain, Roxie Mabel.....3024 Gideon avenue, Zion City, Illinois
Orwin, Mary Ann.....Zion City, Illinois
Stout, Frank Willis.....R. F. D. 64, Claysville, Pennsylvania
Taylor, Joseph E.....Wabash, Indiana
Velebny, Helen.....2607 Elim avenue, Zion City, Illinois
Velebny, Ludwig.....2607 Elim avenue, Zion City, Illinois
Velebny, Paul.....2607 Elim avenue, Zion City, Illinois
Young, Verna.....Zion City, Illinois

The following-named twelve believers were baptized at Heathcote, Ontario, Canada, Thursday, November 12, 1903, by Elder Eugene Brooks:

Croskill, Emma.....Heathcote, Ontario, Canada
Croskill, Mrs. Rachell.....Heathcote, Ontario, Canada
Dukes, Mrs. Ann.....Heathcote, Ontario, Canada
Julian, Mrs. Syrena.....Heathcote, Ontario, Canada
Shaw, Mrs. Ann Maria.....Heathcote, Ontario, Canada
Woodhouse, Arthur Stenton.....Heathcote, Ontario, Canada
Woodhouse, Caroline Edith.....Heathcote, Ontario, Canada
Woodhouse, Fred Russell.....Heathcote, Ontario, Canada
Woodhouse, Mrs. Mary.....Heathcote, Ontario, Canada
Woodhouse, Wesley.....Heathcote, Ontario, Canada
Woodhouse, William Albert.....Heathcote, Ontario, Canada
Woodhouse, William John.....Heathcote, Ontario, Canada

The following-named five believers were baptized near Oswego, Illinois, Monday, November 23, 1903, by Elder F. M. Royall:

Morelock, Mildren Hazel.....Aurora, Illinois
Smith, Irene Ruby.....Yorkville, Illinois
Smith, Mrs. Ruby.....Yorkville, Illinois
Smith, Susie Viola.....Yorkville, Illinois
Thomas, Lula May.....Oswego, Illinois

Tho following-named four believers were baptized in Toronto, Ontario, Canada, Lord's Day, November 22, 1903, by Elder Eugene Brooks:

Burgess, Alexander Sims....265 Bartlett avenue, Toronto, Ontario, Canada
Burke, Daisy.....642 Spadina avenue, Toronto, Ontario, Canada
Burke, Ida.....642 Spadina avenue, Toronto, Ontario, Canada
Shields, Mrs. Eliza.....179 Dunn avenue, Toronto, Ontario, Canada

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 11, 1903, by Elder J. R. Keller:

Keller, Myrtle Ethel.....533 Seminary avenue, Chicago, Illinois

The following-named believer was baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, November 15, 1903, by Elder Gideon Hammond:

Pennington, Eliza.....Old Ladies' Home, Philadelphia, Pennsylvania

CONSECRATION OF CHILDREN.

The following named five children were consecrated at the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 4, 1903, by Elder J. R. Keller:

Adam, Bernice Mildred.....Chicago, Illinois
Keller, James Clarence.....533 Seminary avenue, Chicago, Illinois
Swanson, Rudolph Gustav.....Chicago, Illinois
Swanson, Sarah Regina.....Chicago, Illinois
Swanson, Wilma Edith.....Chicago, Illinois

The following-named two children were consecrated at Eskridge, Kansas, Friday, November 20, 1903, by Elder David Reed:

Gurtier, Ivan Viet.....Eskridge, Kansas
Waugh, Florence Grace.....Eskridge, Kansas

The following-named child was consecrated at Eskridge, Kansas, Lord's Day, September 27, 1903, by Elder D. A. Reed:

Waugh, Esther Charlotte.....Eskridge, Kansas

The following named child was consecrated at Shiloh Tabernacle, Zion City, Illinois, Wednesday, October 7, 1903, by Overseer J. G. Excell:

Myhre, Evelyn Nina.....Galesville, Wisconsin

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 7. *ZION CITY, SATURDAY, DECEMBER 5, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF HEART DISEASE AND INTERNAL TROUBLE, AFTER MANY YEARS OF TERRIBLE SUFFERING AT THE HANDS OF PHYSICIANS AND SURGEONS.

THEY MAKE HASTE TO SHED INNOCENT BLOOD.

The Story of this Witness is a terrible record of the fiendish cruelties of modern surgery. It reads like an account of the tortures of the Inquisition, or the barbarous acts of a band of savages.

There seemed to be no horror that diabolical ingenuity could suggest that was not inflicted upon her.

She was drugged and poisoned until her whole body was filled with the deadly venom of these monsters.

Operation after operation was performed upon her, until the operating table became a veritable heathen altar of human sacrifice to the false god, who does not exist—Surgical Science.

Its devotees, many of them, admit that the Science of Medicine, so-called, is a screaming farce, being only a series of experiments in the darkness of deep uncertainty.

But they proudly call surgery an exact science.

Let the Story of this woman be added to the overwhelming flood of testimony that shows surgery as the most horrible system of mutilation and murder that has cursed humanity since the world began. The blood-stained priests of this cult begin their training by cutting to pieces dead human bodies. The next step is the vivisection of innocent animals, and even babes. It is a training that accustoms them to the sight of blood, and hardens them to suffering. They learn to slip their sharp knives through living flesh, and watch it fall back, quivering from the blade, without a qualm.



MRS EMMA ANDERSON.

Then the madness comes upon them.

"They make haste to shed innocent blood."

"Operate!" is their insistent cry.

Without any knowledge of the diseases with which their victims are suffering; with no definite idea as to what they expect their carving and sawing to accomplish, they recklessly and furiously plunge their bloody instruments into the bodies of multitudes.

Their own greatest men admit it.

Honest men who can no longer join in these orgies give up the profession and denounce it.

Hundreds of thousands die in mortal agony or never recover from the anæsthetic.

And yet the terrible slaughter goes on.

Blinded and deluded, bound by ancient superstition, which is an essential part of almost

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

every heathen religion, the people continue to offer themselves upon these altars.

This Witness tells how she went from hospital to hospital, from physician to physician, from surgeon to surgeon, from treatment to treatment, suffering more than tongue can tell, spending all that she had, and growing worse all the time.

Several times, serving as the subject of a lecture, she was subjected to the unspeakable humiliation and shame of exposure before the unclean gaze of crowds of young men.

At last, as the crowning act of their long series of crimes, they pronounced her insane.

She was imprisoned in an asylum, and there subjected to new cruelties, such as would have driven a perfectly sane person mad in time.

It was while she was in this terrible place that LEAVES OF HEALING came to her.

Through the Message it brought she learned the blessed truth that God had made a Covenant with His people, saying, "I am Jehovah that Healeth thee."

That Message also taught her that God had abundantly kept His Covenant, by sending His only begotten Son, Jesus, the Christ, to bear the sins, sicknesses and sorrows of those who trust in Him.

She read, with joy, how that great, loving, compassionate Son of God had gone about, "healing all manner of disease and all manner of sickness among the people."

She noted that He "healed them with a Word;" not by means of poisonous drugs and cruel knives.

She rejoiced as she found that He had promised, "Lo, I am with you All the Days, even unto the Consummation of the Age," and that He was therefore with her in that African asylum, among the insane, and surrounded by inhuman keepers.

She also learned that He was "the same yesterday and today, yea, and for ever."

Then He must be the same Healer, and He must heal, as He did when the multitudes came to Him in Palestine, "with a Word," and not with medicines and instruments.

She believed.

She trusted God.

Her husband took her out of the asylum, and she returned to her home.

The members of the Gathering of the Christian Catholic Church in Zion offered earnest prayer for her.

God heard and answered.

The years of suffering were ended.

The poor, racked, mutilated and diseased body was made whole.

In an exuberance of health and strength she who was for so many years a weak and almost helpless invalid, quivering with pain, "runs about like a child."

She has an abundance of strength to work, not only for herself and her family, but for others.

May God greatly bless her testimony!

Through the warning that it contains, and the blessed truth it proves, may many another victim of the murderous systems of medicine and surgery be set free.

A. W. N.

WRITTEN TESTIMONY OF MRS. EMMA ANDERSON.

MOOI RIVER, NATAL,
SOUTH AFRICA, September 26, 1903.

DEAR GENERAL OVERSEER:—After nine years' suffering from weak heart and internal inflammation, I now wish to testify to what God has done for me through continued prayer by you and members of Zion, including my husband and me.

Over two years ago I was a dying woman from what was believed to be heart disease and other organic troubles.

Ten years ago I began to take medical treatment for an internal trouble which I was told would take a long time to cure.

I attended the Great Northern hospital, Holloway road, London, N., regularly, but, having to move to another district, and not liking their treatment, I was advised to go to the Women's Hospital, Soho Square, London, where, after examination by a medical man, I was told I must enter the hospital, as nothing could be done for me outside.

A fortnight later I was admitted, but at the end of a week Dr. Carter (now dead), of Great Cumberland place, London, told the nurse he did not think there was any cure for me.

He caused me terrible suffering for a while, said he would see me again and then decide.

After he had gone, I called the nurse and asked her to let me have my clothes to go home.

At first she refused, but finally I persuaded her to let me go.

I was worse than before.

I then had treatment from a private doctor named Dr. Snell, Bethnall Green, but grew no better.

I gave up doctors for a while, but afterwards, when my little step-daughter was sick and receiving hospital treatment, I again entered a hospital, but with the same result.

I then entered two other hospitals.

When my little girl was better I took her to the train, and in lifting her, I hurt myself.

Three days afterward I was taken with hemorrhage, which confined me to my bed for eight days.

I was very weak, and the doctor told me that I must go to the hospital for women, Marylebone road, for an operation.

I was frightened at the idea of ether and chloroform, but went, nevertheless, and was admitted, under the head surgeon.

A fortnight afterward I was removed to another part of the hospital where less dangerous cases were taken.

While there I had to go into the operating-room twice a week.

I suffered a great deal, but through suppressing my feelings, my heart became weak.

Once, while six instruments were being used, one snapped. It was quickly taken away, and nothing said about it.

After leaving the hospital, I attended as an outpatient, but continued to grow worse.

I then returned to the Great Northern Hospital, where I was under Dr. Blacker for nearly a year.

Then I was attended by various private doctors; then went again to the Samaritan Hospital for Women, Marylebone road, for an operation.

After preparing for the operation, which was a very trying ordeal, the doctor told me it could not be performed that day.

I was very weak, having been starved by them previously, but had to go through the same ordeal the following Sunday and Monday.

I quickly recovered from the operation, but was not cured.

The doctor told me that I was twisted internally and had other diseases of which he could not tell me.

I continued under his treatment for a long time, then again received treatment from Dr. Blacker.

The following winter I was taken ill with influenza and bronchitis, and the doctor examined my heart for the first time, saying I had an aortic anuerism.

After this, I went to St. Bartholomew's Hospital, where I was examined by Dr. Griffiths in a room where there were over fifty students.

Each case was described to them after a prolonged examination.

I was then told I could dress, and that if my husband consented I was to return in a week's time for an operation, but must enter the hospital or nothing could be done for me.

The doctor said that there was an internal growth which would eventually make me a confirmed invalid, if I did not go through this operation.

My husband said that I could go if I wished, and I entered the hospital, where I suffered the most dreadful agony that is possible for a human being to bear.

Two or three times I was in the operating theater, and then found that no operation was to be performed, but they were to try to disperse the growth.

I was given opium pills which nearly made me blind in three days.

While there, my heart was very weak, and a young surgeon told me that he would not give me twopence-half-penny for it.

I was then left alone, except for an occasional fomentation. After three weeks I left the hospital no better.

I next went to a private doctor, then to a lady doctor, who ordered me to bed at home, on a milk diet, which caused me to become very weak.

My sister, who was a nurse in Africa, came home at that time with the wounded, from the war, and induced me to come to Africa.

During the voyage I was very weak.

After being here a fortnight I had what is called Natal sores on my legs, caused by mosquito bites.

My feet were attended to by the chemist, and grew better, but my right foot broke out again at the ankle.

I suffered severely and could not stand for some time, but as the doctor who attended me seemed kind, I asked him to attend me for my old complaint.

He operated upon me at home, two other doctors being present, and my sister as nurse.

I refused to tell him my heart was weak, so was given chloroform.

After this I suffered from weakness and frequent fainting spells.

The doctor examined my heart and said if he had known that I was in such a condition he would not have given me chloroform.

I then grew better for a time, but was afterwards attacked with fits, which the doctor thought was apoplexy.

One night I was delirious, and in the morning something burst in my head and trickled down my face, through my left temple.

Then I spit blood, and my nose bled.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

My case was diagnosed as heart disease, dropsy, and congestion of all the other organs, through the arteries not being able to do their work.

It took all our money for doctors and medicine, the medicine sometimes costing as much as twelve pounds, six pence, only to be changed the next day.

At length they told me that I was insane, and sent me to an asylum, where I remained for thirteen months.

I was cruelly treated there, being "benched" until my arms were blue, although I was very quiet.

I at last cried to God to save me, which He did.

When my husband visited me one Lord's Day I told him all that happened; he still seemed to think I was mad, but, thank God, Zion got hold of him the next Saturday night!

He told the members that he would like to get me home to be healed, and they all prayed for me.

I was sent the copy of LEAVES OF HEALING containing the testimony of Mrs. Boone who went nearly insane through internal trouble.

After some trouble in getting the proper legal forms, my husband got me out of the asylum and I was taken home.

I was much troubled then by internal bleeding, but through faith in the Christ I am now healed.

I feel very well and envious people tell me I run about like a child.

I cannot help it; freedom from pain and suffering is so good.

My husband, step-daughter and I are all members of the Christian Catholic Church in Zion and pay tithes.

I do dressmaking merely because I have nothing else to do, and I do not want to be idle.

We have begun native meetings in our home, and last Friday evening I started a native school, where the natives are to be taught (free) English, spelling, arithmetic and writing, and, above all, to love God.

The white people will not come, and will not pay tithes, but the Kaffirs are very good.

I have not given my testimony minutely, as it is too long, but my every prayer has been answered by God so many times, and having felt His wonderful love, I could not let other sufferers go on year after year as I was without telling them, through the pages of LEAVES OF HEALING, how we can all be healed.

I never take any medicine or stimulant, and rise every morning ready for a hard day's work.

Many people can be found who can testify to my sufferings being real, but, praise God! I am now free from suffering.

Yours in the Master's service,

(MRS.) EMMA ANDERSON.

Notes of Thanksgiving From the Whole World

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

Partially Healed in Answer to General Overseer's Prayer in London—Healing Completed in Zion City.

Beloved, if our heart condemn us not, we have boldness toward God;
And whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.—*1 John 3:21, 22.*

3008 ENOCH AVENUE,
ZION CITY, ILLINOIS, August 20, 1903.

BELOVED GENERAL OVERSEER:—Gratitude to God and to you, His prophet, demands this written testimony from me.

When you came to London in October, 1900, I was, or had been for about three years, too ill to find any pleasure in life

I went from doctor to doctor seeking health, but it never came.

I was weary in body.

Among numerous physical troubles was one o an unnatural rush of blood to my head as often as ten times a day.

It would rise from my feet to the waist; then hands, neck and head would seem as though they must burst to get relief.

The distress was intense.

During this time I went one day to the Rev. Hank Hall, whose ministry I attended, in the Finsbury Park circuit of the Wesleyan church, and asked him what James 5:14, 15, meant.

His answer sent me away perfectly satisfied to go on with the physicians, and to remain forgetful of those wondrous facts: "Himself took our infirmities and bare our diseases," and that "He is the same yesterday and today, yea, and forever."

I attended your service in Holborn Town Hall, the last of your Lord's Day meetings there.

You spoke chiefly about the fearful, spoken of in Revelation 21:8.

A living faith was awakened in me.

When you prayed, beloved General Overseer, at the close of the service, asking God to heal all His children who were sick in that meeting, a wonderful healing was graciously given me then and there.

As you prayed, everything was put right in my body but one internal trouble.

I came to Zion City and told Mrs. Dowie of this internal trouble, and she told you, and together you prayed for me, and as you prayed, this trouble was removed, and the healing soon manifested.

Soon after this, Zion Restoration Host was formed.

I held back from a whole-hearted service, going out only occasionally.

Then I lost my healing.

As week after week passed by, the Spirit graciously teaching through you, our General Overseer, I began to realize the need of throwing myself entirely into this great work, and when this was done, the healing was restored and has been retained.

My heart praises the Triune God, who gave, who purchased, and who applies this wonderful Salvation.

With grateful thanks to you for revealing to the world this way of Abundant Life, taught in God's Word, I am

Yours obediently, RUTH STEVENS,
Deaconess in the Christian Catholic Church in Zion.

Healed of Nervous Indigestion.

TOPEKA, KANSAS, November 19, 1903.

DEAR GENERAL OVERSEER:—More than two years ago I was healed of nervous indigestion.

A dear friend, came to me with LEAVES OF HEALING.

She explained to me the blessed teachings of Zion, and I was fully persuaded that the Christ is the Great Physician.

Later she invited me to apply for fellowship in the Christian Catholic Church in Zion, which I did.

Now I am perfectly healed through faith in the Christ.

I thank God, and I thank you and that dear friend, for my healing.

May God bless the Little White Dove, all Zion everywhere, and the General Overseer.

Yours in the Christ, (MISS) MARY WHITE.

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.

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—Baptismal service	7:00 p. m
Wednesday—Citizens' rally	8:00 p. m
Thursday—Divine Healing meeting	2:30 p. m
Friday—Adult Choir	7:45 p. m
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m
Saturday—Junior Choir	1:00 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.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, DECEMBER 5, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, DECEMBER 5, 1903.

ILLUSTRATIONS IN THIS NUMBER—
Mrs. Emma Anderson, . . . 193
The Rev. John Alexander Dowie, . . . 206
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Emma Anderson, . . . 194-195
EDITORIAL NOTES—
Startling News of Appointment of Receivers, . . . 196
General Cry Against Injustice, . . . 196
Real Source of Action in the Dark, . . . 196
Creditors Have no Sympathy with Action, . . . 197
Creditors Take Action Looking Toward Annulment of Bankruptcy Proceedings, . . . 197
Receivers Desire to Surrender Their Office to the Court, . . . 197
All Looks to an Early Annulment of Proceedings, . . . 197
Retreat of the Newspapers, . . . 197
Strong Editorials from the Chicago *Inter Ocean*, . . . 198
Editorial in the Chicago *Record-Herald*, . . . 199
Enemies of the Press Reliable Witnesses in Zion's Favor, . . . 199
Chicago *Record-Herald* Says it Looks Bright for Zion City, . . . 199
Chicago *Tribune* Says Zion is Likely to Triumph, . . . 200
Papers Quote from THE ZION BANNER, . . . 200
Infamous Leading Article in the Chicago *Chronicle*, . . . 200
Reporter Admits that Report Was Manufactured, . . . 200
Testimony Extorted from the Newspapers, . . . 200
Zion Hospices Not for the Entertainment of Newspaper Reporters, . . . 201
How the Report of a Meeting Was Concocted, . . . 201
Unrelenting Conflict with the Press in its Present Condition, . . . 201
Sympathy, Prayers and Determination to Help of Outside Friends, . . . 201
Obligations a Very Small Percentage on Zion's Business, . . . 202
Zion to Remain on a Cash Basis, . . . 202
Influence of Malicious Lies of the Press, . . . 202
Credit of Zion Sound, Even Now, . . . 202
Firms "Dissembled Their Love," . . . 202
Letters from Those High in Business World, . . . 202-203
The Attack Already Repelled, . . . 203
Action of Adversaries Has Shown Zion's Strength, . . . 203
Belief in Confidence and Support of Zion Through the World, . . . 203
Expectation of Annulment of the Proceedings in Few Days, . . . 203
Adversaries Should Pay Costs, . . . 203
Zion City Has Not been Disturbed, . . . 204
Proceedings Not Likely to Affect Around the World Visitation, . . . 204
Announcements of All-Night Meeting, . . . 204
God Gives Special Grace and Strength, . . . 204
Now the Time for Investment and Residence in Zion City, . . . 205
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, . . . 207-210
Subject—"Go Through," "Prepare," "Cast Up," "Gather Out," "Lift Up," . . . 210-214
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Subject—"The Kingdom of God," . . . 215-218
ZION MEETS A SHAMEFUL ATTACK WITH UNITY, COURAGE, AND TRIUMPHANT FAITH, . . . 219-222
ZION'S BIBLE CLASS, . . . 223
OBEYING GOD IN BAPTISM, . . . 223
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 224

EDITORIAL NOTES.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN."

THIS IS the heritage of the servants of Jehovah,
And their righteousness which is of Me, saith Jehovah.

ALL CHICAGO, and every City of Commercial Importance in America and throughout the World was startled to read, in the morning papers of Wednesday, December 2d, the extraordinary news that Zion had been hurled by the United States District Judge into Bankruptcy Proceedings, that two Receivers had been appointed, and that, in the darkness of the preceding night, formal possession had been taken of a Vast Property worth at least Eighteen Million Dollars, upon the Petition of three Alleged Creditors, whose united claims amounted to only Eleven Hundred Sixty-nine Dollars. ($1,169.00.)

FROM SAN FRANCISCO to New York and from Canada to the Gulf of Mexico indignant cries against the injustice arose, even from many who had been our Critics and, in some cases, our Bitter Enemies.

OUR FRIENDS telegraphed Sympathy, Prayers and Promises of Support from all sides; and speedily letters began to come in to the same effect.

WE HAVE YET to read of a single Paper of any weight that indorses the action of the Court, or of the Deadly Enemies of Zion who inspired the Attack.

ON PAGES 219 to 222 will be found a Brief Outline of the Wonderful Gathering in Shiloh Tabernacle on the Night of Wednesday, December 2d, attended by between Five and Six Thousand of the Members of the Christian Catholic Church in Zion.

The report can only faintly indicate the Perfect Unity and unwavering Faith in God in our Leadership, which was manifested, without any exception, by that Vast Assembly.

Many thousands of these have borne the brunt of many a Battle with us for God, for the Right, and for the Salvation of Humanity.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They have, with the utmost devotion, built up, under our direction, the lovely City of Zion, to which all eyes are now turned.

We desire, above all things, to praise God for the Sublime Heroism of the People of God in Zion in every time of trial, and very especially in this time.

THE OBSCURE LAWYER, and the still more obscure, and in one case, absolutely false, claims, which it is alleged he bought up in order to file a Petition in Bankruptcy, proves to the meanest understanding that the Conspiracy had behind it many who were afraid to appear in the light, and show themselves as our real Opponents.

Masonry lodges in Dark Places.

WE HAVE NOT been able to find one single Creditor who had the slightest sympathy with the action of the obscure lawyer named Ettelson, who filed the contemptible and false petition before Judge Kohlsaat in the United States District Court: for immediately that the proceedings were made public, *the Demand arose from our Creditors that the Proceedings should be annulled, and the Estate immediately restored to our control.*

If there is a single Creditor who does not wish this, we have not yet been informed of his existence.

Indeed, without our knowledge or consent or cost, the lawyers of a number of our Creditors have rushed into Court on our behalf, and a Petition was filed yesterday, demanding that the original Petitioners should file adequate Bonds, which ought to have been done when they made their application; and also Demanding the Removal of the Receivers on the ground that we are not Insolvent, and that they have confidence that we can pay every claim.

THESE IMMEDIATE CLAIMS amount to about Three Hundred Sixty-five Thousand Dollars; and last night statements were brought to us by lawyers representing our Creditors showing that all the Creditors who had been reached were eager for the Annulment of the Proceedings and the Restoration of the Estate to our Absolute and Free Control.

EVEN THE RECEIVERS have spoken in the highest terms of the condition in which they find everything in this City; and have informed us personally that they are eager to surrender their office to the Court at the earliest possible moment, convinced, as they are, that no Receivership was necessary.

The proof that this is their real mind is to be seen in the fact that, under an order of the Court, they appointed us to be the General Manager of everything as it now stands, and all our Officers in charge of Financial and Commercial Institutions to be their Deputies.

They have not interfered in the slightest degree with the continuance of business in this City; and with their Solicitors have acted toward us in the most courteous and kindly manner.

JUDGE KOHLSAAT, who appointed the Receivers under what is now admitted to have been untruthful representations, has done everything he could to right the wrong which he was tricked into committing; and as matters now stand (Saturday, December 5th, 2:30 o'clock p. m., it would appear that very early next week our Creditors will themselves come to a practically Unanimous Agreement for Settlement, and that the Proceedings in Bankruptcy will be annulled, and the receivers retired.

UNDER THESE circumstances, we desire to write, therefore, with deference to the Court, and with kindly recognition of all the good that he has done since the morning of Wednesday, December 2d, and also with appreciation of the consideration shown us by the Receivers, and their Representatives and Attorneys.

Hence, any severe remarks which will follow in these Notes must be understood as referring to those who inspired these Proceedings, and who are, with the usual secrecy of the Masonic "Craft," still lurking in the dark.

Our hidden enemies are afraid to avow that it was they who had taken advantage of a very iniquitous Law, and pressed upon a Judge alleged evidence which had no existence, except in the vile imagination of the Newspaper Press, who, now that they have succeeded in delivering their blow, already feel that they have been defeated in their expectation.

Indeed the newspapers of Chicago are already retiring from the field with such grace as they can, and are even shouting against the cruelty and injustice of the Proceedings, while they are proclaiming the splendid condition of Zion, and our absolute ability to manage its affairs and fulfil all our obligations.

FOR INSTANCE, one of the Headlines of an evening paper, the Chicago *American*, within less than fifteen hours of the attack, came out with the words:

"ATTORNEY FOR RECEIVER SAYS DOWIE WILL PAY EVERY CLAIM."

These words were printed in big, black letters, three or four inches long, on the front page.

THE FOLLOWING MORNING, December 3d, editorials began to appear in many of the papers, deprecating the action of the

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Court; and one of these we quote, from an old time adversary, the *Inter Ocean*, with whom we have had many a Battle, which is as follows:

IS THIS JUSTICE?

John Alexander Dowie and his followers have built up at Zion City a ten million dollar property. There are six thousand five hundred acres of land, bought at an average of two hundred dollars an acre. There are factories on whose buildings and machinery over five hundred thousand dollars have been spent. Hundreds of homes have been erected. Fully three million dollars have been put into improvements. About six thousand people live and work there.

Whether the particular industries on which the town was to exist were judiciously selected may be a question. That Dowie's general idea in building a town there was commercially attractive, is proved by the fact that before a sod was turned responsible real estate men offered to take his land purchases off his hands at an advance of five hundred thousand dollars and then of one million dollars. From this it is plain that Dowie's was no wildcat scheme.

The total liabilities of Zion City are said to be about three million dollars, or less than one-third the estimated value of the visible assets. The great bulk of these liabilities is capital stock, the investments of Dowie's followers in the enterprise. The actual debts now due or soon due to outsiders—to those not in some way partners in the enterprise—appear to be little over two hundred thousand dollars, or about one-fiftieth the visible assets.

Various creditors had entered suits against Zion for about seventy thousand dollars. Such suits are certainly no proof of actual insolvency. There is probably not a large manufacturing or mercantile concern in the United States which has not always pending liti,ations involving a much larger proportion of its visible assets. And it is safe to say that there is not a business house in existence against which larger proportionate suits might not be brought if its creditors chose to press their claims in court.

Yet, in the face of these facts, showing only the ordinary conditions of the business world, late Tuesday afternoon, without notice to the defendants, a Federal Judge was persuaded, on the petition of creditors claiming only one thousand one hundred sixty-nine dollars, to throw this ten million dollar property into the hands of receivers, on the pretense that if this were not done this ten million dollar estate might be dissipated and these creditors might not get their one thousand one hundred sixty-nine dollars!

Aside from the peculiar religious views of Dowie and his associates, and with regard only to their commercial organization, it seems fair to ask whether any other business enterprise of equal magnitude would have been treated with such severity. Would any manufacturing or mercantile house in Chicago, with visible assets of ten million dollars, with debts actually due or soon due of two hundred thousand dollars, with suits of creditors against it of only seventy thousand dollars, be thrown into receiver's hands and declared bankrupt to protect claims of only one thousand one hundred sixty-nine dollars?

The question that irresistibly suggests itself to every business man is whether Dowie and his associates have been treated with the commonest of common commercial decency—whether the whole proceeding is not an outrage upon plain, every-day fairness and justice?

AS EVERY intelligent reader of LEAVES OF HEALING knows, there are a few errors of fact in the above article; for instance, the homes now number more than a thousand.

The money put into improvements is probably considerably more than Six Millions, not "three millions."

And the population is nearer Ten Thousand than "six thousand."

A few other similar errors are also in the article, but we print it, not for the statement of our alleged condition, but to show the spirit, of even our adversaries, when they were confronted with the fact that we had not been treated with the commonest of Commercial Decency; and that in their opinion the whole Proceeding was "an outrage upon plain, everyday fairness and justice."

INCIDENTALLY, ALSO, our readers will observe that the admission is made that the property is worth Ten Million Dollars. As a matter of fact, the entire Estate of Zion is worth, in our opinion, Twenty-three Million Dollars; but, even at the figure stated by them, it was a horrible outrage that a Ten Million Dollar Estate could be seized and injured by Claims of little more than Ten Hundred Dollars.

INCIDENTALLY WE ALSO call the attention of our readers to the fact that this paper, which has so often reviled us and declared that Zion City was a Foolish Scheme, now says that our idea was "Commercially attractive;" that we had been offered "immediately we purchased the land, first, Half a Million and then a Million Dollars," for our purchase; and, the editorial adds, "From this it is plain that Dowie's was no wildcat scheme."

WE MAY ALSO, in this connection, call attention to another brief but very able Article in the same paper, the Chicago *Inter Ocean*, of yesterday, Friday, December 4th, which reads as follows.

WHO IS SAFE?

The Federal Judge who summarily threw a ten million dollar estate into the hands of receivers in response to the plea that otherwise the claimants of one thousand one hundred sixty-nine dollars would be unable to get their money, seems to have been convinced that this action was at least somewhat hasty.

With the approval and consent of the creditors, who were so alarmed on Tuesday, John Alexander Dowie on Wednesday was continued in the management of the industries which are the life of the town that he has created.

One of the attorneys, whose pathetic pleas in behalf of the claimants of one thousand one hundred sixty-nine dollars out of a ten million dollar property so impressed the court, hastens to admit that he "found affairs in much better condition than anticipated," and to assure the business world that there is "no desire to lay a paralyzing hand on Zion's Industries."

These deprecatory admissions and the action which they foreshadow are instructive but not satisfactory. For the great question which the summary proceedings against this ten million dollar property raises in the mind of every business man is still unanswered.

To protect trivial claims, barely above justice-shop dimensions, one of the highest courts in Chicago was induced to declare virtually bankrupt a great estate with visible assets far in excess of every possible liability that malignant ingenuity could discover.

The plain fact is that there is hardly a business house in Chicago with a turnover of $250,000 a year which is not in danger of a receivership if the courts are to accept the proceedings against Dowie as a precedent.

If such things can be done—if a high court will not only tolerate, but even further such methods—every business man must ask himself: Who is safe?

OUR READERS will observe that the comment is made that the Federal Judge has evidently been convinced that his

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

action was somewhat hasty, and that with the approval and consent of the Receivers we were "continued in the management of the Industries which," the writer of the Article adds, "are the life of the town that he has created."

WE ALSO CALL attention to the fact that the *Inter Ocean* points out very properly that "there is hardly a Business House in Chicago, with a turnover of Two Hundred Fifty Thousand Dollars a year, which is not in danger of a Receivership if the Courts are to accept the Proceedings against Dowie as a precedent."

IT IS NOT, therefore, to be wondered at that the Article closes with the following observation and question:

"If such things can be done—if a high Court will not only tolerate, but even further such methods—every business man must ask himself: WHO IS SAFE?"

ANOTHER OF OUR old-time foes, the Chicago *Record-Herald*, in a leading article in yesterday's issue, Friday, December 4th, entitled,

HASTE IN DOWIE'S CASE,

makes severe and satirical comments upon the whole Proceedings.

THE ARTICLE calls attention to the fact that the persons who had attacked us in the petition before the Court "have expressed the belief that Dowie could raise the funds necessary to put the chosen City upon a sound basis if given the protection of the law."

Then they go on to remark satirically that "this protection includes the services of the Receivers and the Attorneys," etc., and, continuing, the article says:

"In spite of *this generous assistance*, however, Dowie is to be kept as Manager of the Zion Industrial Undertakings."

THEN THEY QUOTE one of the attorneys for the Receivers as saying:

"'Dowie is an able manager and should continue in active charge of the institutions. He seems, in fact, to be indispensable to the continuance of business.' . . .

"It is impossible, says the *Record-Herald*, not to see something ironical in the rapid change of conditions as they are viewed subjectively by those who represented, ostensibly, Eleven Hundred Dollars worth of claims against property worth Millions. . . .

"The summary proceedings may be construed in some sense as a discrimination against Dowie which any ordinary business concern would be likely to escape.

"For this the attorneys are themselves responsible. They have put themselves in a dilemma by the contradiction between their extreme haste at the outset and their present complacency.

"People will be slow to believe that the costly burden of a complicated Receivership was necessary *to a management of extraordinary ability*, and they will wonder if there was not considerable exaggeration in the showing that was made before the Court. . . .

"It is unfortunate that meanwhile there should be any apparent cause for suspicion that there has been unequality of treatment under the law."

THESE ARE the principal points in an article published by one of our bitterest literary adversaries—the Chicago *Record-Herald*.

No one who knows how hard and long we have had to fight against the untruthfulness of this and of all other Chicago daily newspapers will for one moment imagine that they are other than reliable authorities as to the wickedness of these Proceedings, and as to our capacity to manage the business of Zion.

WHILST WE are writing these Notes, the Chicago morning papers for the day, Saturday, December 5th, have been laid before us, and we shall continue briefly to comment upon "the spirit of the Press" as shown in them.

THE CHICAGO *Record-Herald*, in the first column on the front page of Part Two, its Editorial Section, has in very large letters these words:

BRIGHT FOR ZION CITY.

DR. DOWIE GETS OFFERS OF CASH, AND CREDITORS COME TO HIS RESCUE.

ASK COURT FOR RELIEF.

CONCERNS WITH BIG CLAIMS WANT THE RECEIVER DISCHARGED AT ONCE.

The article which follows begins with these words:

Zion City's skies are clearing.

Application to vacate the Receivership was made before Judge Kohlsaat yesterday by creditors holding merchandise claims amounting to Eighty Thousand Dollars. . . .

In the first official statement made public since the appointment of the Receivers, Mr. Dowie in yesterday's issue of THE ZION BANNER declared he is worth Fourteen Million Dollars above all claims.

SUIT MAY BE BOOMERANG.

Attorney W. Tudor Ap Madoc will ask Judge Kohlsaat this morning to order the three creditors who filed the original petition in bankruptcy to give an indemnifying bond of One Hundred Thousand Dollars for the protection of the defendant.

With the bond scheduled, the friendly creditors will be in a position to continue in their efforts to show that Dr. Dowie is solvent.

Such an adjudication would protect the General Overseer, and the three creditors with claims of One Thousand One Hundred Sixty-nine Dollars *might be ordered to pay the costs of the Receivership*. . . .

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The actual cost of the Receivership already has amounted to more than Five Thousand Dollars.

C. B. Haffenberg, who yesterday filed a claim of the Van Camp Grocery company was the first attorney to come out on Dr. Dowie's side.

The Law Firms of Helmer & Moulton, and Wickett, Bruce, Meier & Booth, then filed a statement *denying that Dr. Dowie is insolvent* and declaring that he should not be so adjudged for cause alleged in the original bill.

BIG CREDITORS FRIENDLY.

The creditors represented by these lawyers have claims amounting to Fifteen Thousand Dollars. . . .

Large creditors of Zion, who are consulted by the lawyers, and who agreed to contest the Receivership, include J. V. Farwell Company, Chicago & North-Western Railway Company; Hibbard, Spencer, Bartlett & Company, Marshall Field & Company, and Carson, Pirie, Scott & Company.

"The receivers are an unnecessary expense," said Attorney S. M. Booth, Jr.

"Dr. Dowie's heaviest creditors believe he is perfectly solvent, and will pay dollar for dollar and still have money left.

"*Zion will come out of this trouble with flying colors.*"

THE ARTICLE then continues to quote from the report of our address in the BANNER, which, as we have already said, is reprinted in this issue of the LEAVES on pages 219 to 222.

THE CHICAGO DAILY *Tribune* of this morning, which has also been our bitter foe for many years, reluctantly admits in an article that we are likely to triumph very soon.

It says, "Developments in the Receivership of Dowie's Zion yesterday indicated that the Restorer is seeking to turn the tables on the creditors who precipitated his present trouble, and persons in a position to know declare that *tonight may find him Master of the Situation once more.*

"'Our firm and that of F. H. Wickett,' said Frank Helmer, of the firm of Helmer and Moulton, 'represent One Hundred Thousand Dollars in claims against Dowie.

"'Several of our clients have been doing business with Dowie for a long time, and have always been paid what was due them.'

"They believe full payment would be made without the Receivership."

THE *Tribune* continues to say, under the subordinate heading of

SEES TEN MILLION DOLLARS ASSETS.

"The announced move to have the creditors who precipitated the receivership give a large bond to indemnify Dowie should he be proved solvent, created a small sensation.

"After his consultation with the Zion representatives, Attorney Ap Madoc said:

"Conclusive proof has just been sumbitted to me that Dowie is worth, all told, in the neighborhood of Ten Million Dollars.

"I am satisfied that Dowie can pay all the claims on him and pay them at once."

The CHICAGO *Inter Ocean* of this morning quotes largely from THE ZION BANNER of yesterday, which article is in this issue, as we have already said.

It quotes the remark of Attorney Packard, of the firm of Peckham, Smith, Packard & Ap Madoc, as follows:

These creditors believe that the institution can do nothing without Dowie.

THE CHICAGO *Chronicle*, of this morning, confirms all the other papers in their various statements as to the action of our creditors against the proceedings of the Court, and speaks of the cheering effect upon our people of the article in THE ZION BANNER of yesterday.

But it has an infamous leading article in which it comments upon a speech which we are alleged to have made last Wednesday, but *which was wholly manufactured by the Press itself.*

It has been one of the tricks of the *Chronicle* to do this kind of mean thing.

As we are commenting upon that point, we may say that we hold in our hands a signed letter from a reporter of another Chicago paper, who, in pleading for an interview with us last night, which we declined, says:

Two days ago I informed you in a note that the —— (naming his paper), desired to be fair to the Zion movement.

If you have read the editorials and articles which have appeared in the paper since, I think you will admit that we have been fair, with *one exception.*

That was in reference to the meeting Wednesday night.

We received what *purported* to be a correct account of the meeting, *from the City Press Association*, and published it, believing it to be true.

I was not in Zion City that night, and am in no way responsible for what I have since been informed was *entirely imaginary.*

IT IS UPON this City of Chicago Press Association report that is "entirely imaginary," that the Chicago *Chronicle* bases a ferocious attack upon us, declaring that we had used language that we never did, and saying that we are inoculated with "the Virus of Socialism" and falsely speaks of "the victims of the Zion City essay in State Socialism;" all of which is simply nonsense, as the writer knows.

But we call the attention of our readers to the fact that one of the prominent reporters admits that the report which appeared in all the newspapers was "entirely imaginary."

This admission is signed by the person who makes it, and can be produced in full if we think best to do so.

It proves, therefore, that the City of Chicago Press Association, which is continually furnishing alleged news concerning Zion to the Chicago newspapers, is nothing else than an Association of Liars manufacturing "entirely imaginary" speeches, etc.

THIS FACT is one that we have called attention to for years; but it is only now that we get the admission in writing from one of the papers under the stress of their desire for an interview with us.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

WE FEEL almost to apologize to our readers for having taken up so much space in quoting from the daily press.

But when one is able to give the Testimony of One's Enemies as to the soundness of his position, it is the kind of testimony that has a right to be considered as of great weight; for *it is not a willing testimony.*

It is simply extorted from the papers, who are compelled to give at least some of the truth.

It is all the more reliable since we have declined absolutely to allow the swarm of reporters, who have infested our little City ever since last Tuesday night, to interview us or any of our officers.

We have also refused them accommodation over night in any of our Hospices, which, as our readers know, are built for the entertainment of respectable people and not for the entertainment of those who are a set of disreputable liars.

We say this with a feeling of righteous indignation.

WHEN THE REPORTERS for the papers were shut out of the Rally last Wednesday night, the report of the City Press Association, so-called, was made up in the Chicago & North-Western Depot at Zion City.

A number of reliable officers of our police force heard the reporters, as they with shouts of blasphemous ribaldry and laughter made up the speech, causing us to appear as saying most ridiculous things, to give out hymns that we never gave out, to read passages of Scripture which we did not read, to take up collections that never were taken up, and to rave and rage and stamp to awaken a cold people, when the fact was that, from the moment of our appearance, we were received with the greatest enthusiasm.

All the lies of the so-called report were the concoction of these irresponsible persons, to whom nothing is serious or sacred. "Fools make a mock at Sin."

THE NECESSITY for placing a legal Muzzle upon this kind of press is becoming more and more apparent; and we boldly say that such disreputable persons shall never be permitted to remain, if we know it, in any of the Hospices of Zion. Liars of that kind are the worst kind of thieves.

We gave direction that, inasmuch as there was no other place at which they could obtain refreshment for their bodies, they would be permitted to eat at Elijah Hospice, on the ground of mere humanity, but that no other favors would be extended to them.

IT IS THE PRESS that has for years, been made the tool, of God's and Zion's and our own Bitterest Enemies; and while we are willing to give our enemy food if he hungers, and drink if he is thirsty, we are not willing to let their stinking carcasses lie in any of the beds of the sweet and clean Elijah or Edina Hospices, for the very smell of these creatures is an intolerable stench.

WE MAY SEEM to be writing fiercely in this matter, and we admit we are.

But if our readers only knew what we suppose most of them do know, they would see that this vile so-called Fourth Estate is one of the Devil's Chief Agencies and is the constant cause of all kinds of troubles, and must be fought against: for we know the Lord Himself will in due time sweep it off the earth.

We feel it to be our duty not to evade the conflict in which God has permitted us to be engaged against this unclean, unholy and altogether Diabolical Institution — as it is for the most part conducted—the newspaper press.

We know that not a single word that we have quoted from their favorable writings would ever have been printed had they not been compelled to write so, and we cannot trust them for one moment to continue in that frame.

Unless it were to placate their outraged readers, they would never have written one line in our favor but would have continued to lie.

There is a point, however, at which they must stop and that point has been reached.

WE, HOWEVER, will never give the battle over until they surrender to God, and live true and clean lives, and write the truth and the truth alone.

That day is far distant with the press, as it is now constituted.

Therefore, our conflict continues and will continue until that mighty engine of power, the printing press, becomes entirely subject to the government of God, and until truth is restored to the false and vile hearts that prefer lies and vilification to honesty and righteousness and justice.

WE HAVE no personal feelings antagonistic to any of these persons, but on the principle that we would not allow a contagious disease to be in any of our Homes or Hospices, we shut them out from any other privileges than those of obtaining food when hungry and drink when thirsty.

They have no right in Zion City.

They are not needed here; and although we are willing to allow all to enter our Tabernacle on public occasions to hear the Gospel—these persons included—we shall never give a dwelling place in our City to those who outrage the commonest principles of literary decency and veracity.

IT MAY be well, at this point, to acknowledge the great kindness of many thousands of outside friends, who, in various ways, have communicated to us their sympathy and prayer, and their determination to help us.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

FOR MANY REASONS, it would not be wise for us to state the names of a number of these persons, or at present to say to what extent we have been aided by our people to meet the Crisis, except that we are abundantly satisfied that we are able to make such arrangements with our Creditors as will be acceptable to them, and speedily to discharge all our obligations.

THESE OBLIGATIONS it must be remembered, although they look large in amount—Three Hundred Sixty Thousand Dollars—are not, by any means, all due, probably very little more than one-half of them being accounts that have matured.

It must also be remembered that, large as the sum is, we have been expending upon Zion City during the height of the Building Season, for many months during this last Spring, Summer and Fall, from Four Hundred Thousand to Five Hundred Thousand dollars every month in payment for Wages, General Stores, Fresh Food, Building Materials, etc.

IT WILL, therefore, be seen that the entire sum that we owe to outside Creditors is not as great as an ordinary month's expenditure during the Spring, Summer and Fall.

It is not, therefore, to be wondered at, if we are a month behind, although we are grieved that we are even that. We are determined that the orders which we have already given to all Departments—that purchases must be made for cash, and for cash only—shall be carried out; and, indeed, this has been the case for six weeks past.

It was also done for months during the Spring, and has been done repeatedly, and at no time has our credit, in our opinion, been excessively strained.

WE POINTED OUT, for instance, to one of the large houses in Chicago which had sued us for Four Thousand Five Hundred Dollars, that we had paid them in actual gold, about One Hundred and Thirty Thousand Dollars, within eighteen months; and that the balance due to them, therefore, was not four per cent. of the entire amount of business we had done with them inside of the last two years.

But a panic had seized that house, as it did so many others.

The management had been frightened by the Newspaper Press, which had told the shameful lie that our excellent wife had taken with her, Seven Million Dollars' worth of Zion's Assets, and that we were preparing to follow her to Australia with large sums, and to leave our Creditors and friends to manage things as best they could.

This shameful lie has been kept alive ever since October 24th, when it was born of the Devil in Boston and then reproduced immediately in New York.

IT DID NOT matter, apparently, that it was denied and shown to be ridiculous and impossible; and it is little to the credit of the Chicago Merchants, and others, that they should have swallowed so patent a Falsehood, and have been so much influenced by it that they would descend to the unnecessary action that they took.

HOWEVER, IT IS quite apparent that if Zion needed credit, its credit is now better than ever; and we have been informed in the kindest terms by many of the largest and best Houses, that they are exceedingly sorry that they were misled, and that they are willing to give us any extension we please on present accounts, and to sell us any goods we want to buy. They also say that they really have always had confidence in us.

ALL THIS, of course, is cheering now, but we feel inclined to quote the old Adage:

Why did you dissemble your love?
Oh, why did you kick me down-stairs?

THE ONLY FAULT with this quotation, is that we have never been down-stairs, but have stood upright, and at the top of the stairs all the time, while our Enemies have fallen down already, and are utterly discredited in every way.

It is feared also that some of them have broken their necks, and are dead Commercially, Legally and Socially, in the opinion of all honest men, and also the notoriously dishonest Newspapers.

IN ADDITION to the letters to which we have already referred, in our address of last Wednesday night, reported in this issue, we think it would be well to give a few of the large number of letters now lying before us.

ONE OF the highest Officers of one of the largest Trunk Lines of Railway in this country writes:

CHICAGO, December 3, 1903.

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

My Dear Doctor:—I wish to assure you of my sympathy in your present financial difficulty. It was a great surprise to read yesterday's papers and find a Receiver had been appointed in Zion City and its affairs.

I sincerely hope that you will succeed in your present undertaking to relieve Zion City of its present financial embarrassment.

With best wishes, and hoping for your ultimate success, I am,

Very truly yours, —. —. ——.

FROM THE City of New York a gentleman of high standing in the Commercial world writes:

NEW YORK CITY, December 2, 1903.

DEAR DOCTOR DOWIE:—May all your enemies be soon overthrown and Zion triumphant.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I see in the present financial troubles only another of the always-to-be expected attacks of your enemies.

It is now understood in New York that nearly all the Newspapers have three well-defined functions; namely,

First, to chronicle current events.

Second, to mold public opinion.

Third, to lie about Doctor Dowie.

In spite of Number Three, however, Zion has many more friends here since your recent series of meetings.

Cordially yours, —. —. ——.

FROM THE President of a very important railway we have the following:

CHICAGO, December 2, 1903.

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

My Dear Doctor:—I was very sorry to learn last night of the unpleasantness you are having with some of your Creditors.

The appointment of a Receiver for a property aggregating millions of dollars to satisfy three Creditors having Claims aggregating about Eleven Hundred Dollars, is simply an outrage, and you have my full sympathy, I sincerely hope that with your indomitable courage you will succeed in removing all obstacles in your way, and carry to a successful issue your great undertaking.

If I can be of any service to you, do not hesitate to call on me to the extent that I am able.

With kind regards, very truly yours —. —. ——.

AMONG THE many letters received from prominent Lawyers expressing sympathy and offering assistance, there is one now before us with which we will close this series of letters.

It is from a gentleman who stands very high at the Bar and as a Law Official of the State of Illinois.

December 2, 1903.

REV. JOHN ALEXANDER DOWIE, Zion City, Illinois.

Dear Sir:—I desire to express to you my sympathy and confidence.

I believe you will conquer your enemies, pay your debts, and build a great and good City. Respectfully yours,

—. —. ——.

WE NOW DESIRE to say to every Officer and Member and Friend of the Christian Catholic Church in Zion throughout the whole world, that it is our opinion, and that of our people, and our friends, and even our enemies, that this Attack has already been repelled, and the object of our enemies has not only not been attained, but the reverse is the case.

IT IS THE universal conviction of all men of standing that the action of our adversaries has only resulted in making Zion stand forth as one of the Soundest and Strongest of Institutions, viewed from almost any aspect; and especially Financially.

That the Financial Foundations of Zion are solid is now beyond all question a fact in the public mind.

The Reports of the Receivers to the Court will doubtless bear out this statement.

It is true, however, in any event.

WE HAVE prepared a careful Statement of Resources and Liabilities, which it would not be wise or, indeed, respectful to the Court or to our Creditors to publish in detail at this time.

WE HOPE THAT the confidence of our friends everywhere will be as the confidence of the people here in this City, and that none of the Falsehoods which our Enemies have invented, and which have now been proved to be such, will in any way affect their minds or their actions.

This would be only to their hurt and dishonor, and also would be unreasonable and wicked, and grieving to God.

WE DO NOT, however, imagine for a moment that in any Zion heart throughout the world, or, indeed, in the heart of any honest man, there will be an atom less of respect for ourselves or for Zion because of this Midnight Band of Officers of the Law, which was set in motion by false representations, and under the order of a Judge who, beyond all question, was grossly deceived.

WE DO NOT wish to utter a single word of censure upon the Court, and trust that his subsequent actions will confirm our present opinion of his fairness and desire to do right.

WHILST WE have been writing these Notes, we have been in constant telephonic communication with the City of Chicago, where our General Counsel, Judge V. V. Barnes, who has served splendidly throughout all this Period of Trial, has been in close consultation with the Receivers, and with their Attorneys, as well as with many lawyers representing our Creditors.

WE HOPE THAT we do not violate any confidence when we say that which is now generally known, that within two or three days at the furthest, it is the expectation of all parties that the Receivership will cease; or at least that a settlement of all our debts with our Creditors will be effected, and that all the Proceedings in Court will be annulled.

WE DO NOT desire to take vengeance upon our adversaries, but we think it would be a right thing that they should be compelled to pay the cost of these Proceedings.

We will certainly endeavor to make them do so.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

THOSE WHO are behind Mr. Ettelson, the obscure Lawyer to whom we have referred, may then be dragged out into the light, although we think that they will still remain in the dark and pay the damages should the Court assess them, for we believe that these Foes are rich, as well as Dastardly and Destructive in their desires.

IT MAY BE, however, that an order of the Court upon the Petitioners to pay these costs would only drive them into Bankruptcy.

Regarding this, however, we have no knowledge and do not undertake to prophesy.

However, we feel confident that, unless some other plot which we cannot now foresee, is developed, all things in the City of Zion will soon be as they were, and even better than on the morning of the First day of December, when all was Peace and Confidence, and Zion was diligently attending to her work.

INDEED, WE may say that the City has never, for a single moment, been disturbed. No crowds, or even knots of people, have gathered in the streets. Every man and woman has attended to his and her business, and the only Gathering held on the subject has been that in Shiloh Tabernacle within less than twenty-four hours of the arrival of the Receivers in Zion City.

AND NOW, it may be that our friends in Distant Lands, and especially those on the route of our Visitation around the world, whom these words will reach, will be asking the question, "Will this affect the General Overseer's Visitation around the World?"

Our answer is, with our present light, "NO!"

WE ARE ABLE to arrange for the payment of all Creditors in full, and can leave in the hands of our Officers valuable Securities amounting to Millions of Dollars, for the protection of Zion during our absence.

We, therefore, believe that unless some unforeseen event occurs, we shall leave the City of Vancouver, B. C., on our Visitation around the world, on Friday, January 8th, as before stated.

INDEED, WE SEE many signs that our great Adversary, the Devil, has brought about this Attack, probably with the intention of preventing that Visitation.

And this has made us and our people in the City of Zion more and more determined that the Visitation should take place.

This is our answer, therefore, to many inquiries.

AS WE CLOSE these Notes, we receive a communication from our excellent Deacon-in-charge of Zion's Transportation and Railway Affairs, James F. Peters.

He asks us to intimate to our people everywhere within reach, that he has secured a one and one-third fare to Zion City and return over all the great Railway Lines of this country, for our closing meetings in Shiloh Tabernacle, in Zion City, on the last day of the year.

THE PRINCIPAL meeting, as is known, will be the All-Night with God, from eight o'clock p. m., December 31, 1903, until seven o'clock a. m. on January 1, 1904.

THIS WILL also be our Last Meeting with our dear people in Zion City previously to our departure on the Visitation, as it is not unlikely that we will leave on that evening.

WE MAY BE able to hold a Farewell Reception on the afternoon of New Year's Day; and, if we are, we shall be glad to do so in our offices of the Administration Building, when we shall be accompanied by the members of our Party, Overseer J. G. Excell, and Deacons Arthur W. Newcomb, Carl F. Stern and Ernest Williams.

THE FULL details regarding these one-and-one-third fare return tickets cannot now be given, but they will, doubtless, cover at least one week, as is the case usually, from the time of leaving the home town to the time of return.

FURTHER AND more complete information on this subject, with a brief Program of our Final Meetings this month, will probably be given of our next Issue.

AND NOW, we earnestly pray that God will continue to give us grace and strength for all the duties of this time.

In answer to many inquiries, for which we thank our friends, we desire to say that our present Spiritual, Psychical and Physical strength is not only great, but is probably as great as at any period of our life.

Indeed, we feel that the need for Special Grace and Strength has been abundantly supplied.

FRIENDS FAR and near, however, will realize that this is the time to come to the aid of Zion and to go forward with their

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Investments, and to carry out their intentions of obeying the Instructions contained in our Letter of September 21st.

THE CITY of Zion will doubtless be the home of many, many thousands more before the close of 1904.

There never was a better time to come to Zion City, and make happy, healthy and prosperous Homes.

WE EXPECT to be able to give work, not only to all who are now in Zion City, but to thousands more.

Zion is now upon a Cash Basis and we shall continue to keep it so, by the Grace of God, and prevent in the future any such complications as the present.

OUR HEARTS have gone out in earnest prayer for our Distant People at this time. We know that they are waiting patiently for the news from Zion City, which the Notes in this issue contains, and that they will only be strengthened in their Faith by the record of these events.

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.

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.

ZION IN CANADA.

CHANGE OF ADDRESS AT TORONTO.

The place of meeting for the services of the Christian Catholic Church in Zion in Toronto, Ontario, has been changed from corner of Queen and Victoria streets to Broadway Hall, 450 Spadina avenue.

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, *sickness*), 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.)

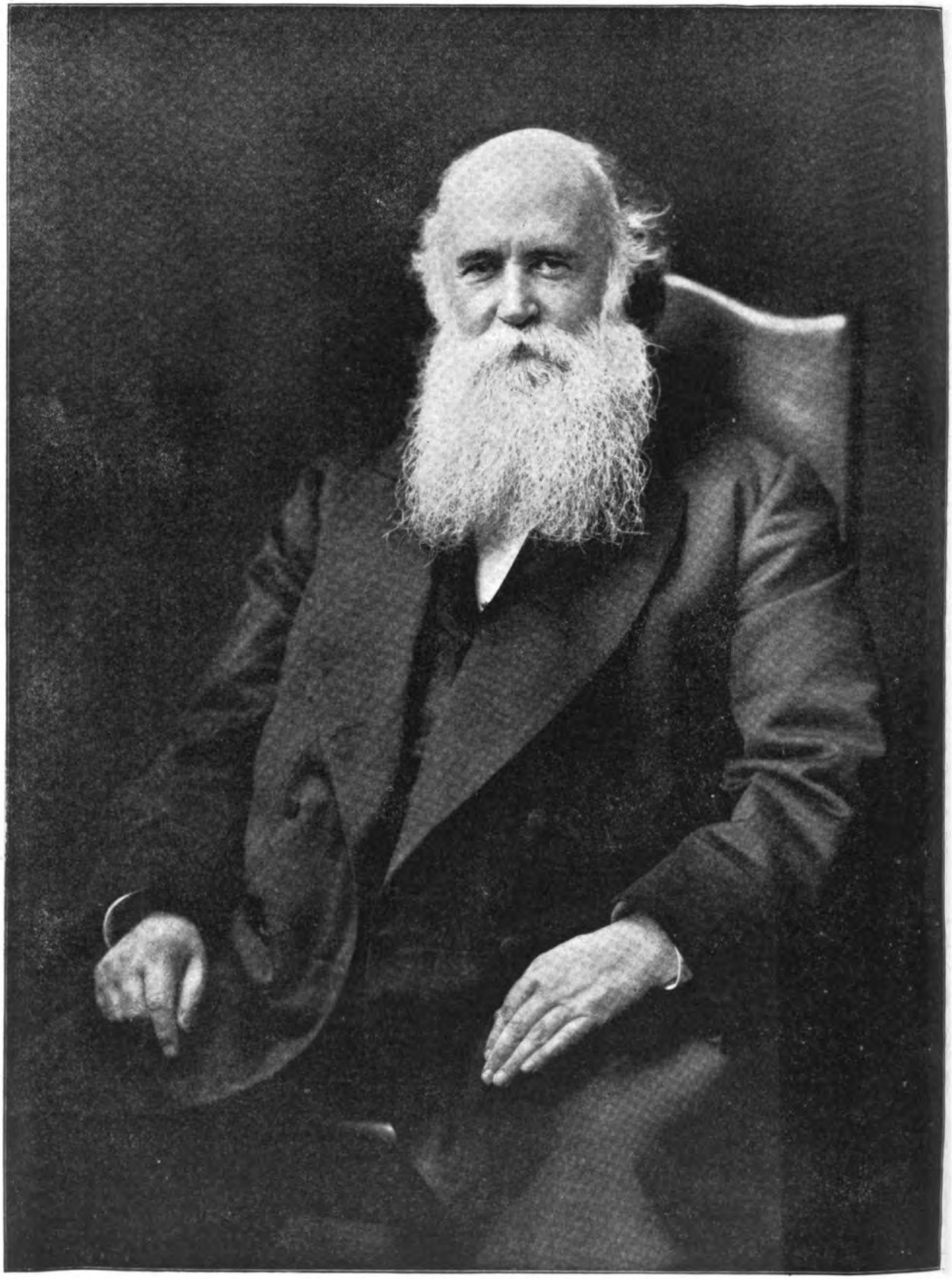
Multitudes Have Been Healed Through Faith in Jesus.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



THE REV. JOHN ALEXANDER DOWIE.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



Go through, go through the Gates;
Prepare ye the Way of the people;
Cast up, cast up the High Way;
Gather out the stones;
Lift up an Ensign for the peoples.

The glorious future of Zion in the mighty work of the Restoration of All Things, as revealed in the Word of God, and now plainly in sight as a matter of actual and practical reality, was, in a measure, unveiled by God's Prophet of the Restoration at Shiloh Tabernacle, Lord's Day afternoon, November 29, 1903.

He addressed five thousand people who had been called into that work by God Himself.

Their hearts had been touched by the Divine Fire of His Spirit, and the flame had never died out.

They had been renewed, spirit, soul, and body, for the Great Conflict for which their God, through His Messenger, was preparing them.

They had been gathered together under the Banner of Zion out of every land and nation of the earth, and the same Spirit had come upon and into them all, so that they were one people.

They had voluntarily and gladly taken Vows that bound them together and to God's Prophet, their leader, and made the work of the Restoration the supreme object of their lives.

They had been under fire along the battle's front, and had shown godly courage, calmness and wisdom.

They had believed God's promises and had accepted the authoritative word of His Messenger, and followed fearlessly and trustfully, and God had honored their confidence.

Every Divine promise had been fulfilled, and every act of obedience had been wonderfully blessed.

Firmer than the granite rocks, therefore, was their faith as they looked forward to the work of the years that should intervene ere the King Himself should come.

Deep, calm and abounding was their joy as they beheld, through the eyes of the seer, the Glory and Beauty of Zion as she fulfilled the words of the prophecy: "Go through," "Prepare," "Cast Up," "Gather Out," "Lift Up."

Although they felt keenly the pain of separation, they rejoiced in the possibilities of the Visitation of their General Overseer around the world, as he showed them the Gates of the World that it would open still wider to the work of the Restoration.

With zeal they followed him as he outlined the preparation of a "Way of the People"—no visionary, half-formed theory; but a plain, practical work, even now being done.

They caught the spirit of the Message as the speaker made plain to them the marvelous treasure-houses of God's wealth to be entered and used for Him by the casting up of the highways of these times—railways.

"'Gather out the stones'—building stones—and build cities."

This was an interpretation that meant something tangible to this congregation of successful city-builders, and came to them with power.

"Lift up an Ensign for the peoples"—the Victorious Banner of Zion!

Again and again they had followed that Banner when it had gone triumphantly through the storm of battle.

They had never seen it go down in defeat.

Its silken folds had upon them not one stain of blood or oppression; but shone in the splendid beauty of Purity.

It was a fitting climax to a most memorable Message.

It brought the people to their feet, with a brighter, clearer, more joyous and more determined faith and hope and love, to make a more complete and deeper consecration than ever before, renewing their Vows to God.

---

*The following report has not been revised by the General Overseer.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 29, 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.

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, 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 pray'r 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,
Thro' thy neglect, unfit to see His face.

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

INVOCATION.

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

PRAISE.

The Congregation 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."

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

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating the Commandments, after which the words, "Lord have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 in the 62d chapter of the Book of the Prophet Isaiah; also in the 1st chapter of the Acts of the Apostles, beginning with the 6th verse and commenting upon the 8th verse as follows:

But ye shall receive power.

God's Power a Dynamic Force.

The word "power," which in the Greek is *dunamis*, (δύναμις) is the same word that we have for dynamite.

The Power given us is an explosive Power, a Power that will overturn until He shall come whose right it is to reign.

That power is a wonderful thing.

The enemies of the early apostles one day went to the Magistrate and said: "The men that turn the world upside down have come hither also."

What a glorious testimony that was!

During the New York Visitation some one said to me: "Why, Doctor, you have turned the world upside down," and I replied: "I trust I may continue to do so by the grace of God."

I desire you to understand fully the significance of the word *dunamis*.

It has the meaning of a great upheaving power.

Nothing will be done in this world until the Kingdom of Darkness and Error is destroyed in the individual, in the city, in the home and in the nation.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses (*martyrs*) both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.

May God bless His Word.

Prayer was then offered by Overseer Speicher, after which the General Overseer prayed for the sick and sorrowing, at the close of which the Choir and Congregation joined in chanting the Disciples' Prayer.

The General Overseer then said:

Opening of the Intermediate Bible Training Institute.

I have been exceedingly pleased to hear of the large number of young men and women who attended the first meeting of the Intermediate Bible Training Institute.

I talked with Judge Barnes about this some time ago, and he very willingly agreed to conduct this work, although I had

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

some little compunction in urging it upon him, for men that work all the week with their brains, ought to sit and rest one day in the week and hear what somebody else has to say.

However, there are a large number of young men and young women who were not there.

They will please be there next Lord's Day.

I do not want to have to send out special visitors to bring you there by loving compulsion, as it were.

Young people, think of the privilege of sitting down to study the Bible, and in this practical way to learn to apply it, under a veteran like Judge Barnes.

I desire you to pray about it, young people, and be there.

You will greatly regret that you were absent, even from the first meeting.

Give me the pleasure of hearing, next Lord's Day, that the number was doubled.

Do not think that it is only for those who attend Zion College or Preparatory School; it is for all young men and young women between the ages of sixteen and twenty-one; but I do not know that we will be very exact as to that.

Zion Efforts Blessed.

The weekly Rally of Zion Restoration Host will be held tomorrow night.

I am informed that those meetings are becoming intensely interesting.

I trust that Zion Restorationists will be there in large numbers.

Next Wednesday evening, at the mid-week Citizens' Rally, I shall have the joy of meeting with you.

I will close the Rally after the first hour, and then have a conference with all the members of the Christian Catholic Church in Zion in Zion City.

I desire to have several Conferences before I leave for my Visitation Around the World.

I do not know whether you realize—I scarcely do myself—that after today I will be on this platform only four more Lord's Days.

It does not seem possible to me, for you know I have kept very closely to my work.

It is hard to think that the Institutions God has built up, through my ministry, and the people whom I have gathered around this Standard are going to be left by me for so long a time.

But every hour adds to the conviction that it is right for me to go.

I would not do right, if I did not give thanks to God for the special blessing that He gave to us on Thanksgiving Day.

The attack made upon us was very severe, but Zion stands stronger than ever, thank God!

I have never yet learned to fear.

I can never sympathize with people who are afraid, for fear is sin.

Fear Is an Absence of Love.

There is no fear in love.

Perfect love casteth out fear, because fear hath punishment; He that feareth is not made perfect in love.

Fear and destruction go together.

The enemies of God are afraid.

The children of God cannot fear unless they sin, and it is sin to be afraid.

The worst of all fear is when a man is afraid to trust God.

Next to that is the fear to trust Zion, for Zion has proved her power, under God, to overcome, every time.

Understand that these are not words without meaning.

They mean exactly all they imply.

They are true, and Zion has no place for a coward, none!

How often shall I have to remind such people that the fearful and the unbelieving are at the head of the procession to the Lake which burneth with Fire and Brimstone, which is the Second Death?

The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone.

Take notice that those that head the procession are cowards.

Cowards always head the procession to damnation.

In the churches and in the world, everywhere you will find men afraid; and they have need to be, for there is "a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries."

They have need to be afraid.

I would not stand in the shoes of the man that fights Zion for all the gold of Ophir.

I would not be the man that fights God's prophets for all the diamonds of Golconda.

Touch not Mine anointed ones;
And do My prophets no harm.

The Fearful Have no Place in Zion.

I am thankful to tell you that there are few fearful ones found in Zion, but these are the few of whom we must rid ourselves if they will not repent and get some backbone and courage and strength from God.

I am glad that there has been a stiffening up of some who had about as much backbone as a jelly-fish.

I wonder why they ever came into Zion.

They never came under any misapprehension, for I have told all who have come into Zion, over and over again, in all the years in which I have been preparing for this City, that when they came they must be prepared, whenever God called for it, to pool their issues, and to be as one man.

I am thankful for the great prosperity and blessing which God has given us.

We have lost nothing of what He put into our care.

We have guarded the deposits; we have increased them, and no year has been more blessed in that respect than the present year.

I will summarize things at the All-Night with God, which I shall spend with you.

Were it not for that meeting, I should have gone this month, but I desire to be with you at the All-Night with God.

I already know, from the figures given to me by my Officers, that the gain is wonderful on every side.

Zion's Wonderful Growth in Strength and Power.

We have gained in vast numbers of members; we have gained in many, many thousands of battles; we have gained in the beautiful gift to us of thousands of dear little children all over the world; we have gained in establishing splendid foundations for Zion Educational Institutions, with such a certificate of competency as no other institution of learning ever had in its beginning.

We have gained as a manufacturing enterprise, so that we stand at the very head in the manufacturing of laces of their kind.

We have gained in the establishment of many, many things connected with the material strength of Zion.

We have gained so wonderfully, that, in political matters—not in any small, huckstering, bailiwick politics, but in the great, broad field of the highest kind—Zion has taken a place, and is taking a place, which not only has put thought into the hearts of millions in this land, as to how great social and political problems may be wrought out, but which has called for the attention of the greatest and highest statesmanship in Europe, in America, in Australasia, in Asia—yes, and in Africa.

We have every reason to thank God today and to take courage.

It seems to me that the Masonic incarnate Devils who have been fighting Zion are like the Bourbons of whom it was said, "they learn nothing; they forget nothing."

I believe that it is an excellent thing that we have had this discipline, for we have seen both the strength and the weakness of our adversary.

I tell you without any boasting, that Zion has given, and is giving, on the battle-field of commercial supremacy, not only a good fight, but is putting to shame the adversary, and we will have another great Victory to inscribe upon our Banner.

However, by the grace of God we will not give the adversary a chance to stab us in the back when we go to New York the next time.

Let every one continue to pray, and carry out his promises.

A Run "to" the Bank.

On Friday morning a banker from a neighboring city was in Zion City Bank visiting us.

He looked at the crowd pouring in at the doors and, with a banker's fine scent for trouble, he said, "What is the trouble?"

"Trouble," said the janitor, "what do you mean?"

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"What are all these people here at the bank windows for?" he asked.

He thought it was a run on the bank, but he was told by the janitor that at seven o'clock that morning the "run" began, and that it had been keeping up from seven to eight, from eight to nine, from nine to ten, and at that time it was between ten and eleven.

The janitor said: "It is a run *to* the bank."

There were one hundred fifty persons, counted at one time, making deposits on Friday morning.

The banker went off saying, "Well! well! well!"

That was all that they could get out of him.

He was very much astonished, for he had never seen anything like it before.

That is the only kind of run we have ever had.

Willing to Lose All in Fighting God's Battles.

Once when I made a call like that there were a large number waiting to deposit, and a newspaper reporter said to an old German woman, who was there with all the money she owned, waiting her turn, "Madam, are you not afraid this thing will burst?"

"Burst!" she said, "if it does, I want to burst with it." (Applause.)

A cool-headed business man, in business for a good many years, who, on Friday afternoon, had arranged to bring out a very large sum of money, was sitting at the corner of my table in my office, and looking across at me, he said: "Some one tried to frighten me today."

"Well," I said, "you do not look very frightened."

"I tell you what, Doctor," he replied, "if I knew that every dollar I have put in, and am now putting in, which will be nearly all I can control, would eventually be lost, I should thank God that it was lost in fighting His battles and in establishing Zion."

That was a noble spirit, was it not?

People—"Yes."

General Overseer—If it comes to losing our lives, can we not thank God that they were lost, for "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

We are learning right here some things that have never been wrought out in the history of the Church before.

The Fight to Protect Not Alone the Five, but the Ninety-five Per Cent.

With reference to the week just passed, I will say that I did not make the call until I knew what I wanted.

I did not make the call until God showed me that I ought to; and I did not make the call without the most splendid response.

I thank God, and thank this people, that they came not merely to my help, for they came to their own.

My position in regard to the entire estate of Zion is as five cents to your ninety-five cents on every dollar.

It is your ninety-five cents that I am fighting for. If I were to pass away now from this life, my family would have five cents where Zion would have ninety-five cents.

Get it into your minds and keep it there, that you, your family and their descendants—Zion as a whole—has the ninety-five per cent. and I have the five per cent. of the money interests in Zion.

Remember that.

Strengthen your own securities!

Strengthen your own City!

Strengthen your own investments!

Strengthen your own values!

Thanks be to God, they have never been shaken for a moment, and may God get all the glory.

The great White-robed Choir then sang the beautiful Anthem arranged by Bach, "A Mighty Fortress is our God," during which time the tithes and offerings were received.

The General Overseer then delivered his Message.

"GO THROUGH," "PREPARE," "CAST UP," "GATHER OUT," "LIFT UP."

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, and especially in the lands to which, by Thy grace, we shall go, in the All-around-the-world Visitation. For the sake of Jesus. Amen.

TEXT.

Go Through, Go Through the Gates; Prepare ye the way of the people; Cast Up, Cast Up the high way; Gather Out the stones; Lift Up an Ensign for the people.

There are certain words that I desire you to get into your minds: Go through! Prepare! Cast up! Gather out! Lift up!

"Go Through the Gates!"

This is the prophetic Message of Zion.

It is a command ringing down through the Gates to the Zion of the Latter Days.

In these talks I have done nothing to add a single person to our congregations on the Lord's Days.

I have felt that I wanted, for a few Lord's Days, to talk to my own family in Zion City ere I go forth on my Visitation around the world.

Great Gates That are Passed Through in the Visitation Around the World.

When I leave Zion City to go north on the evening of January 1st, I shall go to one of the Great Gates, through which I shall pass into the Pacific Ocean.

It is a wonderful gate—the Gate of the Strait of Juan de Fuca.

It has entrance on the right to the great Puget Sound and on the left to a continuation of the same wonderful Sound, only between Vancouver and the mainland.

It forms a T.

That great Gate is held on either side by Great Britain and America, and may God grant that they shall hold the Gates of All the World in Peace. (Applause.)

Passing through Vancouver I shall go through the Gates of the Straits of Juan de Fuca, into the Pacific.

After eight days I shall reach the Cross-roads of the Pacific Ocean at Hawaii, and there I shall find the United States holding the Gate at Honolulu.

Then crossing the equator and passing down through all the wonderful coral seas, I shall go to the center of them to the beautiful Suva, the central point in the Fijian Islands, and there I shall find that Great Britain holds the Gate.

Then passing far to the north of New Zealand, for I shall not be able to visit it this time, I shall reach one of the great Gates of the great island continent of Australia, at Brisbane, in the state of Queensland.

Then I shall pass down and see one of the most wonderful Gates in the southeastern part of Australia, at the capital of the state of New South Wales, Sydney.

They tell me that with all its inlets there is a thousand miles of harbor at no point wider than two miles across.

It is a wonderful harbor, in which all the navies of the world could ride, and still there would be room for the navies of another world.

I shall pass thence to the great Gate in the south of Australia; up through the narrow hedges of Hobson Bay at Port Phillip, another wonderful bay, and then come to that remarkable city, which was my headquarters for many years—Melbourne.

On the Return Voyage.

Thence I shall pass up the Gulf of St. Vincent still further to the West, past the beautiful Kangaroo Island, where we have a vigorous Branch.

In all the places we stop, the Banner of Zion has been or will be planted before we leave.

Having come to the lovely city of Adelaide, I shall leave these Gates behind, and when my visit to Australia is over, I shall cross the Indian Ocean, and find the Gate at the Pearl of India—Ceylon.

I shall pass around to the west side of Ceylon, and enter the Gate of the wonderful harbor of Colombo, where I shall see Adam's Peak, as it is called, for it is thought that the Garden of Eden was there.

They tell of many wonderful things in Ceylon; Buddha's Tooth is there, and other wonderful things; but there I shall find Zion.

Then I shall pass, God willing, hundreds of miles up the East Coast of British India and reach Madras, and thence to Calcutta.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

At the mouth of the so-called sacred river, Ganges, I shall pass in at the great Northern Gate of India, away up to Darjiling, and look at the mighty Himalayas.

Then I go through the Northwestern Provinces, and through the mighty Gate on the Western side of India—Bombay.

All these, I shall find, are held by our race—the Anglo-Saxon.

Passing down through these wondrous seas, I come to Aden and find the Gate of the Red Sea held by Great Britain.

Again, sailing through the Red Sea, by that desert where the Israelites journeyed, past the coast in whose interior the great center of Mohammedan power is located at Mecca, I shall come to the Gate of Suez, and to the wonderful narrow door that joins the great oceans and seas.

Passing through the Suez Canal we find the Gate of the Mediterranean, held by Great Britain, as well as the wonderful Gate at Cyprus.

Passing down through the Mediterranean, I shall find the great Gate, if I can find time to stay, of Malta; and if not, I shall pass to Europe, finding the Gates of the Mediterranean held by many powers.

If I were to pass through the Mediterranean, though I will not go that way, I should find at Gibraltar what the ancients used to call the "Pillars of Hercules," the Great Gate into the Mediterranean Sea.

If I were to continue my journey up, I should find the Gates held by Great Britain at the Straits of Dover.

When I have finished my journey in Europe, I shall pass across the Straits of Dover, finding the mighty war-ships of Great Britain slowly patroling up and down that Channel, ever ready with a strength equal at all times to the combined fleets of Europe.

The guard ships are everywhere.

From Liverpool or London, the Great Gate of Europe being held there at the British Islands, I shall pass across and come to the great Gate at the City of New York.

Thence I shall return to Zion City.

I think that I may say that Zion holds the Gate in the center of the Continent of North America.

Those are the Gates of the world.

"Go Through!"

Evangelization of the World Cannot Be Effected by Isolated Efforts.

There is something to be done besides going through the Gates.

As God's Messenger I have to prepare "the way ot the peoples."

That refers to God's people; and this people must send its messengers and its Host.

I will not play with this thing.

The churches have been fooling with the proposition of the Evangelization of the World.

The Evangelization of the World can no more be effected by sending out isolated messengers than the War of the Rebellion could have been won by sending a handful of congressmen down to the South to hold academic controversies with the Southern leaders.

Do you think that the leaders of the South would have cared one snap for even a thousand Congressmen, a thousand lawyers, or a thousand ministers, going down to reason with them?

Would the Confederate states have surrendered, the Rebellion have been broken, and the slaves set free, by sending a few thousand academic orators South?

We had to send a hundred thousand men, two hundred thousand, three hundred thousand and more, until there were a million men in the field, before the rebellion was crushed.

Zion Must Go Through the Gates in United Force.

We will have to send Host after Host, and Host after Host now, and perhaps through the Millennium, through those Gates until the rebellion is crushed.

Do you suppose the Devil cares a snap for the attempt to evangelize the world by a few score or a few hundred of isolated missionaries?

Not a bit.

But when Zion prepares the way, we will have to send down people as we did to New York to make a reconnaissance, and make plans and then follow with thousands.

The next time we will go down ten thousand strong, perhaps the next time twenty thousand strong, and more each time until we will fill New York.

We will also go elsewhere.

Listen! Zion must go through these Gates in force.

The Way to Be Prepared Through Establishing Other Zion Cities.

I do not say that the Army will go at once, but we have to prepare the way of the people.

One way of preparing the way of the people is by getting the key of the position into our hands.

Zion Cities must be established, which shall be absolutely independent of the cities that are controlled by the World, the Flesh and the Devil.

I, in defining this policy, say to you that God has made it, through His Word and by revelation, abundantly clear to me that these cities can be established, at least ten of them, within the next twenty-five years; yea within the next ten years if Zion will obey and if God's people who have Zion in their hearts will get into Zion.

If the people of God will get the last vestige of contemptible fear out of their hearts, and be made willing to risk—if you call it a risk—not only their dollars, but their lives, and everything for God, mighty things can be accomplished.

I count it no risk.

I count it a gain if I lose my life for the Christ.

I count it a gain if I am privileged to lose, or, as the Apostle puts it, to suffer the loss of all things; and I count these things but dung, as he says, that I may win the Christ and be found in Him.

Present Conditions Favorable.

Paul did that in a time when he was continually sacrificing his liberty, passing from prison to prison, and through persecution after persecution, until at last he laid down his life for the Christ, a martyr in a dungeon, or, it may be, was made to play a part in that horrible heathen holiday, when Nero, with fiendish cruelty, wrapped the Christian martyrs in sheets of flame, and burned them there to light up a Roman Carnival.

If then in this time we have two Great Flags that stand for Liberty, civil and religious; two Great Powers, which united can sweep the ocean, and hold the Gates of the world, thus being given by God the protection of the British and American flag, we sit like a pack of craven cowards and sing, "Fly, Mighty Gospel, Fly," and consider that we have done our duty when we go into our pocket and find a nickel or a half dollar, then we are nothing more than a pack of hypocrites and fools.

I have been through with this kind of foolishness for a long time, and I tell the church that it ought to be through, too.

Unity and Sacrifice the Way to Victory.

We must get down to business, and do what is the only thing to do: organize the whole people and march on cities, states, and countries by fleets and railroads, and, if necessary, tramp along the roads on foot, here and there, until within ten years we shall be able to say that Zion has offered the Gospel to every inhabitant of the earth.

That is what we ought to do.

"Big thing," you say?

Yes, but if we spend eleven months of every year in industry, can we not spend one for God?

It will be seen, and not far hence, that the best investment we ever made was the Visitation in New York.

It will be seen not many years hence, that a second Visitation, probably by fleet, was the best investment for God that we could ever make.

It will be seen when we cross the ocean, and send our German legion into Germany; our French legion into France; our Italian legion into Italy; our Scandinavian legion into Scandinavia, and our British legion into Great Britain, and when we strengthen them by every man and woman we can spare, waking them up first with "The Christ Knocking at the Door," then we will prepare the way of the peoples—the way back to God.

That is the way of the Restoration.

I say with contempt to the miserable denominations of the world,

You Have Been Playing with the Problem.

It can not be done by scattered and fragmentary individual action.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It cannot be done by your Salvation Army, for the most part a miserable set of weak people taken from the gutter, untrained people who do not know their Bibles, who have never been disciplined in prayer, and imagine that howling takes the place of calm faith, and who imagine that they can dispense with the ordinances that accompany the proclamation of the Gospel.

Any army, you may call it salvation or whatever you like, that goes out without ordinances either at the beginning or the end of the Christian's toil, is an army that has gone out without a commissariat and without provision.

It is an army that cannot do the work, for they are not organized or drilled, or yet prepared.

No, not by that army, not by that power, but by the Spirit of Jehovah, working in the Host of the Restoration alone, can the Evangelization of the World be accomplished.

I tell the missionaries that they had better drop their fooling with the problem and make application to enter Zion as full privates.

I know that they will mock at this.

I have heard their mockings before.

I know that there are splendid men in the Mission Field.

I know that there are great leaders in the Mission Field who have no one to lead, and whom no one will follow.

They are expected to make bricks without straw.

More than that, they are expected to conquer countries without an army, and they cannot do it.

An Army Under Vows to God.

To you who are under vow to God and under vow to myself, as the prophet of the Restoration, I say, stick to business.

Make much of your homes while you have them.

Thank God for the quiet of Zion City.

Make the most of it, because you cannot tell the day or the hour when you will be under orders to proceed through one of the Gates, North or South, East or West, to go to establish Posts, and prepare the way for the Hosts of the Living God.

Will you go?

People—"Yes."

General Overseer—I believe you will.

I believe that this same spirit extends to Zion everywhere, because there is only one Spirit in Zion, and only one Leader, and that is God Himself.

I am the Prophet of the Restoration, but if the Son of God is not going forth to war, leading in this battle for the kingly crown, then beloved, I had better take my place with some of the missionaries who are swinging in hammocks in Japan.

But if I should happen to come across some of these brethren when they were asleep in their hammocks, I think I should be inclined to cut the rope at one end.

I should like to see them when they awoke and said, "What is the matter?" and saw me standing over them.

I will not tell you what I would say, because, if ever I catch them at it, I am very likely to say something.

God will cut the string.

He will let them down very suddenly.

The Power of Inspired Words.

A friend of mine, in the interior of China, in very pleasant weather, came across a missionary swinging in his hammock, and said, "How are you?"

The fellow was too lazy to get out of his hammock, but pointed to another hammock, and said, "Get into that one. I am in a bad temper. I have just been reading LEAVES OF HEALING."

"What paper is it?" said the gentleman. "Good title, but I never saw it."

"Then, in the Name of God never read it," he replied. "It would be bad for you."

With that he put LEAVES OF HEALING under him and swung his hammock.

"Stop, I want to see that paper." It was a European nobleman who spoke, and who afterwards told me the story himself, in words to this effect.

"All right; but," the man said, "I want to tell you, Count, it is an awful paper. It hypnotizes a fellow. I am half hypnotized myself.

"Sometimes I feel as if I ought to jump out of this hammock and go to Dr. Dowie and say, 'will you receive me?' and then again I read the awful things he says about us missionaries and I want to fight." "Well," said the Count, "let me have the paper, anyhow."

He got the paper, and all others he could lay his hands on, and when he saw the Visitation to New York announced, he crossed the Atlantic for the very purpose of being at that Visitation.

His wife could not come.

He heard my discourses, and got every volume of Zion Literature.

He is taking them back to Europe.

The last thing he said to me was, "Look out for me. If I do not see you in Europe, look out for me at the next Feast of Tabernacles." (Applause.)

There is not one word that God has spoken or inspired that will die.

We Must Go Forward, Sowing the Seed,

weeping sometimes as we sow, sometimes in the sunshine, sometimes in the shadow, sometimes where it may spoil, but sowing the Seed.

We must go sowing it on the top of the waters; sowing it in lanes of the streets; sowing it in the cottages of the peasants; sowing it in the depths of the forest; sowing it far out in the wilderness; sowing it in the palaces and sowing it in the hovels.

We shall not sow in vain, for it is the Good Seed.

It is the Leaves of the Tree, the Words that He has sent for Divine Blessing, and there will be the healing of the wounds of myriads of hearts and the healing of the nations.

Prepare ye the way of the people.

That is something else that is to be done.

This is work for the road makers.

I am not talking about it metaphorically.

Cast up; cast up the highway.

Things Have Been Going too Slowly.

The world does not go at the slow rate the apostate churches do.

We go as quickly as the world does, and more quickly sometimes.

I will not take the accusation that we go slowly, for we do not.

We keep everlastingly at it, and we will continue to.

If there are any of you slow fellows here with the reputation for being the laziest men about your own towns, we will be glad to have you go back to your towns.

Very little can be done in some lands without the great Railway Highways.

In the Island of Ceylon there are only four hundred miles of railway in a country nearly as large as the State of Iowa, and far richer.

There are less than three million acres under cultivation and there are over sixteen million acres in that island.

So it is in many of the most prolific parts of the world.

I desire to see Zion become famous as the best railway building power in the world. (Amen.)

I believe that the day will come when we shall be able to enlist under the Banners of Zion vast numbers of powerful working men who will become the casters-up of the Highways; who will be able to put great railways through broad Provinces that Zion one day will own.

"What are you talking about, Doctor?" I almost hear some say.

Millions of Acres Offered to Zion.

I am talking about only a trifle—Four Hundred Thousand acres that I can get if I like.

Think of it!

There is another little trifle of Four Million acres that I can get if I like.

Think of it!

I can get that vast tract at an average of one dollar to one dollar and a half an acre, and that little trifle of Six Million Dollars we will be able to make in one year out of the proceeds of Zion's Industries in this City alone.

I desire to see Zion successful in her great enterprises, so that we may be able to capture vast sections of the earth and "cast up the highway," and "prepare the way of the peoples."

I am talking about soil that even now is pretty good and that we can easily make worth a Thousand Dollars an acre.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I am not talking nonsense. I know what I am talking about.

The Desert Shall Be Made to Rejoice and Blossom As the Rose.

I will tell you a story.

I saw land in the San Joaquin Valley in California that had been bought for two and a half dollars an acre.

I saw that land covered with grape vines selling for One Thousand Dollars an acre.

That is near the city of Fresno.

How was it that the sandy desert of the San Joaquin Valley, worth only two and a half dollars an acre, was made worth a thousand dollars an acre?

Some one had common sense.

They looked up at the Sierra Nevadas and saw the snow there all the year around.

They went up into the Sierras and saw great, deep lakes all the year around.

They saw great rivers flowing down into the ocean without doing any good, and they said: "We will tap the lakes; we will divert the course of the river and water the San Joaquin Valley and sell the water to the people. The alfalfa will grow a crop all the year around, and the fruit will grow."

They did it.

One of Zion's great purposes will be unfolded to you when I say that we are to make the desert rejoice and blossom as the rose.

The Work that Zion Has to Accomplish.

I am not joking about that four million acres.

I am not joking about our occupying large tracts of land all over the world with Zion's great and increasing forces.

I am not joking when I tell you that we will mine the silver, the gold and the coal.

I am not joking when I tell you that we will blow the refuse out of the iron and turn it into steel.

I am not joking when I tell you that we will make our own machinery; erect our own cotton mills and flour mills, and be independent of the World, the Flesh, and the Devil. (Applause.)

I am talking sensibly.

Every man of sense knows that if I get the people that are already behind me, and the capital, already amounting to more than fifty million dollars, I can start upon that thing, and in a few short years I can make it a reality.

Do you think that a huge joke?

It is not.

Road makers, you will be the most needed men in Zion some day.

I will have the strong, stalwart working men smelt the iron and run out the rails.

We can do it, and we will not use alcohol or tobacco, and go to the Devil with wine and women.

We will not gamble.

We will not steal, and therefore, the Steel Trust will not be in it. (Applause.)

Do you not know that we can do it?

By the grace of God we will!

"Gather Out the Stones."

What are you going to do with the stones?

We will make a Highway for our God in the desert.

We will make a Highway across from Palestine to India.

We will make a Highway for our God, and turn the great water that is running to waste onto the deserts.

We will "gather out the stones."

There are great stones lying around that need gathering out.

I know you have only to clear about one thousand acres, and you will find the stones of buried cities, enough to build ten Zion Cities.

We will take up these stones and build them into temples for our God.

We Will Make Ecclesiastical Highways.

We will make some better paths than the old paths the churches have made the people walk in, especially the Baptists.

Down there by the muddy river of the Baptists the poor people have had to walk in mud.

Down there in the low valley of the Congregationalists they have had to live in the valley of dry bones choked with Pilgrim Fathers' dust.

Down there in the valley, the Presbyterians are toiling with the granite-like creeds and, like an ostrich, they attempt to eat theological nails that are old and rusty.

Their fathers could not bear the yoke, and they cannot; but they bravely swallow the nails, and when an inquest is eventually held on the body of that church, it will be found to have died of nails.

We have to raise up an Ecclesiastical Highway.

The people are tired; they are weary; they are fainting; they are lying down; they are stuck in the mud of a horrible pit, a miry clay.

God will take His people up and set them upon the Rock of Zion.

Let us "gather out the stones."

There are many stones to gather out.

"They shall build the old wastes."

There is enough building material in the East to rebuild the world.

I do not want any one to go out there and get the building material before we can buy it; but I do not think they are likely to do that.

Lift up an Ensign for the Peoples.

Lift up a Banner, that every people can gather under it.

I was speaking with a young man from Ceylon today, only twenty-four years old, who has seen much of the world.

He has been in forty-one states of this country.

He speaks seven languages, among them a very good English.

He has a wonderful experience.

As a child he refused to become a Roman Catholic, and they could not drive him to confession.

Some of his relatives flung soldier ants, insects that bite out pieces of the flesh and make the blood run, upon his naked body when he was tied up.

Still he would not go to confession, and would not bow before the bit of bread, and call it God. He was only fourteen years of age then.

He ran away from home and found God in Zion as he had never found God anywhere else.

He said to me, "General Overseer, when I looked at the Banner of Zion, I felt in my heart at once that that was an Ensign under which every nation could gather." So it is.

Zion's Banner Not a Blood-stained Ensign.

It has no memories of bloodshed except the blood of the cross of the Christ shown in that red cross.

It has no memories of oppression, for it has the beautiful Dove of Peace floating onward in the blue sky of God's heaven.

It has no memory or anticipation of defeat, for the Sword of the Spirit, which is the Word of God, is put within the Crown, and on the white ground there is nothing to sully the beautifu simple word, Zion—the Kingdom of God.

We do not say to the nations, You shall cease to be nations.

We do not say to China, You shall cease to be a nation.

We do not say to India, You shall cease to be a nation.

We do not say to America, You shall cease to be a nation.

Oh, no; we shall remain nations.

Have your own emblems, if you like, and your own little family arrangements if you like, but come under the Banner that is for All Nations, and bow before the King of Kings and live at Peace and Love with one another.

Shall not this be so?

People—"Yes."

General Overseer—This is the Banner.

What church has ever had a banner?

You tell me there are papal colors.

Yes, but they are stained with blood until there is no color there but the blood of the martyrs who died for the faith under the papal beast of Rome.

I see no other colors that are not smeared with blood.

But I see the Zion Banner, and the Hosts of Zion passing through the Gates that, God helping me, I shall open around the world.

Generation after generation they will Go Through the Gates.

Generation after generation, they will Prepare the way for God's people.

Generation after generation, they will Cast Up the highways, Gather Out the stones, and, by the grace of God, they will Lift Up an Ensign for all the peoples; for the Liberty which is universal

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

for spirit, soul, and body; for the Salvation that saves; for the Healing that heals; for the Cleansing that cleanses, and for the Kingdom that will endure forever.

Are You Willing to Follow That Banner?

People—"Yes."

General Overseer—Are you willing to follow me through the Gates?

People—"Yes."

General Overseer—Are you willing to bend your backs and Gather Out the stones?

People—"Yes."

General Overseer—And Cast Up the highways?

People—"Yes."

General Overseer—Then may God bless you.

I believe that you are willing.

Let us make consecration.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am and make me what I ought to be, 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 follow where Jesus leads; that I may obey the voice of Thy servant who follows where the Christ leads; Go Through the Gates and Prepare the way; Cast Up the highways, Gather Out the stones, and follow the Banner until at last beneath its folds I enter into the Zion above. Make Zion faithful everywhere. Bless and save the people. Bring them out of their destruction, desolation and illusion, and make them united under the Banner which Jesus said would be lifted up in these Latter Days. For His sake. Amen.

The congregation then joined in singing the hymn "I stand on Zion's Mount."

After the Recessional had been sung, the General Overseer said:

Beloved, is it worth while going to the Devil, when you can stand on Zion's Mount?

People—"No."

General Overseer—Young men, be pure.

Young women, be pure.

Men and women, be pure.

Keep under your bodies, and bring them into subjection.

The vaulted heavens shall fall,
Built by Jehovah's hands;
But firmer than the heavens, the Rock
Of my Salvation stands.

Beloved, let us keep pure.

Do not let the Devil get in his dirty work in Zion City.

May God keep us pure! (Amen.)

May God help you all to help one another!

Let there not be an immoral thought or word.

Oh, may the winter be one of great blessing, of great purity!

I want to see you holy, strong, healthy men and women, united in marriage in God's own time, but let there be no word of impurity.

May God bless the people!

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.

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 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 [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 Author 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY S. E. C., A. C. R., AND E. S.

IT is a thrilling experience to get behind the wheels and to search out the power that starts them into action and then keeps them driving on.

To attend a Lord's Day Early Morning Meeting in Shiloh Tabernacle is to visit one of the greatest of all the great spiritual power houses in Zion.

Electricity is a noiseless force—and these early morning meetings are exceedingly quiet in character.

Sometimes one is scarcely conscious of the power until one sees the wheels begin to revolve.

Then, when the forces flash from ocean to ocean, from nation to nation and to the uttermost parts of the earth, one begins to have a faint conception of the impetus generated there.

Lord's Day morning, November 29, 1903, the Message of the Prophet of God was given to one of the largest morning audiences ever gathered in Shiloh Tabernacle, although the day was very cold, with a keen northwest wind blowing and driving a fine fall of snow into the faces of pedestrians.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 29, 1903.

The Service was opened by the Congregation's singing Hymn No. 49:

"There shall be showers of blessing,"
This is the promise of love;
There shall be seasons refreshing,
Sent from the Savior above.

CHORUS—Showers of blessing,
Showers of blessing we need;
Mercy-drops round us are falling,
But for the showers we plead.

The General Overseer said:

I desire to read to you this morning from the 1st chapter of the Acts of the Apostles.

The former treatise I made, O Theophilus,

Theophilus in Greek means a lover of God, and it is quite probable that instead of addressing this to one particular person the writer, Luke the Evangelist, means, O Lover of God.

The former treatise refers to the Gospel according to St. Luke.

The True Lover of God.

I wonder if that will really refer to us; if we really love God.

There is all the difference in the world between one who merely says he loves God and a true child of God, who loves God the Father and the Son; the guidance and influence of the Holy Spirit; the things that are true, pure, good, holy, peaceful and quiet, and all that is Divine.

Beloved, we should cultivate that more and more, not merely to obey God and to serve Him, but to love Him.

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach.

He has not finished doing, nor has He finished teaching.

He began when on earth.

That short, earthly life of His was only a beginning, and He has been doing and teaching all the ages through, and He is doing and teaching still.

The General Overseer then read to the 3d verse inclusive, after which he said:

How much I would give if gifts could get it, how much I would toil, if toil would buy it, to get the story of what Jesus spoke during those forty days after He rose from the dead—forty days in a resurrection body!

The Christ Taught Concerning the Kingdom, not the Church.

He spoke to them concerning the things of the Kingdom of God.

You might think He would have talked about the Church.

We have had this word Church so everlastingly taught, you would think the Church was everything.

*The following report has not been revised by the General Overseer.

The Church is merely those that are gathered out of the Kingdom into an assembly, an *ecclesia*—called out.

The Kingdom is the great thing.

If you are not born into the Kingdom, it does not matter that you are in the church.

There are multitudes in the churches today who never were born into the Kingdom of God, never!

That is the trouble.

You ask the average minister about the church and he says, "It comes out of the world."

You are mistaken, the church could never come out of the world.

It cannot be taken from out of the world.

It must be taken out of the Kingdom of God.

You must be translated into the Kingdom of God's true Son.

You must be born of God into the Kingdom of God; then you have a right to a place in the Church.

Your Position in the Church Does Not Make You a Christian.

It is because you are a Christian that you are received into the Church.

Reception into a church does not make you a Christian.

Baptism does not make you a Christian.

You have to be a Christian in order to be baptized.

You must have repented and believed.

I desire to point out to you what I have so often, that in this work,

The Word Zion Merely Stands for the Kingdom of God.

All the prophecies pertaining to Zion are concerning the Kingdom of God.

The official title of this Church is the Christian Catholic Church in Zion.

It means the Christian Catholic Church in the Kingdom of God.

Remember, please, that while the Church is a great and glorious institution, that while it is loved by God and while He has purchased it with the blood of His dear Son, yet you must not lay the stress upon the word Church that we have all been doing.

The Christ Did Not Come to Establish a Church; He Came to Establish the Kingdom of God.

Throughout the entire Gospel according to St. John you will not find the word Church mentioned once.

I cannot find it there.

Throughout the entire Gospel according to St. Luke you will not find the word Church mentioned once, nor in the Gospel according to St. Mark.

Think of that!

The word Church is only mentioned twice in the Gospel according to St. Matthew. The first time, Jesus said concerning a man who refused to do right, "Tell it to the Church."

That does not mean that you are to take a vote of the Church, but you are to tell it to the Church in due time—to the Assembly.

The other time that the Christ spoke of the Church was when, forecasting what the Church should be, He said to Peter, "Upon this Rock I will build My Church; and the Gates of Hades shall not prevail against it."

He spoke of the Rock of His own Divinity; He did not mean Peter, but Himself.

But although the Church is founded upon the Christ, it is founded in the Kingdom.

The Kingdom Greater Than the Church.

The Church comes out of the Kingdom, and by and by there will be no Church, because the Kingdom will swallow it up.

There will be one Universal Kingdom; no need for a calling out; *ecclesia* (ἐκκλησία), which is the word translated Church.

The day will come when there will be no need to call out a church to do the work of the Kingdom.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I desire you to keep in mind that the Gospel of our Lord Jesus, the Christ, is never called the Gospel of the Church. Never!

It is continually called the Gospel of the Kingdom of God.

In all the conversations that the Christ had with His disciples, His theme was the Kingdom, and in all the parabolic teaching, He says, "The Kingdom of Heaven shall be likened" unto this, that and the other.

All the great words of the Revelation point to the culmination of the Kingdom, when the kingdoms of this world shall become the Kingdom of our God and of His Christ.

This Church was really formed by a literal gathering out of the Kingdom and out of the nations.

You are Called Out of More Than Seventy Nations Into This Fellowship.

Out of this Church we have called a Restoration Host.

Perhaps out of the Restoration Host we may call a special band.

I believe that after Zion Restoration Host is thoroughly drilled and at work, that I shall see that I can call out from among them a special band of men and women.

By-and-by out of that Host, we may have to call a special Seventy, and perhaps out of that especial Seventy we shall have to take a special Ten, and out of that especial Ten, a especial One here and there.

There are many callings-out, but it all lies in the Kingdom.

People have to come out of the Kingdom of Darkness into the Kingdom of Light; out of the Kingdom of Sin and Satan into the Kingdom of Salvation—the Kingdom of God.

I wish that we might always keep in mind that the word Zion merely means the Kingdom of God, and all the prophecies concerning Zion are concerning the establishment of the Kingdom of God.

A Kingdom is far greater than the idea of the Church.

The Church is called out to do a specific work—to commune and to develop piety, and to train children—but the Kingdom is the whole thing.

It includes everything, and, of course, it must, as Zion does, cover life everywhere.

That is why this Church is more and more being driven by God into the position of separation from all the other churches.

The Day is Coming When We Shall Have to do Everything Inside This Kingdom.

It may be that the Mark of the Beast shall be upon men—it will be, in fact, so that there will be no trading done and no helping of one another except they have the Mark of the Beast.

Strange to say, the Mark of the Beast is the Masonic Cross.

As I have shown you before, the I. H. S. stands for Baal, Sha-Lisha, the Lord of the Three.

That is the sign of the Cross in the Masonic Order.

Baal, Sha-Lisha is one of the names of the Sun-god.

You will find it in Scripture.

It is once quoted in Scripture as one of the names of Baal, and applied to a place which was called Baal, Sha-Lisha.

The Kingdom of Darkness will organize more and more.

The Kingdom of Darkness Has Covered the Churches.

Take for instance the Church of England.

There is no pretense that the King of England is a Christian.

He is a nominal Christian, but he is a gambler to this day; he has lived a very bad and shameful life, which no one, not even himself, would deny.

I have never heard of his repenting before God and before the people, nor has any one else.

He spends his time going about from watering place to race-course, from hunting ground to ball-room.

I never heard of his doing anything that is considered a good work except nominally to open a hospital or something like that.

He established a hospital for the cure of consumption, but he never gave a penny toward it.

The money was given to him.

He never toiled over anything in his life.

This Baal mark is upon kingdoms, upon princes, upon potentates, upon bankers, and upon merchants.

We have made that very plain.

But they are a poor, weak, pitiful lot after all. We are a Kingdom.

He "Made Us to Be a Kingdom, to Be Priests Unto His God and Father."

That is a wonderful thing.

Please open your Bibles to Revelation, 5th and 6th, verses of the 1st chapter.

Unto Him that loveth us—

It is not only that He did love us, but He loves us still.

Unto Him that loveth us, and loosed us from our sins by His blood.

He not merely took away the uncleanness, but broke every chain; He set us free; that is a better word, "loosing us;" unbinding us.

We are bound by hereditary influences and by habits that have come down to us in our father's and our mother's blood, and in the conditions around us.

We are bound by a thousand ties to things that are evil, and the only way in which God can possibly bless His people is by loosing them.

He had to loose you from Denmark, Norway, Sweden, Ireland, Germany, France, Australia, and from all the World, and bring you here.

We Had All to Be First Loosed and Then United.

Oh, how you did love the old farm and the pigs, and how you did love the old, slow, round-about way!

How some of you loved the street where the people lounged up against the doors and held them up!

You know such fellows who were the buttresses of the town pump.

When Paul was baptized the same word was used: "Rise, wash away thy sins," and the idea there is loosing, meaning get loosed from your old rabbinical habits.

When he was baptized his rabbinical robes floated down the river, with all his old association with Judaism—floated away out to the Dead Sea.

They went down the Jordan of Baptism to the Dead Sea, and he saw them no more.

The moment he was baptized as a Christian he was no longer a rabbi.

You are no longer a Presbyterian, or a Baptist or a Methodist when you come into the Christian Catholic Church in Zion.

You come into the Christian and Universal Church—into the Kingdom of God.

"In His Blood."

Unto Him that loved us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be priests unto His God and Father.

The reading there is very emphatic in the Greek.

It says, "in His Blood."

He loosed us "in," not merely "by."

It took the Blood to separate us from our sins.

He made us to be priests unto His God and Father.

He made us to be suppliants—priests who plead the Blood of the Christ as they enter into the Holy of Holies, through the Blood of the Everlasting Covenant.

This Church is especially to become a Church of priests who plead the Blood; who can pray not only for themselves but for others, and pray effectually.

There is a wonderful Priesthood which the Church has never understood—a priesthood of prayer.

I believe that the time is coming when that Priesthood will become very clear to us in the Christian Catholic Church in Zion.

There will be those who will be especially powerful as priests "unto His God and Father," as men who can pray.

The Aged To Be a Power in the Church as Priests.

I oftentimes think of the fighters and great workers of today, and of the years that are to come by-and-by, when it will be impossible for them to work longer, by reason of age; then they can become a power in prayer.

I sometimes think if I should ever live to be very old and could do nothing else, I could be a priest and could pray.

I think, sometimes, that when the energies I hope to possess for years to come, have passed away and I should still live, I should want to be a priest and have the joy of prayer.

I am a priest unto God, His Father.

I should want, I think, to spend most of my time in carrying supplications to God for this Church.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I could not imagine anything better—should the day come when I no longer could address vast audiences—than to be used only as a priest of God.

The highest order of priesthood is the order of Melchizedek.

The Christ is called a Priest forever after the Order of Melchizedek.

The World Fears the Establishment of a Kingdom.

"He made us to be a Kingdom."

He made us to be Zion.

I do not know of any other Church that demands recognition of a Kingdom as Zion does.

The world hates us because they say that we are creating a Kingdom.

They have laws of their own, and we will have to smash them.

The brewers of Milwaukee would give a Million Dollars to smash us, because we will smash them some day.

In fact, there is one big brewer up there now, reading LEAVES OF HEALING, and he knows that the only way out of his sins is to give up brewing that infernal beer.

Can you wonder that Satan hates the Kingdom of God?

He does not hate the churches, not he.

The churches do not hate him.

Did a Lutheran church ever make a man drink one glass of beer less, or smoke one cigar less?

All over Europe you can find

Men Stuffed Full of Theology, Beer and Tobacco.

Is not that true in the Dutch Reformed?

People—"Yes."

General Overseer—They stink infernally.

Have you ever been in a room where half a dozen theologians had been discussing theology, drinking beer and smoking tobacco?

Did you ever see the spittoons?

You do not need to go to Holland to see that.

I went into a church in Baltimore, Maryland, and cleaned out hundreds of spittoons when I leased that church for a mission.

It was the First Methodist church in Charles street, Baltimore.

The dirty dog of a minister had a spittoon in the pulpit.

He churned his tobacco and squirted it out in the pulpit.

I had to move two hundred forty spittoons, I believe, into the basement, and then I could not get the stink out of the church.

Tobacco juice had soaked into the wood.

The catarrh of generations of parsons was in that pulpit floor.

It was full of disease.

I am not bringing a railing accusation.

I never saw anything like it until I got to Baltimore. Then I gave it to them.

I was told not long ago of two street boys in Baltimore, and one who did not smoke said to the other, "You stinkpot! That is what Dowie calls you."

All through the streets of New York that truly describes them.

We Are Loosed From Our Sins in Zion.

You cannot smoke or drink if you want to; for if you did we would soon smell you.

I am quite sure that there is not a person in this house today who would not smell his neighbor if his neighbor had tobacco.

There would be an investigation made at once to find out whether you had been smoking or had been smoked.

A good many of us have been smoked.

When I used to labor in the center of Chicago, Mrs. Dowie would laughingly say when I would come home, "John, you have been smoking," to which I would reply, "No, I have been smoked."

You were smoked in the train and everywhere until you would be disgusted.

He made us to be a Kingdom, to be Priests.

What word is it that represents the Kingdom of God?

Audience—"Zion."

General Overseer—When you stand on Zion's Mount, you stand on the Mount of the Kingdom of God.

All true Churches come out of the Kingdom, and all true Churches get back into the Kingdom.

Speaking the things concerning the Kingdom of God:

And, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me:

For John indeed baptized in water; but ye shall be baptized in the Holy Spirit not many days hence.

There is too much of the old thought of being baptized with something.

It is not being baptized *with* something; it is being baptized *in* something.

It is being immersed in, living in, baptized in the Holy Spirit.

They therefore, when they were come together, asked Him, saying, Lord, dost Thou at this time restore the Kingdom to Israel?

They had a very narrow idea.

They were Jews, and the Jews, albeit their minds are large and their intellects keen, are narrow.

It Is a Good Thing to Be Narrow Sometimes.

I hear a great deal of criticism about a man's being narrow, and you will be told that some one else is broad and liberal.

I know some seas that are very broad, but they are very shallow; you can scarcely float a barge upon them.

If you want to accomplish anything, you must narrow down to do it.

There are a great many narrow seas in this world that are of far more importance than thousands of miles of ocean.

Take, for instance, the Suez Canal. It is a very narrow sea, in fact, only a ditch, but it connects the Mediterranean and the Red Seas, and the Indian and Pacific Oceans, and saves the mariner thousands of miles of travel around the continent of Africa.

No matter how broad you are on many things, you have to come down and be narrow, because it is a Narrow Way, a Strait Gate, and few there be that find it.

You can easily miss the Suez Canal.

If you expect the Suez Canal to stand up before your eyes, a big thing, you will be mistaken.

It is not as wide as this Tabernacle in some places.

Some of these canals are not nearly so wide as this Tabernacle, and yet they connect great oceans.

Oh, that this place itself might be a canal to unite great oceans!

We must get down to it to a certain extent.

Oftentimes a very narrow way leads out into a very broad way. You see it must not be kept narrow.

The Suez Canal is all right to connect, but when you get out you sail into the great ocean.

There are some people who are not only narrow, but they like to stick in the narrow way and prevent any one's else getting through.

Those who asked this question of the Christ were Jews, however, and they thought, in their narrow way, that all Israel meant Judah.

You can see that in Peter.

He did not understand that the Gospel was really for any one except scattered Israelites, and he was very much astonished when God showed him that He was no respecter of persons.

He always thought that God was a respecter of persons until after he had had the vision.

It Is Not for You to Know Times or Seasons.

A great many people are asking me the question, "What will be the time and the season?"

I do not know.

Some of you know more about it than I do; apparently, you know all about it.

I do not.

I only know that as far as I can see there is no question but that we have reached the Times of the Restoration of All Things.

It is only the dawn.

Yet I cannot tell; it seems sometimes that the Coming of the Lord is nearer than we think; and then again, it seems farther away.

It is not for you to know the times or seasons which the Father hath set within His own Authority.

If the Father chooses to make a revelation to us, clear beyond all question, we will get it.

We are receiving some revelations.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My Witnesses.

More Than Witnesses—Martyrs.

That word witnesses is *martures* (μάρτυρες) martyrs—"you will be My martyrs."

We will witness for the Christ unto death, it may be, and will be, because, even if our life were not taken violently, we pour out our life all the time at toil.

We are martyrs.

A martyr is not merely one who dies suddenly for the faith but one who witnesses all his life.

Ye shall be My *martyrs* both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.

That is where I am going, almost to the uttermost parts of the earth.

When I spoke in the City of Invercargill, New Zealand, I spoke in the uttermost part of the earth where there was organized civil life.

In one way or another, by literature or in person, we have witnessed for Him "unto the uttermost part of the earth."

That is the business of the Church.

It is called out of the Kingdom of God and must be a witnessing Church, a martyr Church, a Church of sufferers, and yet a Church of triumphant people.

If you do not suffer, you will not reign.

God Did Not Bring Us from the Uttermost Parts of the Earth in Vain.

He brought us out that we might send back, and in due time, perhaps, carry back to those uttermost parts of the earth the Good Tidings.

That is our great privilege.

This is to be and must be the greatest witnessing Church for God that the world has ever seen, and I believe it is.

Can any of you tell me where those Four Million One Hundred Thousand Messages given out in New York for God have gone?

They have gone to the uttermost parts of the earth.

That is where LEAVES OF HEALING goes.

It goes everywhere, and it is doing the work.

Let us rejoice that we have a part in this work.

No one can witness without the Power.

The word translated "Power" there is *dunamin* (δύναμιν) and it is exactly the word that we use for dynamite in English.

There are many so-called ministers of the Gospel who never had any dynamite.

Dynamite Used in Zion.

But when a Zion man comes along, the dynamite is in the fire—crack! CRACK! CRACK! everywhere.

If you want to make it interesting for the ministers, just say "Dowie," and you can read their mind in their eyes in a second.

Some of them will scratch their heads and say, "I do not know what to think."

There is enough dynamite in this congregation to blow up New York City.

We made it interesting for New York City.

I had a very distinguished gentleman, of high position in Washington, visiting me yesterday.

He asked, two days ago, if he could see me yesterday, and I had the pleasure of receiving him at lunch.

He is a very close friend to the President.

A great, big, fine fellow he is, and has a big heart.

Yesterday, when we were talking about things, he said to me, "Doctor, you had a good time in New York, did you not? I got the account of it from people that were there. Oh, did not those newspaper fellows lie infernally?"

We were sitting in my study and I handed him the picture which was in the last week's issue of LEAVES OF HEALING.

"I should like very much to have such an audience as that when I am fading away as the papers said you were at that time," and he laughed. "You just made things go there."

"We took quantities of dynamite with us," I said. "We had Four Million packages, and we exploded it everywhere."

Will that dynamite destroy anything that is good?

Divine Dynamite Never Destroys Anything That Is Good.

Whenever you put Divine Dynamite near anything that is good, it flows into it but does not destroy it; it only increases its power.

But when it comes into contact with evil, it destroys it.

In one of the pictures in a magazine article, describing Zion City, they had a picture of Shiloh Tabernacle.

The man who wrote the article had never been in Zion City, but some one had told him that this Tabernacle was the Power House.

So in writing the article, he put under that picture the "Great Power House of Zion City." (Laughter.)

Mrs. Dowie and I have often laughed at that and she told them that story when they asked her where the power was, to which she would first answer, "in the Power House."

Beloved, if you and I get Divine Dynamite, the Kingdom of Darkness will be blown up everywhere.

Is not My Word like as fire? saith Jehovah; and like a hammer that breaketh the rock in pieces.

May God Make His Word a Hammer That Breaks the Rocks of Evil In Pieces.

I was very much struck with the Power House at Niagara Falls, which many of you saw.

How wonderful it was and yet how simple the whole thing!

It was simply the force of these great lakes—Lake Superior, Lake Michigan, Lake Huron and Lake Erie—sweeping through there with a tremendous power that created the dynamic force that works scores of miles away.

What is the dynamic power of any power house on earth that is connected with the River of God that is full of water?

Can you tell me?

If we can conduct water from a great height what a tremendous power it is!

But think of a River flowing from the Throne of God, and that River sweeping through this Tabernacle!

That is the Word.

There is a River, the streams whereof make glad the City of God.

In the holy place of the tabernacles of the Most High God, that River flows.

If you are all out of gear and cannot go, you need wiring over again.

Dynamite in a Picture.

What a tremendous force it is!

You can carry spiritual dynamite in your pocket; in a little bit of paper; in a picture.

When you carried, from door to door, that little picture of the Christ knocking at the door, some of the people burst into tears as they saw the face of the Christ.

Did you not know the dynamic power of that little picture?

It was a tremendous power.

It is not very many weeks before I will have to start to the uttermost parts of the earth.

May God help me.

I am praying for this people in Zion City especially, and I am thinking of you in these days before I go away.

I am asking God to make me the agency in His hands, of communicating to this people Spiritual Dynamic Power until every one of you that is true will become charged like a battery; and may God keep you charged.

Then you will be a power.

When I come back again I will find that the Power has been active.

You will have to pray for me, because you know that we have no power in ourselves.

Power must come from God.

Let us pray.

Prayer was then offered by the General Overseer, after which the audience made 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, in soul and in body. Give us thy Holy Spirit. Make us to be filled with Purity. O God, cleanse us. We would not put pure water into an unclean vessel. Thou wilt not put Thy pure Spirit into an unclean vessel. Oh give us Purity and then give us Power! For Jesus' sake. Amen.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Zion Meets a Shameful Attack with Unity, Courage, and Triumphant Faith

Report of Citizens' Rally in Shiloh Tabernacle, Wednesday Evening, December 2, 1903, in which the General Overseer tells how Zion's Enemies Struck a Murderous Blow in the Dark, but God Wonderfully Delivered.

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

NEVER was there a happier gathering of the people of Zion than that held in Shiloh Tabernacle last Wednesday evening.

Less than twenty-four hours before, one of the most severe and destructive blows ever struck any institution had suddenly and without warning fallen upon Zion, Zion City and the General Overseer, and Zion's enemies were gloating in anticipation over her dismembered carcass.

Zion's confidence in God had been steadfast; her leader and people had never wavered or feared, and although to human sight there had been hours of great darkness, the eye of faith had seen only the brightness of Divine promises, and the little city had remained unperturbed.

Zion's victories in the past had always been sure and, moreover, God had always sent them swiftly, and although they knew little of what had occurred during the day, the people assembled with joyous hearts and a calm assurance of complete deliverance from all the power of the enemy.

They were not disappointed.

Not only was their beloved leader able to tell them of the marvelous manner in which God had kept His precious promise to Zion—"No weapon that is formed against thee shall prosper"—but the Spirit of God was present in that assembly with unusual power and blessing.

When the meeting had ended hundreds were heard to praise God for one of the happiest hours of their lives and for great uplift of spirit.

The plot of the enemy had utterly failed.

The Devil, in accordance with his usual custom, had overstepped himself in his eagerness to destroy Zion, and, as a result, Zion was stronger and more united than ever before; more fully approved of God and of men.

The story of the events of the previous night, and of the day, are best told in the words of the General Overseer, given in the report that follows.

Early in the day placards had been displayed announcing a Special Rally, and stating that the General Overseer earnestly desired every adult member of the Christian Catholic Church in Zion in the City to be present.

The placard also bore the cheering words, "The best of all is—God is with us."

The response to the invitation was large, between five and six thousand men and women gathering in the Tabernacle.

Previously to the coming of the General Overseer, the audience had been led by Deacon Conductor Burt M. Rice in the singing of songs of victory and praise.

The General Overseer was given an ovation of hearty applause as he followed the members of his business council upon the platform.

Every voice rang with joy and confidence as the thousands sang the triumphant words of the hymn, "Zion Stands by Hills Surrounded."

Scripture Reading and Exposition.

The General Overseer then said:

I get my greatest comfort and consolation from the everlasting Spring of all consolation, God's Word.

He read, for the Scripture lesson of the evening, from the 84th Psalm and the 54th chapter of Isaiah.

How lovely are Thy tabernacles.

Even the plain, temporary wooden tabernacles used by Zion have been so lovely!

Tabernacles No. 1, No. 2 and No. 3, Central Zion, Chicago, have been very delightful places, and how lovely, in all its spiritual beauty has Shiloh Tabernacle been!

I always like to see it furnished—like to see you here. You are a beautiful sight.

Blessed is the man whose strength is in Thee.

Unless your strength is in God, it is of no use, and will very soon evaporate.

In whose hearts are the highways to Zion.

Unless Zion Is in You, You Cannot Be in Zion.

There are many people who have the highways to Zion in their hearts, but they are slow coming in.

All the highways will one day lead to Zion when the Christ, our King, reigns at Jerusalem throughout the millennium—the thousand years.

Oh, may we live to help build up that City of the Great King!

Meanwhile, we must build up this City and others.

The Devil does not like the City of Zion—God's City—and is trying to destroy it.

No wonder he tries to crush out this City, where the poor fellow cannot even get a drink or a smoke.

But God will bring us through this trial; of course He will.

These trials only bind us closer together. I see many here older than me, but I feel like a father to all of you.

Passing through Baca, the Valley of Weeping.

There have been dark hours, but the clouds are rolling away

Zion a Place of Spiritual Springs.

They make it a place of Springs.

Zion is, and will be, more and more, a place of spiritual springs.

Where else can the people go?

There is little spirituality left in any of the other church organizations.

They go from Strength to Strength.

A reporter was overheard, sending in a report to his paper today, saying, "It is utterly impossible to understand this people. Not one of them seems to be scared. A fellow in blue overalls came into the Bank and asked to deposit some money."

It is absolutely impossible to scare a real Zion man or woman.

No good thing will He withhold from them that walk uprightly.

God will give us the good things just as we need them.

It does not do to give too many good things at one time.

But He will withhold no good thing from them that walk uprightly one moment longer than is for their best interest.

We have walked uprightly.

Wonderful Testimony to General Overseer's Uprightness.

Without one word of explanation, I believe that Zion knows that I have walked uprightly in all things.

Show it by standing.

Like the rushing of mighty waters came the sound of thousands quickly springing to their feet, and then all was silent for a moment,

Not one person in all that great audience was sitting.

Then there broke forth a perfect storm of irrepressible applause.

"There is the Voice of Zion!" said the General Overseer, and the people responded with a heartfelt "Amen;" for the "shout of the King was in their midst."

Overseer Speicher then led in prayer, giving sincere thanks to God and petitioning His further mercies.

God's Messenger then laid before the Throne of Grace the petitions of the sick and the sorrowing, and prayed for Zion

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

in all lands, closing with the chanting of the Disciples' Prayer by the Choir and Congregation.

"What a Wonderful Savior," was then sung.

The people than sang "How firm a Foundation," as if they felt every word of it down to the very depths of their spirits.

Other hymns were sung while the General Overseer consulted with Judge Barnes, who had just returned from Chicago.

The General Overseer then displayed a copy of the Chicago *American* of that evening, which had headlines, in letters several inches high,

ATTORNEY FOR RECEIVER SAYS DOWIE WILL PAY EVERY CLAIM.

The man of God very solemly invoked the blessing of God upon the service, the people responding with fervor.

He then said:

I have to be exceedingly careful, under the circumstances, in my statements, because, while I might tell you some very pleasant things, it would not be for the best interests of Zion to disclose all we know.

Remarkable Vindication of Zion's Reliability.

It is a remarkable fact that although receivers were appointed and took possession last night, neither they nor their custodian, nor any of their attorneys are in the city tonight.

So great is their confidence that they have appointed my own managers their deputies in all Zion departments, and have made me general manager of everything, this afternoon. (Applause.)

The court has confirmed that.

We were getting in the money quite rapidly to pay every suit next Monday.

We have paid off a good many already, and are still getting in money quite rapidly.

I desire to give you an historical account of these things, because historical accuracy is very important.

First Intimation of Trouble.

Last night I was astonished to find that there were rumors reaching us over the telephone that extraordinary proceedings had been taken in the United States District Court before Judge Kohlsaat in the City of Chicago.

One report was that a petition had been filed, alleging that I was insolvent, and that I had preferred some creditors over others, and praying that the court appoint a receiver and require me to show cause why I should not be declared to be bankrupt.

That seemed so ridiculous that Judge Barnes and my Business Cabinet did not believe it.

We found that it came through a very questionable source; and the statement was made that Judge Kohlsaat refused that application.

We find today that the judge did refuse it, but that lawyers came in later with many lies and crammed him with them, and some truth, too; and that the judge thought perhaps it would be best to grant their petition, appoint receivers and clean up the whole thing.

Judge Kohlsaat has been very much astonished, today, to find the real state of affairs from the receivers themselves, from their lawyers, and from Judge Barnes, who has just returned from a talk with him, in company with the attorneys for the receivers.

Privilege Permitted by the Court.

Judge Kohlsaat has declared that all money reaching me I can now put into a fund which the receivers are not to touch. I have appointed Dr. Speicher to be my temporary banker to receive these funds.

He has also declared that the Christian Catholic Church in Zion funds are not to be touched in any way; that we can go on temporarily with our working men and women in all our Industries and Institutions as we have done in the past, until further orders.

When you consider that, in the most courteous manner, the receiver has left the city with all his attorneys, and even the custodian, you will understand that things tonight are practically as they were last night at this time only the court proceedings are not properly swept away.

One peculiar thing about it is that an injunction has been served upon everybody that they are not to meddle with us or even to ask for the payment of their accounts until we are quite ready.

It holds all suits in abeyance and forbids anybody to begin any more. (Applause.)

You can imagine that the General Overseer and others must have been working since last night.

My cabinet was in consultation with me and in prayer until nearly two o'clock this morning, and God heard our prayer and answered it.

What do you think was the amount of the suit brought against us?

Action Taken on Claims Aggregating One Thousand One Hundred Sixty-nine Dollars.

Three persons, whose claims aggregate only One Thousand One Hundred Sixty-nine Dollars, were, on an *ex-parte* statement, enough to throw us into bankruptcy proceedings.

One of these persons was named McCrimmon. I had sent her three sons out of the City for cause.

Their father objected very much but I told him he had better go too, with his wife

He went.

He made a fuss about it and died.

The widow asked us if we would buy her lot, and her little house on it.

We said that we would give her six hundred seventy-five dollars for her interest in that lot; but the matter was not adjusted finally, and, in fact, I understand she retains the property and is getting the rent of that little house.

Yet that woman filed her claim for six hundred seventy-five dollars, and others filed claims amounting to four hundred ninety-four dollars, making in all eleven hundred sixty-nine dollars.

Upon the petition of these three persons, we were, before Judge Kohlsaat, asked to be declared insolvent.

We could have paid it ten times over easily if we had been asked to pay; but we were not asked to come into court and show ourselves at all.

Application at First Refused by Judge Kohlsaat.

Judge Kohlsaat apparently looked at the petition with much suspicion.

It looked to him, I suppose, a very absurd thing, that a man reputed to represent many millions of dollars should be thrown into bankruptcy proceedings by persons who said that he owed them eleven hundred dollars, and who offered no bonds with their petition, as the law requires. He therefore refused the application until we were heard from.

However, other lawyers came in and said they represented other claims.

They said that Mrs. Dowie, my wife, had taken away seven million dollars of Zion's assets in actual money; that I was preparing to take away a large sum; that there was no doubt about the matter, that we were going to Australia to remain there and to leave Zion in America to its fate.

Need I tell you that there is not one word of truth in these reports?

People—"No."

General Overseer—Do you believe for one moment any such nonsense?

People—"No."

General Overseer—The thing is too ridiculous.

Why Should I Leave the Work I Have Given My Life to Build Up.

I will ask Deacon Barnard and Deacon Peckham: Has not Mrs. Dowie taken with her just enough money to pay expenses?

Deacons Peckham and Barnard—"That is true, Doctor."

General Overseer—Have I taken any money for my Visitation yet?

Deacons Barnard and Peckham—"No, sir."

General Overseer—Why should I want to embarrass Zion by taking away its resources?

There is no one who has a bigger monetary interest in Zion than I have.

I have three hundred forty-eight acres of land which I reserved in Zion City site, which you could not buy from me tonight for two million dollars.

My interest in the five per cent. of the increment of value of Zion's estate would amount to about one million dollars.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Why should I run away from these three million dollars?

Moreover, we have a very comfortable home in Shiloh House d in Shiloh Cottage, and I have a large library of about ten ousand volumes in the Administration building, to which I n much attached, and many other things of a material terest in the United States of America, of which I am a tizen.

Moreover, I have induced my friends to put in much money, d in one year there was two hundred fifty thousand dollars trust money put into my hands which I could have used utside of Zion, had I chosen, and which is mine when the arties die.

I have invested that in Zion.

Zion is the best security that I as a business man could ossibly imagine.

I Thank God That Zion Is Strong.

Zion is strong in her spirituality, strong in her organization s an *ecclesia* taken out of the Kingdom of God; strong as the rst promoter and first giver of Zion Restoration Host to the orld; strong in every way.

Zion tonight is stronger than ever, thank God. (Amen.)

Did you ever hear of a receiver's taking charge of a business t eleven o'clock one night and finding everything so well anaged that he and all his officers left by the middle of the ext afternoon?

I want to say that the receivers and their attorneys have been ost kind and courteous.

If I were to place any Word of Scripture in the front of what have to say, it would be from Isaiah 54:17:

No weapon that is formed against thee shall prosper; and every tongue at shall rise against thee in judgment thou shalt condemn. This is the eritage of the servants of Jehovah, and their Righteousness which is of Me, aith Jehovah.

If I had been beaten this time, it would have been the first ime; but I have not been beaten, and even the bitterest of my nemies in the Chicago evening papers say tonight that I will ay every claim.

That means that I will do it with your prayers and coöpera- ion.

All day, telegrams have been pouring in upon me—messages f Love and sympathy and determination to help.

ion Has a Balance of Over Fourteen Million Dollars Over All Possible Liabilities.

I have here a report made to the Receivers by Deacon Charles . Barnard, General Financial Manager, showing every liability have to meet, up to the year 1923.

The report shows that, when all these have been met, I ave still Fourteen Million, Seven Hundred Fifty-nine Thousand, Eight Hundred Seventy Dollars and Seventy-six Cents ($14,759,870.76) to the good today.

Even at that, Zion is far stronger than these figures show, or we have taken a large discount from present values.

Her people, now headed this way, will bring with them ifty million dollars within five years.

Messages of Sympathy and Promise of Support.

One of the earliest telegrams I received this morning was lated at one of the most fashionable hotels of New York City, nd was from a lady whom I have not met, who attended our neetings in Madison Square Garden.

She said: "Stand steadfast. God is with you. Do you want loan? Send your attorney; I will help to the uttermost."

Evangelist Kindle telegraphs me that she can send two thou- and four hundred dollars at once, and fifty thousand dollars in en days at five per cent., at my own time, and without any urther security.

Who said the New York Visitation was a failure? (Applause.)

I have received a number of other telegrams.

Message from a Christian Jew.

Among them, here is one from our brother, an ex-Jewish Rabbi in New York City, who has been a Christian for some ears doing good work, and has about a thousand Jews under him.

He has come into our Church and has brought his whole family, and his helper and his helper's wife; and the Jews are following in hundreds.

This telegram reads:

Accept our heartfelt sympathy. The Christian Jews of New York will stand firm by you, come what may. HERMAN WARSZAWIAK.

This shows how God is moving on Judah. (Applause.)

I give more for that telegram from the Christian Jews of New York than for all the money.

God bless Judah, and, weeping with Israel may she go inquiring the way to Zion with her face hitherward!

It is worth having some trials to get some blessings.

Here is another: "Our people confident and loyal; send love. Joshua 1:5. 'There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee.'"

Thank God for the message from New York. Is it not your message also?

People—"Yes."

General Overseer—I will be strong, by the grace of God.

I am not going back an inch.

Elijah the Restorer Will Not Retreat.

My predecessor, Elijah the Tishbite, when he got into difficulty, fled into the wilderness and sat under a juniper tree.

I have not run away; Elijah the Restorer learned something since then.

John the Baptist, after he, as Elijah the Preparer, had acknowledged the Christ, did not follow Him very closely, as did His disciples.

He retired into the wilderness and lay down there awhile, and Herodias caught him and threw him into prison and cut off his head.

I have learned something since then.

I love the memories of those great men who worked for God in the same spirit and power, and I pray God that I may also have fulfilled in me a measure of those words in Joshua.

I believe that the investigation of Zion's business affairs will show a rock-bottom balance of about fourteen million dollars to the good, after every possible claim has been paid.

The press has revived the lie that Mrs. Dowie carried away with her seven million dollars, and this was used as an inducement to Judge Kohlsaat to appoint a receiver.

I could cable for Mrs. Dowie tonight, and she would return and help me to fight this battle in Zion, but I want her to get the rest she needs, for she is dearer to me than any other earthly thing.

But if you wish, I will cable for her at once—shall I do so?

Audience, with one voice—"No!"

Three Great Loves.

General Overseer—There are three great loves that fill my heart tonight.

I love God, my Father; the Holy Spirit; Jesus, my Savior, and all in heaven; I love my wife and son, and I love you who are in Zion everywhere, and all the world outside.

Pray for me.

Pray for my excellent officers.

Pray for one another.

When this is all overcome, it will be said throughout the world again: "Ah, you cannot down Elijah."

No, Elijah the Restorer must go on and do his work, until the "Great and Terrible Day of Jehovah" comes.

All rise and give thanks to God for victory.

Expressions of Sympathy from Business and Professional Men.

The people then rose and followed the General Overseer in a very fervent prayer of thanksgiving.

Deacon R. W. L. Ely then told of a salesman from Milwaukee who said that one of the largest bankers in Milwaukee had declared that he would be only too glad to lend the General Overseer two hundred thousand dollars to pay off all these claims.

He also told of the great kindness of some of the greatest merchants in Chicago.

"I might have borrowed again and again," said the General Overseer, "but I will not do it. God's people in Zion must do their own work."

Deacon Charles J. Barnard, general financial manager, then told of the wonderment of one of the attorneys for the receiver, at the great coolness, calmness and kindly courtesy of the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer when he received the papers of the bankruptcy proceedings.

"He is the most wonderful man in the world," said the attorney.

He also told of many messages of sympathy and promises to help, from business men in Chicago, men whom the General Overseer had dealt with for years, and who were even now creditors.

Zion's Good Influence on Those Who Do Business With Her.

Deacon W. Hurd Clendinen, general manager of Zion City General Stores, being introduced with hearty words of appreciation by the General Overseer, gave thanks to God for the privilege of having a part in Zion's business.

He also had some good things to tell of the kindness of those who were selling goods to Zion.

One salesman, he said, had given up the use of tobacco and whisky since he began selling goods to Zion City General Stores.

Judge V. V. Barnes, who had been fighting the battles of Zion in Chicago, said that he was very well and enjoying the meeting, although he had had almost no sleep the previous night, and had not taken time to eat dinner or supper.

He also told of expressions of sympathy and encouragement from business and professional men in Chicago.

He told of a wonderful and immediate answer to prayer for strength during the day, when the words came to him in great power, "Lo I am with you alway."

Father Peters, a Christian Jew from Benton Harbor, Michigan, made a plea for prayer for the Jew.

"The Jew can understand Zion," he said, "and the Jew ought to be in Zion.

"Zion is for the Jew."

The people responded with a deep "Amen."

Deacons James and Taylor, and others in the audience rose and expressed their joy and confidence.

A Surprise for Overseer Speicher.

In introducing Overseer John G. Speicher, who will be in charge in Zion City during the Around-the-world Visitation, the General Overseer greatly astonished that officer by promising him a long vacation and a trip to Europe upon his return.

Overseer Speicher amused the audience with some incidents of the night before and the day also, expressing his gratitude to, love for, and confidence in the General Overseer.

God's Messenger then read some extracts from the *American* that he had shown earlier in the evening.

It shows, said the General Overseer, that even our bitterest enemy in Chicago has had to swing around in our favor.

An Englishman of high rank recently visited one of the most wealthy of the Chicago club-houses, and lounging against the mantle, asked the question, "Tell me, what is the greatest thing in or around Chicago?"

Those whom he addressed were silent for a few minutes.

Then a prominent Chicago banker spoke up and said with conviction: "If you want to find the greatest thing that Chicago has to show, you will have to go forty-two miles north to Zion City and see a man whose name is John Alexander Dowie."

The rest agreed.

Men of affairs are everywhere recognizing the great purity and power of Zion, said the man of God, as he called upon the people to consecrate themselves to God.

After the Prayer of Consecration the people sang, with great spirit, the hymn, "I Stand on Zion's Mount."

This wonderful gathering then came to a close with the Benediction, and the people reluctantly, but joyfully, left the Tabernacle.

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.

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.

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.

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

---LORD'S DAY---

Bible Study, 10:30 a. m. Junior Meeting, 2 p. m.
Full Service, 3 p. m. Gospel Meeting, 7:30 p. m.

Prayer with the Sick at the Close of Each Meeting

Week-night House Meetings in New York City and Vicinity

German Meetings....

Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.
Friday Evening at Mr. Heierle's, 314 Valley Road, Orange, New Jersey.

English Meetings....

Tuesday Evening at Deacon Natino's, 48 West Tenth St., New York City.
Thursday Evening at Mrs. Carlson's, 230 East Fifty-fourth St., New York City.
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn.
Friday Evening at Mr. Newkirk's, 1700 Bathgate Ave., New York City.
Friday Evening at Mr. Erkmann's, 78 Hutton St., Jersey Heights.

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 438 Broadway, Room 806, New York City.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, DECEMBER 23d or 24th.

The Christ's Emphasis on God's Commands.

Thou shalt serve only God.—Matthew 6:24-26.
No other object shall be first.
We must love Him with all our heart.
He alone has power to help.

Thou shalt worship only God.—John 4:20-25.
Our spirits must seek Him.
His truth will make this clear.
Much worship is thus proved to be vain.

Thou shalt not profane God's Name.—Matthew 5:33-37.
Our mouths shall be full of His praise.
Vengeance belongs only to God.
We must live subject to His will.

Thou shalt keep God's Sabbath.—Matthew 12:1-13.
Not keeping the Sabbath is an evil.
It must bring to one restfulness and quiet.
It is a day in which to do good and receive good.

Thou shalt honor thy God-given parents.—Matthew 19:17-21.
We must revere our parents.
We must bless God for what they have been to us.
Who can tell what, under God, we owe them?

Thou shalt murder no man.—Matthew 5:21-24.
A murder can never be undone.
Anger leads up to a murderous spirit.
One should never bear a grudge against another.

Thou shalt not commit adultery with any man's wife or daughter.—Matthew 5:27.28.
Adultery begins in the look.
Then it takes shape in the desire.
The act will then be committed if it can be.

Thou shalt steal no man's property.—Matthew 5:38-42.
One must not expect something for nothing.
One should love to give rather than receive.
The generous soul will be made fat.

Thou shalt not bear false witness against any man.—Matthew 5:43-48.
How people lie about those they do not like!
How they lie about all who offend them!
How they go out of their way to thrust at an enemy!

Thou shalt not covet any man's possession.—Matthew 12:13-21.
Everything belongs to God.
He has an evil heart who would rob Him.
Such a spirit thinks not of God but self.

The Lord Our God is a Command-unfolding God.

SUNDAY BIBLE CLASS LESSON, DECEMBER 27th.

Teaching God-given Commands.

There are Bible truths vital to teach and observe.—Matthew 28:19,20.
The Gospel teaches people to obey.
The Christ has given commands.
He is with only those who obey.

The Truth must be lived by all who teach it.—Matthew 5:17-20
Doing the Truth comes before teaching it
Only those who live it can understand it.
We can only be right when we do what God says.

How can men doubt or disobey the plain commands?—1 Timothy 4:9-16
People must meditate on God's law.
The meaning comes to all who will hear.
False teaching makes false living.

God's Commands are the basis of life and peace.—Malachi 2:1-10.
Broken commands bring sickness.
Broken commands poison the blood.
Broken commands lead deep into evil.

Faith always shows itself in obeying the truth.—James 2:5-14.
A man must keep the whole law to be holy.
Faith makes a man obedient to law.
A man who obeys commands is merciful.

The rule of an upright life is given in God's law.—Psalm 119:1-8.
Those who obey sin not.
They walk up to the light given.
Obeying God's law gives more light.

Those who try to explain away God's commands fall into hypocrisy.—Matthew 15:1-9.
It will not do to make God's Word mean this or that.
What men say the Bible means is not what God says it means.
Do not try to make God's commands hard to be borne.

Do every command; they are neither grievous nor hard to be borne.—Matthew 23:1-4.
The commands of God make one free.
Disobedience makes one a captive of sin.
We must do what we teach and profess.

God's Holy People are a Command-loving People.

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Three Hundred Forty-two Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Three Hundred Forty-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).....	4460		
Total Baptized at Headquarters.....			9834
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.....			16,850
Baptized since September 14, 1903:			
Baptized in Zion City by Overseer Speicher.....	28		
Baptized in Zion City by Elder Dinius.....	44		
Baptized in Zion City by Elder Clibborn.....	114		
Baptized in Zion City by Elder Hoffman.....	41	227	
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 Chicago by Elder Heller.....		1	
Baptized in Canada by Elder Brooks.....		18	
Baptized in Canada by Elder Simmons.....		2	
Baptized in California by Elder Taylor.....		4	
Baptized in England by Evangelist Cantel.....		36	
Baptized in Indiana by Elder Osborne		8	
Baptized in Illinois by Elder Royall.....		9	
Baptized in Iowa by Elder Royall.....		1	
Baptized in Kansas by Deacon Robinson.....		5	
Baptized in Kansas by Elder Reed		5	
Baptized in Louisiana by Evangelist Gay.....		17	
Baptized in Massachusetts by Overseer Piper.....		15	
Baptized in Massachusetts by Evangelist Smith.....		1	
Baptized in Michigan by Elder Cairns.....		2	
Baptized in Mississippi by Evangelist Gay		5	
Baptized in Mississippi by Deacon Boggan.....		1	
Baptized in New York by Overseers Piper, Brasefield and Excell.....		77	
Baptized in Ohio by Deacon Yerger.....		8	
Baptized in Ohio by Elder Bouck		2	
Baptized in Pennsylvania by Elder Hammond.....		4	
Baptized in Texas by Evangelist Samuel		9	
Baptized in Washington by Elder Ernst.....		9	
Baptized in Wisconsin by Elder McClurkin.....		7	265
Total Baptized since March 14, 1897			17,342

The following-named fourteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, December 2, 1903, by Elder W. O. Dinius:

Allman, Mrs. Ella	Zion City, Illinois
Barger, Mrs. Mary	Charlie, Texas
Budahn, Mrs. Annie	Marshfield, Wisconsin
Hann, Earnest	Zion City, Illinois
Johnson, Ellen	Zion City, Illinois
Livingood, John	Zion City, Illinois
Polman, Dina	Zion City, Illinois
Porter, Rallan M. McF	Zion City, Illinois
Rearick, E. W.	Antrim, Kansas
Ress, Clifton	Zion City, Illinois
Rees, Vivian	Zion City, Illinois
Schueller, Engelhardt	2164 Langley avenue, Indianapolis, Indiana
Sefton, Mrs. Elizabeth	Zion City, Illinois
Thresher, Mrs. Sarah Ann	Marshfield, Wisconsin

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

DEC 22 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 XIV. No. 8. ZION CITY, SATURDAY, DECEMBER 12, 1903. Price Five Cents

THE GENERAL OVERSEER IN HIS LIBRARY

THE GENERAL OVERSEER has given us permission to print upon this page a picture of himself taken in his private study and library in Shiloh House.

This is one of a series of private portraits taken recently and has never before been published in LEAVES OF HEALING.

From this study and library, and from his office in the Administration Building, the General Overseer is in direct telephonic communication not only with every department in Zion City, but also with every firm of any consequence in every Village and City in the United States.



By the use of his telephone he is also in communication with the telegraph office that is open day and night for the transmission of messages to every part of the civilized world.

With these facilities he is able at one moment to give orders concerning some detail of the work in some one of the departments in Zion City, and at the next to lease a hall in London, England, or appoint an officer in Melbourne, Australia.

In this way modern science, invention and progress have made possible the establishment of a world-wide Theocracy—God preparing His people throughout the world, by His Prophet, for the Coming of the Christ, the King of Glory.

In this way one man is able not only to rule the people for God, but, by the power of God, to defend and protect them.

It was in this library in Shiloh House, during last week, that one of the most remarkable conflicts of modern times was waged. It was a conflict that had Religious, Commercial, Legal, Political and Economic Aspects.

It was a Conflict in which one man represented an entire people, defending their Civil and Religious Rights, and protecting the property that they had acquired through years of toil.

The one man with God on his side won that Conflict.

Had the interests of the people been in the hands of a committee or a board, there is no question that all would have been imperiled.

Had the matter been in the hands of one who brought to the task less of Wisdom, less of Faith, less of Courage, less of spiritual, psychical and physical Vigor and Endurance, not of his own but from his God and Father, there might have been a failure at the crisis, when secret but powerful foes threatened.

Had the one man who bore the responsibility not laid upon God's altar his time, strength, talent, and, indeed, his very life, the enemy might have triumphed.

None but God knew the weight of John Alexander Dowie's burden. But God gave all needed Grace and the Victory.

The people owe their organized existence, and all the integrity of their property and organization, under God, to their leader.

Since they cannot repay him but by love and obedience, can the world marvel that they would gladly give their lives for him, and, while they live, implicitly obey him? A. W. N.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 45 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, DECEMBER 12, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, DECEMBER 12, 1903.

ILLUSTRATIONS IN THIS NUMBER—
The General Overseer in His Library, ... 225
Members of Zion Restoration Host in Johannesburg, South Africa, ... 250
EDITORIAL NOTES—
The Story of the Receivership Resumed, ... 226
General Letter from the General Overseer from THE ZION BANNER, ... 226
Resolutions Adopted by Meeting of Creditors, ... 227
Conference with Creditors in Auditorium Hotel, ... 227
Motion for Discharge of Receivers granted by Judge Kohlsaat, 227
Letter from Receiver F. M. Blount, ... 227
Meeting with Another Committee of Creditors, ... 228
Resolutions Passed by the Committee, ... 228
Wonderful Endorsement of Zion Resulting from Proceedings, 228
Relations with the Chicago Press, ... 228
Thanks to the Bar and the Court, ... 228
Petition in Bankruptcy not Annulled, ... 228
Zion City Bank Open and Stronger Than Ever, ... 229
Zion to Continue on a Cash Basis, ... 229
Wednesday Evening Rally, ... 229
The Adon 'Olam and the Doxology, ... 229
Announcement for Next Lord's Day, ... 229
Now Is the Time to Make Investments in Zion, ... 229
Great Profitableness of Zion's Industries, ... 230
Orders for Zion's Products Pouring In, ... 230
Announcement of Meeting in Chicago, December 27th, . . . 230
Christmas Day Service in Shiloh Tabernacle, ... 230
The Around-the-world Visitation. 230
Three to Accompany to Vancouver, ... 231
CARTOONS—
Elijah the Restorer Victoriously Defends Zion, ... 232
A Vain Effort of the Kingdom of Darkness, ... 240
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, ... 233-236
Subject—"Peace, the Legacy of Jesus," 236-238
ZION'S LITERATURE MISSION, ... 239
EARLY MORNING MEETING IN SHILOH TABERNACLE— 241-245
ZION CITY GIVES THANKS FOR VICTORY, ... 246
NOTES FROM ZION'S HARVEST FIELD, ... 247-250
ZION RESTORATION HOST, ... 251-252
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS 253
ZION'S BIBLE CLASS, ... 254
OBEYING GOD IN BAPTISM, ... 255
A CLEAN CITY FOR A CLEAN PEOPLE, ... 256

EDITORIAL NOTES.

"THINE, O JEHOVAH, IS THE GREATNESS, AND THE POWER, AND THE GLORY, AND THE VICTORY, AND THE MAJESTY."

FOR ALL that is in the Heaven and in the Earth is Thine;
Thine is the Kingdom, O Jehovah,
And Thou art exalted as Head above All.

NOW THEREFORE, our God, we Thank Thee,
And Praise Thy glorious Name.

OUR EDITORIAL NOTES in our issue of December 5th, brought up to half-past two o'clock, p. m., on that day the Story of the Events connected with the shameful attack upon Zion's Financial Integrity and the appointment of Receivers by United States District Court.

WE THEN PREDICTED that our Creditors would come to a practically unanimous agreement for settlement, and that the Receivers would be discharged.

ON THE NIGHT of Monday, December 7th, we wrote the following General Letter, and issued it in THE ZION BANNER of the following morning, Tuesday, December 8th:

The Christian Catholic Church.

OFFICE OF THE GENERAL OVERSEER,
ADMINISTRATION BUILDING,
ELIJAH AVENUE,
ZION CITY, ILLINOIS, December 7, 1903.

TO ALL FRIENDS OF GOD AND ZION EVERYWHERE, GREETING:

Grace to you and Peace,
From God our Father,
And the Lord Jesus, the Christ.

It is our pleasing duty to inform you that the dark clouds which have gathered over the City of Zion since last Tuesday night, December 1st, are rapidly clearing.

There is every prospect that the Receivers appointed by the United States District Court will be discharged before tomorrow, Tuesday, evening.

It is impossible to conceive of any reason why the Court should desire the continuance of the Proceedings in Bankruptcy, which were so unnecessarily and maliciously begun on Tuesday last.

The whole matter will be placed before the Court in the course of tomorrow from several points of view, the most important of which will be the presentation of a Petition of a very large number of Creditors, asking for the immediate termination of the present situation.

A most influential, although informal Committee, attended by a number of representatives of most important business firms in Chicago and elsewhere, was held in my Council Room at the Administration Building, Elijah Avenue, this afternoon at Three o'clock.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It was presided over by Mr. William E. Muse, the Confidential Representative of the John V. Farwell Company; and an Agreement was made, thout dissent, to give me an extension of time so that I might discharge the Liabilities of Zion, by payment in full, at Six per cent. interest, thin a reasonable time.

The Petition to the Court was also unanimously signed by all present, d at the close of the Proceedings the following important and kind esolution was unanimously carried and presented to me by the Chairman the meeting.

The following Resolution was unanimously adopted at a Meeting of the editors of the Rev. John Alexander Dowie, held in Zion City, Illinois, ecember 7, 1903:

After a thorough and exhaustive canvass of the situation, it was the nanimous sense of the meeting that the Rev. John Alexander Dowie was ore than solvent by many millions of dollars; and that his intentions d ability to pay one hundred cents to each and every Creditor is above estion.

In view of this conclusion, a Petition was signed to the Honorable C. C. ohlsaat, Judge of the United States District Court, asking the immediate ssolution of the Receivership, and the restoration of all the property to e possession and management of the Rev. John Alexander Dowie, lieving that only under his skilful management can the best results be comptished.

The creditors present were:

HIBBARD, SPENCER, BARTLETT & COMPANY.
MCNEIL & HIGGINS COMPANY,
WESTERN STONE COMPANY,
L. GOULD & COMPANY,
J. L. MOTT IRON WORKS,
AMERICAN BOOK COMPANY,
F. BAIRSTOW,
CHICAGO & NORTH-WESTERN RAILWAY COMPANY,
WILLIAM J. WAGSTAFF, and
J. V. FARWELL COMPANY.

WILLIAM E. MUSE, *Chairman.*

I think it best that nothing should be added to this at present, but I nall have much to say later.

Members of the Christian Catholic Church in Zion will please to meet Shiloh Tabernacle, Zion City, on Wednesday Night, December 9th, Eight o'clock, when I will fully narrate the events in this connection to that time.

We desire to thank the influential gentlemen who passed the important esolution which we have just quoted, and who made the kind Arrangement to which we have referred.

The courtesy and consideration which is being shown to me on every de, and the splendid conduct of all my people in Zion, inspires me with verflowing gratitude to God, and to all my Creditors, who have rallied lmost without exception, to my support in so effective a manner.

I trust to be able to announce on Wednesday night the complete triumph hich God has given to us in Zion over all the evil designs of our Adversaries.

With prayers for you all, and earnestly desiring your continued prayers n my behalf, I am,

Faithfully your Friend and Fellow Servant in Jesus, the Christ, our Lord,



General Overseer of the Christian Catholic Church in Zion.

THE REPORT of the Proceedings of the most influential meeting referred to in the above Letter, which appeared in all the Chicago newspapers of the next morning, was commented upon by the Press and People everywhere as the beginning of a very speedy ending to the Receivership.

ON THAT morning, Tuesday, December 8th, we went into Chicago by the quarter to ten o'clock train.

When we reached the City, we were immediately met by an important committee of our creditors, and by our own Zion Law Department Officers.

AFTER A VERY pleasant Conference in a private parlor at the Auditorium Hotel, with many of the persons concerned, all parties came to an Agreement; and, at two o'clock the matter was submitted to Judge Kohlsaat in his Chambers.

At ten minutes to four o'clock, the motion for the discharge of the Receivers, made by our General Counsel, Judge V. V. Barnes, and supported by Attorneys Wickett, ApMadoc, and many others, and by the Receivers in person with their Counsel, Attorney Jacob Newman, was considered by the Court.

JUDGE KOHLSAAT simply asked the question if all were agreed, and being answered affirmatively, and also assured by the Receivers themselves that they desired their own discharge, he immediately entered the order discharging them.

The restoration of Zion's Estate to our control and direction was then made without any conditions whatever.

ALL THE PAPERS in the case had been prepared and signed in Chambers, and the Proceedings in Open Court took only a very few minutes.

In less than seven days, therefore, the Battle of the Receivership for Zion was completely won; and Zion is absolutely free from all outside control.

THE FOLLOWING letter was sent to us by one of the Receivers, who is the Cashier and Vice-president of the Chicago National Bank. It would doubtless be concurred in by the other Receiver, Mr. Currier, of Messrs. Boutell, Currier and Newman, attorneys in Chicago.

We thank these gentlemen for their courtesy and for their readiness to surrender the important duties to which the Court appointed them:

THE CHICAGO NATIONAL BANK, 152 E. MONROE STREET,
CHICAGO, December 8, 1903.

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

Dear Sir:—I hand you herewith, a copy of a statement which I have today given to the newspapers:

"Very early the Receivers found that the trust given them by the Court was not entirely a commercial trust, but more of a religious nature.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"We found that there were nearly Ten Thousand people at Zion City who get their living from the Industries started by Doctor Dowie in that City, and after carefully surveying and examining the place and looking into everything, we believe that the creditors have acted wisely in turning the property back to Dr. Dowie."

Yours respectfully,

(Signed) F. M. BLOUNT.

"THANKS BE to God, which giveth us the Victory through our Lord Jesus, the Christ."

ON THE FOLLOWING day, Wednesday, December 9th, we received a very influential Committee, consisting of Mr. Cushing, of the Dearborn Iron Foundry, with Messrs. ApMadoc and Wickett, Attorneys, and Mr. A. B. Thurston, representing the F. K. Moody Paper Company.

In company with Judge Barnes, we again went over the matters which had been so fully submitted to the largest creditors, whom we had invited to meet with us on the previous Monday, and who passed the Resolutions quoted in our General Letter of December 7th.

The result was, apparently, very satisfactory to that Committee, who reported to a large meeting held in the First National Bank Building on Friday afternoon, December 11th, which passed Resolutions similar to those passed in Zion City on Monday; and agreed to recommend the acceptance of the same Agreement for a Settlement.

The Resolutions are as follows:

Resolution unanimously passed (seventy-five present) at the creditors' meeting held at the First National Bank Building, Chicago, December 5, 1903, representing about three hundred thousand dollars:

Resolved, That it is the sense of this meeting that the creditors of John Alexander Dowie here assembled, have full and complete confidence in his ability to manage the affairs of Zion City, and that he should be left in sole charge thereof, and that the Receivers now in possession should be discharged.

Resolution passed by adjourned meeting of the foregoing creditors' meeting, December 11, 1903, at same place, there being only one dissenting vote, and that one unattended by opposition:

Be it Resolved, That it be the sense of the creditors of Dr. Dowie present that the interests of all creditors would be best subserved by the acceptance of his proposition of settlement, and be it further resolved that the creditors present accept said offer of settlement.

IT IS, THEREFORE, with great delight that we inform our readers far and near, that we have overcome all our enemies in this Conflict.

Zion now stands endorsed, financially and commercially, by a Great Railway Company and by many of the Leading Business Houses in Chicago, representing a united capital of Hundreds of Millions of Dollars, who say that, "After a thorough and exhaustive canvass of the situation, it was the Unanimous Sense of the meeting that the Rev. John Alexander Dowie was more than solvent by Many Millions of Dollars, and that his intention and ability to pay one hundred cents to each and every creditor is above question."

ALL, THEREFORE, that our enemies have succeeded in doing has been to establish, upon the authority of Two Separate Gatherings of Business Experts who have gone into the whole matter, the undoubted fact that Zion's Financial Foundations are Solid; that all our Commercial, Industrial and Financial Institutions are in a healthy and strong condition, and that our Management is heartily approved and commended.

For this, as we have said already in the General Letter, we devoutly thank God, and our friends, who include, with one or two insignificant exceptions, all our creditors.

WE ARE delighted, therefore, to be able to send forth these facts, in this issue, which will doubtless cause Rejoicing among the Many Tens of Thousands of Zion throughout all the World.

ALMOST WITHOUT exception the Chicago press has put the truth concerning our Victory fairly prominent before the people.

Our relations with that Press, by their own act, are on a better and friendlier footing than they have ever been before.

WE HAVE also to thank again the Bar of Chicago, and several Judges, for their many expressions of congratulation.

We also thank Judge Kohlsaat for the promptitude with which, when he knew the real facts of the case, he discharged the Receivers, and for the kindness he has since manifested, day after day, in protecting our interests, and those of our creditors, pending the signing of the Agreement between ourselves and them, and the final settlement of the whole matter.

IN A PROMPT and effective manner, on both Thursday and Friday, he interposed to prevent a solitary lawyer from giving us annoyance, denying motion after motion made by that person in an endeavor to disturb the settlement.

AS OUR READERS will see, we have felt it best that the Petition in Bankruptcy should not be annulled until time has been given to all the creditors to come in and sign the Agreement with ourselves, protected as we are, meanwhile, by the Injunction of the Court against all who would interfere with us.

We are strong in the undisturbed possession of the whole Estate of Zion, and in the protection of the United States District Court against several hungry wolves of lawyers, who are becoming daily more and more heartily despised by the entire community. They are also seriously injuring the commercial interests of their clients.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION CITY BANK, which had been closed for six business days, was reopened on Wednesday noon, December 9th.

Deacon Charles J. Barnard, General Financial Manager, and Deacon William S. Peckham, Cashier, desire us to inform Zion everywhere, that the business done has been most satisfactory.

The only withdrawals have been very small ones, by checks, for necessary purposes, while the deposits have been largely in excess of disbursements. They also state that the Bank has been greatly strengthened by recent events, and that, in their opinion, the Financial Institutions of Zion stand higher and are stronger than at any previous time.

WE, HOWEVER, would remind our dear people that we are relying upon their coöperation to place Zion permanently upon a Cash Basis, so that we shall not incur any debts whatever, but pay for all supplies of every kind weekly.

WE HAVE GIVEN instructions to the Business Departments, that no accounts are to be permitted to run with any mercantile houses longer than one week, and that, wherever possible, the purchases shall be made for prompt cash, getting the largest discounts.

We have been upon this Cash Basis now for the greater part of two months.

That policy, we have directed, shall be continued in every Department of Zion.

WEDNESDAY EVENING last was a Red Letter Night in the City of Zion.

Between Five and Six thousand of our people met to give thanks to God for the Victory, and to hear our statement and that of Judge Barnes.

IT WAS VERY delightful, as we entered the building, to see the vast Congregation rise, and when we had reached the platform, burst forth into the glorious Doxology:

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye Heavenly Host,
Praise Father, Son and Holy Ghost.

THERE ARE times when no other Song of Praise can express so comprehensively the gratitude of the People of God for deliverances that reach out into Eternity.

It always reminds us of the great ADON 'OLAM of Israel, which is translated by F. de Sola Mendes. The following verses are from that translation, except for an alteration in the last two lines:

ADON 'OLAM.

The Lord of All, who reigned Supreme
Ere first Creation's form was framed;
When all was finished by His Will
His Name Almighty was proclaimed.

When this our world shall be no more,
In majesty He still shall reign,
Who was, who is, who will for aye
In Endless Glory still remain.

Alone is He, beyond compare,
Without division or ally;
Without initial date or end,
Omnipotent He rules on high.

He is my God and Savior too,
To Whom I turn in sorrow's hour—
My Banner proud, my Refuge sure—
Who hears and answers with His Power.

Then in His hand myself I lay,
My trusting, sleep; and wake with cheer;
Soul, body, spirit, are His care;
Jehovah guards, I have no fear.

ISRAEL IN every age finds her Refuge in God.

That Sacred ADON 'OLAM finds its completion in the glorious DOXOLOGY to the Holy and Triune God who is revealing Himself to all Israel in these Times of the Restoration of All Things.

THE REPORT of the Proceedings of that meeting will appear, God willing, in our issue of December 19th, but we publish on page 246 the Introduction thereto written by our General Associate Editor.

IT IS EXPECTED that very large numbers of persons will be present next Lord's Day, when we deliver the Discourse which is announced on page 252, entitled:

"REVIEW OF RECENT EVENTS IN ZION."

WE TRUST that God will bless this Discourse to the many thousands outside of Zion City.

For the first time since we returned from New York, the Express Trains from Chicago to Zion City will run again, bringing thousands who love to worship with us on Lord's Day, and who desire to rejoice with us in what God hath wrought.

THE RESULT of all the recent Events should reassure and strengthen the hearts of all our people: for most manifestly "Jehovah hath established Zion."

We trust that they will remember that this is the time to make their investments, so that we shall be able to develop the Industries of Zion, and find profitable employment for the large population now being settled in this city.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

WE HAVE CAUSED the very closest investigation to be made into the profitableness of Zion's Industries.

It was our great delight to show our creditors a private memorandum on this subject, which very greatly amazed these keen business men who met with us on last Monday, and the Committee which met with us on Wednesday.

The memorandum showed the splendid percentage of profit that we have been making upon our products, especially those of Zion Lace Industries.

This statement was made up in a purely business way, and is of the most encouraging nature.

WE ARE NOW justified in pressing upon our friends the desirability of immediately investing large sums of Additional Capital in the Industries of Zion.

The promises to do this are very many.

ORDERS FOR Zion's Products continue to pour in far in excess of the capacity of our machinery and factories.

We simply *must* Go Forward.

Zion's many thousands have the power and opportunity to invest immediately to their own profit, and to the extension of the Kingdom of God.

WE TRUST that friends everywhere will hasten to strengthen us by bringing in immediately large additional cash resources, so that we shall be able to go forth upon our Visitation Around-the-world, on January 1st, with the knowledge that all things are in perfect order, and that Zion is Going Forward into a glorious New Year.

We confidently predict that 1904 will be the Greatest Year in Zion's History.

WE HAVE proved to all the world that every dollar invested in Zion has been invested wisely and safely: for there are "many millions" behind these investments, on the testimony of reliable investigators.

What more can God's People ask?

WE DESIRE to inform our friends in and around Chicago that we shall conduct a service in the Chicago Auditorium, God willing, at half-past two o'clock, p. m., on Lord's Day, December 27th.

WE SHALL be accompanied by Zion White-robed Choir of about Seven Hundred Fifty Voices, by our Resident Officers of Zion City, Zion City Band, and Thousands of Members of the Christian Catholic Church in Zion and of Zion Restoration Host.

GREAT CARE must be exercised by the Elders, Evangelists, Deacons and Deaconesses, in the various Zion Tabernacles in Chicago, in distributing the Free Tickets for admission to this Gathering, which will doubtless be very largely attended.

WE REMEMBER, with much gratitude, the splendid reception which Chicago gave us in the Coliseum on January 20, 1901, upon our return from five months' absence in Europe.

We regretted then, however, and we fear we shall this time have a like occasion for regret, that the building was utterly unable to hold the vast numbers who sought admission, more than Twenty Thousand being unable to find even standing room. The Coliseum could not be obtained for December 27th, being engaged.

TO PREVENT disappointment, therefore, to our own people, and to our immediate friends, we hope that they will apply for these tickets in good time for the Gathering in the Auditorium.

We request that they will see that none are asked for, that will not be used, for the unused tickets will represent many disappointed friends who cannot come unless they can secure a seat.

Let our people guard against this by asking only for what they are sure to use.

TICKET HOLDERS will be admitted at certain specified doors at half-past one o'clock, p. m., and all must be in their places by two o'clock, when the doors will be thrown open to all others, and then closed as soon as the building is filled.

THE PROCESSIONAL will begin promptly at half-past two o'clock.

It is expected that several thousand persons will come in from the City of Zion alone; and doubtless the Hosts of Zion will assemble from many points.

WE AGAIN remind our readers that we shall conduct a special Christmas Day Service in Shiloh Tabernacle; and that the All-Night with God from Thursday, December 31, 1903, to Friday, January 1, 1904, will be held as usual.

Reduced fares from December 28, 1903, to January 5, 1904, are announced by the Superintendent of Zion Transportation and Railway Affairs on page 238 of this issue.

WE EXPECT to depart from Zion City upon our Visitation Around-the-world either on the evening of January 1st, or on the morning of January 2, 1904.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We shall endeavor to hold a Farewell Reception at the Administration Building before we leave, probably on the afternoon of New Year's Day.

IN ANSWER to many inquiries we again give the names of the party who will leave with us, God willing, by the Steamship Miowera, from Vancouver on January 8th, and who will go overland with us in our Private Car: Overseer J. G. Excell, Deacons Arthur W. Newcomb, Carl F. Stern and Ernest Williams.

WE SHALL be accompanied as far as Vancouver, B. C., by Judge V. V. Barnes, the head of Zion Law Department, Deacon Daniel Sloan, Manager of Zion Stocks and Securities Bureau, and Deacon J. F. Peters, Superintendent of Zion Transportation and Railway Affairs.

THESE THREE brethren will visit our Branches in British Columbia, Washington, Oregon, California and Texas.

They will doubtless be of much blessing to Zion on the Pacific Coast during the month of January, while our vessel is plowing its way through the Pacific Ocean to the great, broad and beautiful Continent of Australia, from whence we have arranged to return by way of Asia, Northern Africa and Europe to America, reaching home again about the end of next June.

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.

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER VICTORIOUSLY DEFENDS ZION.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



PEACE like a river!

Peace, like a river with its sources in the Eternal Snows of the Mountain Tops of God's Love!

Storms may lash its surface in their fury.

The burning sun may beat down upon it with a fierce, cruel heat.

Its bosom may be rent by the restless ships of Commerce and the great steel vessels of War.

Fire and smoke and turmoil may line its banks.

But the cool, sweet waters, never-failing, flow calmly on, their depths undisturbed.

When the storms have ceased, the sun has set, and the ships and shores are at rest, the waves and ripples fall gently back into the great quiet stream, and its surface, calm as its depths, reflects the Infinite Peace of the heavens bending over it.

There is power there.

The sweep of that current, that does not even ruffle the water, has in it a force that came from far up on the mountains.

Thousands upon thousands of wheels swing into motion at its touch.

The river flows on unperturbed.

Broad fields and mighty forests draw their life from its waters.

Numberless flocks and herds slake their thirst from it, and even great cities drink of its pure, cool draft.

At last it flows into the great Ocean, and there, in its unfathomed depths, is forever at rest.

This was the Peace that flowed into the hearts of the thousands in Shiloh Tabernacle, Lord's Day afternoon, December 6, 1903.

Out of a week during which the fiercest storm in all its history had raged over and around Zion, the General Overseer and his people had come into a bright and beautiful Lord's Day, calm and confident, unwavering as the Eternal Rock on which their faith rested.

Putting aside, for the moment, all material things and conditions, God's Prophet opened to his people the wonderful riches of the Word of God, and led them by a Message, powerful in its simplicity, to the Eternal Source of all Peace.

The words of Jesus, the Christ, the Son of God, bequeathing that Divine Peace that filled His own Spirit, to His disciples in all the ages, were the basis of this Message:

Peace I leave with you;
My Peace I give unto you:
Not as the world giveth,
Give I unto you.
Let not your heart be troubled,
Neither let it be fearful.

That Message was fitting preparation for the Communion of the Lord's Supper that followed.

This service was attended by about four thousand Christians.

They will carry with them the memory of a season of communion with God and with one another that will be a power in their lives, and the Divine Peace in their spirits was purified and strengthened as they partook of the memorials of Him whose legacy was Peace.

More than ever did Zion feel the sweet reality of His promise, "I will come again!" and with a stronger Faith, deeper Humility, brighter Hope, and a deeper Love for God and humanity, she waits "Till He Come."

A conference of the members of the Christian Catholic Church in Zion followed the Communion Service.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 6, 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.

Glorious things of thee are spoken,
Zion, City of our God;
He whose Word cannot be broken,
Form'd thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See, the streams of Living Waters
Springing from Eternal Love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint, while such a River
Ever flows their thirst t' assuage
Grace which, like the Lord, the Giver,
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a cov'ring,
Showing that the Lord is near;
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

The Congregation then joined in singing Hymn No. 47:

O God, our Help in ages past,
Our Hope for years to come;
Our Shelter from the stormy blast,
And our Eternal Home.

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

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating the Commandments, after which the words, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 124th and 125th Psalms, and in the 14th chapter of the Gospel according to St. John:

Let not your heart be troubled: ye believe in God, believe also in Me.
In my Father's dwelling place are many abodes; 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.

Now let that word sink deeply into our hearts. "I come again." Never let it be forgotten.

With joy we tell this scoffing age,
He that was dead has left the tomb.
He lives above men's utmost rage,
And we are waiting "Till He Come."

The man of God then read on to the 17th verse, upon which he commented as follows:

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 Holy Spirit Never in a Coward.

The Holy Spirit was not in them; for, if the Holy Spirit is in a man he will never be afraid, and he will never run away.

Within a few brief hours of this time, the spirit of fear so possessed them, that not only Peter, but John, the beloved disciple, forsook Him: "For they all forsook Him and fled."

A pack of cowards—not one of them stayed by their Master.

But when the Holy Spirit came into them later, then in the Power of the Spirit they witnessed for the Christ.

When they were threatened, they said that they were willing to die for Him and they died.

But it was not until the Spirit entered them.

He was with them when the Christ was with them, but

It Is One Thing to Be With and Another Thing to Be In.

I am with Dr. Speicher, but I do not think he weighs more than one hundred thirty pounds.

I weigh two hundred ten pounds, and if I were to be inside, we would weigh three hundred forty pounds.

He is a bright man, but if I were in him, he would be brighter, and he would have more energy.

You see the difference between dwelling with and dwelling in. I hope that my dwelling with him gives him confidence and strength, but if I dwelt inside of him, I would possess him altogether.

That is what God does with us.

Some people have never understood that the Holy Spirit was sent to dwell in them, and the consequence is they have never

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

een of much use. They went to school and to college and o theological seminaries. They fed upon dead men's brains n musty old books and living men's brains in still more worthess books.

When they came out, they were intellectually furnished and piritually famished. They did have some piety before they ent to college, but before they came out, it had changed into heology of the driest kind.

As for any power of the Holy Spirit, they knew nothing bout it.

They were crammed full of Huxley and Darwin, Tennyson, nd many other poets, sacred and profane, ancient and odern.

They were eloquent and earnest in sending forth their ratorical, rhetorical, historical, philosophical and paregorical iscourses.

There was no end to that kind of talk, but they did not isturb the kingdom of the Devil one bit.

I would back the eleven fishermen and the one honest taxatherer of Galilee, who had the Holy Spirit in them, against ny cardinal or college of cardinals.

The entire college of cardinals put together did not begin to ave the spiritual power that one apostle had when the Holy pirit got into him and stayed there.

Even the Spirit of Truth: whom the world cannot receive; for it beholdeth im not, neither knoweth Him: ye know Him; for He abideth with you, nd shall be in you.

You have the Spirit with you; He moves upon you from the utside, but He "shall be in you."

There is a wide difference between *with* and *in*.

Let the Spirit of God Dwell in Us.

He is the Spirit of Wisdom and of Understanding, and of a ound Mind and of Power, and one man who has God in him s mightier than the whole world full of people who have God utside of them.

Think it over, and you will find that the man who has God n him is in an absolute majority on any question, while all the nen of all the earth who have God outside of them, are in the inority.

They are feeble. Jesus, the Christ, the Son of God, had not ne particle of power in Himself.

He never wrought one miracle or spoke one word of power; He said so.

He said, "I can of Myself do nothing."

And again He said, "The words that I say unto you I speak ot from Myself: but the Father abiding in Me, doeth His orks."

Do not forget that neither the Christ nor the apostles ever id anything, it was God in them.

The Christ said in substance: "Of Mine own self I can do othing. The words are My Father's; the works are My ather's; and I am powerless apart from Him."

The Christ Did Not Come in His Own Divinity.

He laid aside His power and Godhead.

He emptied Himself, and came to this earth in His umanity.

If He had come in His Divinity, He could never have been ur Savior.

It would have been impossible for Him to be the Sacrifice for in, because the Sacrifice must needs be a man who obeyed the aw of God.

It had to be one who was pure from the cradle to the grave; rom the moment of conception to the moment of parturition; rom the moment of parturition to the moment of departure rom the body.

The Christ was such an One, but He was not God.

He was the Son of Man, but He had the Spirit in Him.

He was declared to be the Son of God with power when He eassumed His own Divinity after His resurrection from the ead, if indeed, He has reassumed it perfectly yet: for it seems o me that there are passages which indicate that He is still ubmissive to the Father, and will remain so until the millenium has closed. He will then deliver up the Kingdom to od even the Father, and reassume His primitive Divinity.

Do not forget that the Christ emptied Himself, and came ot as God but as man.

Do not forget that the Mediator between God and man is he Man Christ Jesus.

A man glorified in His body, but wearing our humanity!

But the Father is in Him, if you have the eyes to see it.

"Power Belongeth Unto God."

The Christ was only manifested to be the Son of God with power when He rose from the dead.

There had been Divine works, but He never wrought them; the Father wrought them.

There had been Divine words, but He never spoke them; the Father spoke them.

It is utter folly for any one to talk of me or any other man as being powerful.

I am only powerful just as far as the Spirit of Wisdom, of Love, of Power, and of a Sound Mind dwell within.

"God hath spoken once, twice have I heard this," saith the Psalmist, "that Power belongeth unto God: also unto Thee, O Jehovah, belongeth mercy: for Thou renderest to every man according to his work."

It does not matter what you say, it is what you are. You chattering fools talk about being something, when you are nothing.

It is what you are; and you are only what God can make you or what the Devil makes you.

The Devil can make you a conceited fool, empty of everything but your own brief passing knowledge, and your own interminable conceit; but God can take that conceit out and make you know that apart from Him you are less than nothing.

What a majestic humility there was in Jesus when He told them that the words and works were of the Father!

I will not leave you desolate—

The margin reads "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.

The Life of God can flow only through the Christ.

In that day, ye shall know that I am in My Father, and ye in Me, and I in you.

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.

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.

When the Christ says "We" He means the Father and the Son, the Spirit being there already, for the Father and the Son would not come except the Holy Spirit were there.

You could not love without the Spirit.

You could not keep the Words without the Spirit.

We will come unto Him, and make Our abode with Him.

There you have the Triune God in the triune man—the mightiest power in the Universe.

Many Christians Absolutely Without the Spirit.

They do not keep His Word.

They do as they like and go as they please, and never ask "What saith the Lord?"

These apostles were Christians, but the Holy Spirit was no more in them than in any other coward who calls himself a Christian.

They fled like any other coward.

The proof that the Power of God is in a man is that he will not run; he is not built that way.

God has built him up in a better way. That is the test.

Zion has met the test in the last week, and I have not known one coward in Zion.

If there are any they keep very quiet about it, for no one knows it.

I have no use for cowards, and God has not.

You had better be right; because if you flee you will have to come back again if you are real, and there will be many a tear and many a groan in coming back.

The best thing is not to be afraid at all.

Nothing has pleased me more in the last week than the fact that

I Have Not Heard of One Coward Among All the Men, Women and Children in Zion.

I have not heard of one leaving the City.

If I had heard of a coward leaving, I should have thanked God with a loud voice that we had lost a coward.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We can well afford to do without cowards, but I do not believe that we have any.

Just before this trial came we had a house-cleaning, and we cleaned them all out pretty thoroughly.

If there were any left, we did not know it.

I instructed the Overseer for the city and the Elders associated with him, to get them out to the very last one, and I believe that we succeeded.

When you are going into battle you do not want a coward in the ranks behind you to put a knife between your shoulders.

I have been thankful for the perfect unanimity.

That is something the world cannot show.

That is something the apostate churches cannot show.

It is not a show in Zion; it is a reality.

He that loveth Me not keepeth not My words: and the word which ye hear is not Mine, but the Father's who sent Me.

These things have I spoken unto you, while yet abiding with you.

But the Comforter, even the Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you.

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Prayer was then offered by Overseer Excell, followed by the General Overseer, the Choir and Congregation chanting the Disciples' Prayer at the close.

Elder Mother Stewart Again in Shiloh Tabernacle.

The General Overseer then said:

I had not seen dear Elder Mother Stewart for many months until I saw her on the platform as I came in.

The dear Mother has been very weak, and was even reported by the newspapers to be dead; but thanks be to God, she is still very much alive. I desire you to greet her.

May God bless her in her home in Zion City until she goes to the Home above. (Amen.)

I trust that that will not be until I come back next June.

May God bless Mother Stewart, and give her light at eventide and very much blessing. (Amen.)

She desires to say a few words to you.

Mother Stewart—"Blessed be the Name of the Lord God and of my Christ!

"As our beloved pastor was telling about the Coming of the Christ, and Salvation through Jesus, I thought of the days long ago, seventy years ago, before college education had come to our people, when the ministers studied their sermons as they rode through the country with their Bibles on the pommel of their saddles.

"When they came to a place of preaching, they would sit down by a tree and there study their Bibles and their hymn-books so that they could read them.

"They did not speak in high sounding words but the Power of the Holy Spirit was with them, and revivals went all over this western country. They laid the foundations for Zion.

"Kind friends, good-by.

"I do not know whether I shall ever be able to come into this Tabernacle again.

(To the General Overseer) "The Lord abide with thee, my son.

"Let me say to you, bring souls to Jesus."

General Overseer—Amen.

I will kiss you for all. The General Overseer then stooped to kiss her, saying:

You will be here again. I will see you next June.

The tithes and offerings were then received, after which the General Overseer delivered his Message.

PEACE, THE LEGACY OF JESUS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this congregation, and unto all to whom these words shall come, in this and every land, Till Jesus Come. Amen.

TEXT.

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

The Peace of God, divine and blessed,
He keepeth for those hearts that love Him best.

Peace Fled When Sin Entered

for Love was not in their looks, either to God or to each other, when the lust of the flesh had triumphed over the Purity of the spirits of our primitive father and mother in Eden long ago.

Tranquility, an unruffled sea, an unclouded sky, the perfect Purity of primitive innocence was in their hearts; but when Sin entered Peace fled.

This is forever true: "There is no Peace, saith my God, to the wicked."

Their heart is like the sea; restless, tempest-tossed and never still; sobbing forever even in its calmest days; trembling throughout all its waters; and, in the storm, casting up its mire and dirt.

That is the heart of the wicked, not at Peace with God.

So when man fell, Doubt and Fear entered; Faith and Love fled with Hope and Purity, and there was no Peace.

Lust is as cruel as hell.

Lust is fouler than the filthiest imagination could ever picture; and yet men call lust, love.

They call the stupor of intoxication, Peace.

Peace is not the sleep of lust or the rest of the glutton and the beast who have satisfied the beastly nature.

Peace is the reward of Purity.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

And the fruit of righteousness is sown in Peace for them that make Peace.

"Peace I Leave With You."

These words were spoken by the Master, after the Last Supper, and before He passed into Gethsemane to the bloody sweat of that Garden of agony; to the awful horror of that night of shame, bitter sorrow, and the still more bitter agony when the night had rolled away, and the Sinless One stood before the bar of lust and fear, where the Roman Judge was afraid to do right, because the people demanded that he should do wrong.

The Judge anywhere who is influenced by the howling of the Pharisees, the bitter lying of the scribes, and the miserable mendacity of the politician, may wash his hands and say, "I am not guilty," but the crime remains upon his heart, and Pilate, and all who follow Pilate, stand condemned in all the ages.

The Christ was about to suffer and to die.

When He was talking to His disciples under the starlit sky, and pointing to the many abodes above, He spoke of the vast Universe as the Father's οἰκίᾳ,—the Father's dwelling place.

I think I see Him, as He said: "There are many abiding places . . . I go to prepare a place for you."

Somewhere in these starry skies, perhaps to some greater sun, a mightier star than any that is yet visible, that sun around which all suns and systems revolve, that Throne which is the Throne of the Universal Empire, in that City which is the metropolis of the Universe of God, "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."

In His Words was this meaning: "And when We have done Our work throughout the Millennial Age, and the Kingdom is finished, and I have given it to the Father, I will come again and take you unto Myself, that where I am there ye may be also."

Beloved, it is always well to remember, and never is it better to remember than at the Lord's Table, the glorious fact that

The Legacy of the Christ of God Was His Own Peace.

"Peace I leave with you."

What the Christ left no demon in hell or man on earth can ever take away.

"My Peace I give unto you."

What the Christ gives, He never takes back.

Those who love and give, never want the gift of love back again.

Their joy is that the gift is used by the loved one.

So the Master says, "My Peace I give unto you."

It is not human Peace; it is His Peace.

"My Peace" is the Peace of God the Father and of the Son.

"My Peace" is the Peace of heaven, far above these lower skies, where heaven's unfading mansions rise; where sin and sorrow, and disease and death have never come; where there are no night and no winter.

"My Peace" is Divine.

"My Peace" He left; He gave; He does not sell.

Everlastingly people are trying to buy, and they think they can buy anything.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

There are stupid men in the world who think that money can buy honor, purity, power, prosperity, and they vainly think it buys Peace.

Money buys nothing.

Money Gives You no Possession That Endures.

If you say: "I bought land with money, and it is mine;" the land laughs at you and mocks you; and presently six feet of it opens and swallows you and it goes into your mouth, and eyes, and ears, and instead of your having the earth, the earth has you.

Fools! your money bought you nothing.

"It bought me a woman's love," some may say.

No woman's love was ever bought with money.

You can get the damning lust that fills her heart; but love is never bought with money.

You can get the vile passions that fill her, that will ruin you and her, too; but that is not love.

Love is pure as God and whiter than the snow, for it is as the great White Throne of God Himself.

Love and lust are as far apart as Heaven and Hell.

Money buys nothing.

"Oh, yes, it buys my food, and maintains my life," you say.

You can buy food with money today but the day comes when all the granaries are filled, and you are starved, but you can not eat.

The rivers are full of water and you cannot drink.

The whole world is full of air, and you cannot breathe.

Money cannot buy you anything in that day.

Money Can Never Bring You Peace.

"Give me sleep," said a French financier, who had all his life mocked at Sabbath keepers, saying, "I am too busy to rest on Sabbath."

But the day came when he could not rest on any day; and when night came he could not sleep.

Night succeeded night and found him with smarting eyeballs, frenzied brain, tension of face, and drawing of nerves—the tokens of a dying man.

He had to rest, the man that would not rest on God's Day.

He had to seek rest every day, and found none.

He sought for sleep everywhere.

He tried to buy it with drugs; and the drugs mocked him, until at last they made him nearly mad.

He called for the greatest physician in the world, sending a great sum of money to get him to come to Paris.

He said, "I will give you a million francs to give me one night of sleep."

The physician looked at him sadly and said, "Give me the whole world and I cannot give you sleep."

Frantically he passed into insanity, for music and sweet odors and drugs could bring him no rest.

He could not buy it in the market anywhere.

No money could buy it.

He died because he could not sleep.

He could not buy a minute's sleep with his millions of francs.

You could not buy a moment of God's Peace, if you could give the world for it.

My Peace I give unto you: not as the world giveth, give I unto you.

What the world gives is hard to get.

What the World Gives Is Harder to Keep.

What the world gives must be given up, "for we brought nothing into this world, for neither can we carry anything out."

The world gives nothing unless you toil for it, and anything that the world gives you must work hard to keep, for it is like snow that would melt in the sun unless you attended to it carefully and guarded it.

At last what the world gives must be given up, for at the gate of death a naked spirit only enters, and leaves a poor thing of clay behind.

You can take nothing out; it must be given up.

But the Peace that God gives is not hard to get; it is not hard to keep, and it need never be given up.

Through Repentance, Obedience, Faith and Holy Living, the Peace of God, Divine and blessed, is received as a gift of God's Love.

He keepeth for the hearts that love Him best that Peace which He gives, and unlike the world, never takes away.

Let not your heart be troubled, neither let it be fearful.

The man or woman that fears or carries a brow of care and load of trouble is a sinner.

You may call him a Christian, but that is not the mark of a Christian.

My Heart Is Never Troubled.

"Doctor, have you not had trouble the last week?" I might be asked.

"No, sir!" I would reply.

"Why, you have had tremendous trouble."

"No, sir!" again I would say.

"You have been attacked, and the enemy has been at you."

To that I would say: "Yes, sir!"

I saw two heads and they came closer and closer. One wore a Papal miter and the other the fool's cap of the Freemasons.

When they got closer I waited, then suddenly I hit them hard and they were gone.

No, sir! I never was troubled for a moment.

But when they came to strangle Zion, I hit them, and they are somewhere down in the infernal regions, I do not know where; they are falling still.

No, sir! I never had a moment's trouble.

No, sir! The other fellows had all the trouble, and they are not through with it yet. (Applause.)

My heart was never troubled, because it never was afraid.

I know many men, cowards to their backbones and spinal marrow, who would have been afraid; but God did not build me that way.

When God took me from a dying bed and reconstructed me, He built me all over as he had built me in my spirit from the beginning.

I never knew fear.

I do not understand it. I cannot understand it.

There is no fear in love, and I love.

There is no fear in Peace, and my heart is at Peace.

A Fearful Man Never Accomplishes Anything.

Let not your heart be troubled, neither let it be fearful.

The moment that a man is afraid, the other fellow has him and the Devil has him.

He is whipped before he goes into battle, the white-livered coward!

You can see in his face that he is whipped, for he is afraid.

But the man who goes into battle and does not know how to fear, will be worth more than a whole army of cowards.

Beloved, it was the Christ that told me this: "Let not your heart be troubled, neither let it be fearful."

Over and over again, the keynote of the Gospel is sounded from the babe's manger at Bethlehem, from the sky to the shepherds in the plain:

"Fear not!"

It must be the keynote of the Christian life throughout all the ages, until we see the Christ as John saw Him, and fell at His feet as dead, when He said: "Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of Death and Hades."

John received the right hand of the Mighty One who had overcome, and fear passed away.

There is no fear in Love.

"Peace I leave with you."

Oh, What a Priceless Legacy!

I shall soon visit that part of the world where the Singhalese pearl diver dives into the depths of the sea and gathers the pearl oyster.

Perhaps I shall see him take the pearl oyster to the shore and bury it as they do, in the sands of the Ceylon Islands.

Perhaps I shall be there some day when they dig out a pearl oyster bed in which the oysters are dead and the pearls are easily found.

The shells are taken out a mass of corruption. The oysters have died under the dry, hot sand.

Perhaps I shall be there when they carry the oyster shells to the river where the water washes them until the mass of putridity passes from the shell.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Perhaps I shall be there when they take the shell out and find the pearl there; but I tell you that the pearl could not be found until the oyster was dead, and the corruption washed away.

The Pearl of God's Peace will not be found until your filthiness is washed away by the blood of the Christ.

All who desire to be clean and to receive the Peace of God, stand and tell Him so.

Now pray.

PRAYER OF CONSECRATION.

My God and Father in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right. Let the impurity be taken away. Let the Pearl of Great Price be given me and the Peace of God which passeth understanding, which keeps the heart and mind in the knowledge and love of God, which banishes doubt and sin, and fear, and care and pain and trouble. Give me Thy Peace, the Peace that Jesus left; the Peace that I can keep within my heart. Help me, in the strength of that Peace, being justified through faith in Jesus, my Lord, cleansed by His blood, washed by His spirit, kept by His power, and by-and-by when earth is passed, may I enter the abode of Eternal Peace. Meanwhile, keep me calm in spirit, in soul and in body, doing Thy Will, without fear. For Jesus' sake. Amen. (*All repeat the Prayer of Consecration, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

General Overseer—Will you live that way?

People—"Yes."

After the Recessional had been sung, the General Overseer pronounced the Benediction, and those who wished retired, about Four Thousand remaining to the Communion of the Lord's Supper.

COMMUNION OF THE LORD'S SUPPER.

After the General Overseer, assisted by the officers of the Church, had administered the Ordinance of the Communion of the Lord's Supper, he said:

I desire to say a few words ere I close this service.

We have reached the last month of the year.

It has been a year filled with wonderful things.

The growth of Zion has been very great.

I am sometimes puzzled by perplexing questions; but there is one thing that never puzzles me: there is no question in my mind as to my own calling.

There is no doubt, and never has been a shadow of doubt upon my mind, that Jehovah has established Zion and Zion City in these Latter Days, and destined us to do the Latter Day work.

A Church Whose Counterfeit Is Proved by Its Own So-called Revelations.

If the church of the so-called Latter Day Saints were indeed the Zion of the Consummation of All Things and of the Restoration, the Christian Catholic Church in Zion would have no right to exist.

But that church has been smeared by the horrible sin which has made the name of Mormon to be synonymous with that of adultery.

If that church has now received a revelation that plural marriage is no longer of God, then it could never have received a revelation that plural marriage was of God, because God does not change like that.

God is not a man that He should lie, nor the son of man that He should repent.

If God gave a revelation to Joseph Smith that plural marriage was Divine, and gave another revelation to President Woodruff that it was no longer Divine, then it is perfectly clear that either President Woodruff was not led by God, or that Joseph Smith was not.

If, as the Mormons of today hold, plural marriage is no longer right, then it was never right; and that church has proved its own imposture and apostasy by the contradictory nature of its teaching on that point alone.

But there has been no spiritual power in that church.

I will not say that there are not Christians there, for under every form of church government, and without any form of church government, men find God.

But if this is not Zion, then there is no Zion anywhere.

If I Am Not God's Prophet, There Is None on God's Earth That Is.

But God has called me and I have obeyed.

He has founded Zion, and all the powers of hell cannot destroy it. (Amen.)

I entered upon this last month of the year under a severe attack, but there has been no trouble in my heart.

In dismissing the assembly that has gathered around the Table of the Lord, I desire that every member of the Christian Catholic Church in Zion shall remain to hear a few important words from me, which are for the Church alone.

The Congregation then sang the first verse of "God be with you till we meet again," the General Overseer, as is his custom, singing the last verse.

The service was closed with the

BENEDICTION.

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

EXCURSION NEXT LORD'S DAY.

FROM CHICAGO TO ZION CITY—REDUCTION OF FARES FOR THOSE ATTENDING ALL-NIGHT MEETING.

Owing to the increasing cry from Chicago and the neighboring cities, the Chicago & North-Western railway will run two excursion trains from Chicago to Zion City next Lord's Day, December 13th.

The first train is to leave the annex at the Wells street depot at half-past eleven a. m., the second train following at a quarter to twelve a. m.

These trains will 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 possible, which is usually about half-past six p. m., arriving in Chicago before eight p. m.

The General Overseer has secured a rate for these excursions of thirty cents for the round trip; children over five and under twelve years of age, half fare; those under five years ride free.

It is expected that thousands will avail themselves of this opportunity, for but three Lord's Days remain before the departure of the General Overseer and his party on their Around-the-world Visitation.

EXCURSIONS FOR ALL-NIGHT WITH GOD IN ZION CITY.

Deacon James F. Peters, general superintendent of Zion's Railway and Transportation affairs, announces that a reduction to one and one-third fare for the round trip, on the certificate plan, has been secured for those attending the All-Night meeting, to be held in Shiloh Tabernacle, Zion City, December 31, 1903, and January 1, 1904.

The following directions are submitted for the guidance of intending visitors:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday), prior to the meeting. The advertised dates of the meeting are December 31st, January 1st, consequently you can obtain your tickets on December 28th, 29th, and 30th. 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 Zion City present your certificate to James F. Peters, general superintendent Zion's railway and transportation affairs, room 100, Administration building.

5. It has been arranged that the special agent for the Western Passenger association will be in attendance to validate certificates on January 2, 1904. 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 January 2d, 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 the 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 January 5th 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, Oklahomo, 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, and the Pacific Coast.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



By Evangelist **Sarah E. Hill.**

HE THAT overcometh, I will make him a pillar in the Temple of My God, and he shall go out thence no more: and I will write upon him the Name of My God, and the Name of the City of My God, the new Jerusalem, which cometh down out of Heaven from My God, and Mine own New Name.—*Revelation 3:12.*

EVERYTHING is promised to the overcomer.

In the battle of life we must either overcome the powers of evil or be overcome by them.

Our Heavenly Father has done all that He could to enable us to be overcomers by sending His dear Son to live and die for us.

He fought our battles, with the World, the Flesh and the Devil, for us, and through Him we may conquer also.

We find within ourselves the characteristics of an animal being which we have to learn how to control. Anger, also pride, and covetousness, hatred and revenge, love of eating, lust and other qualities which give force of character if they are controlled, make demons when uncontrolled.

The world appeals to man, through the appetites and passions of the flesh.

If man rules these he is a king, but if he allows them to rule him how degraded he becomes!

He will, in time, become a beast; but, by being born again and controlling them, he may become the son of God.

Nebuchadnezzer, the king of the ancient empire of Babylon, is an illustration of a king who let the flesh rule him instead of ruling it, until his animal nature entirely overruled his spiritual nature and he became like a beast of the field. (Daniel 4:30-37.)

God promises to make the overcomer a pillar in His Temple.

A pillar has to be strong and upright.

Overcoming difficulties and temptations in the strength of God will make man strong in his spirit, his soul and his body.

It is the only way to develop properly his powers and bring him into close relations with God in his daily life.

God promises that the overcomer shall go out from His Temple no more; thus he becomes established in his life.

Nothing can move him or disturb his peace.

God will write His Name upon him, showing that he belongs to Him.

God promises to write upon him the Name of the New Jerusalem, the wonderful City of Peace and Light and Life which comes down out of Heaven.

The overcomer is also to eat of the Hidden Manna. (Revelation 2:17.)

This is the Christ who said of Himself: "I am the Living Bread which came down out of heaven: if any man eat of this Bread, he shall live forever: yea and the bread which I will give is My flesh, for the life of the world." (John 6:51.)

Jesus tells us that we get His Spirit and His Life in His Words, and that through the promises we are made partakers of the Divine Nature. (John 6:63; 2 Peter 1:4.)

The overcomer is to be arrayed in white garments. (Revelation 3:5.)

Man's soul and body are the garments of his spirit, and these are to be cleansed through the blood of the Lord Jesus, which cleanses from all sin. (1 John 1:7.)

This is the Fountain opened in the house of David for sin and for uncleanness. (Zechariah 13:1.)

Sickness is called uncleanness, and the blood of the Lord Jesus is also to cleanse man's soul and body from sickness. (2 Kings 5:10; Luke 4:27; Luke 17:17.)

It is through many tribulations that we must enter into the Kingdom of God, "yea, and all that would live godly in the Christ Jesus shall suffer persecution." (Acts 14:22; 2 Timothy 3:12.)

But our Lord overcame the world for us, and He said: "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." (John 16:33; 14:20.)

He also said: "He that believeth on Me, the works that I do shall he do also." (John 14:12.)

As we read the history of the journey of God's people through the Wilderness to the Promised Land we can see how their progress was hindered when they let the flesh rule.

They murmured continually, and although God had done great things for them, they murmured whenever a new difficulty arose, instead of trusting God to help them to overcome it.

This weakened their characters and God could not take them into the Promised Land. (Exodus 16:2,9; Numbers 11: 1-13;14:27-36.)

The Church in Philadelphia is the Church of the Overcomers. (Revelation 3:7, 10.)

This is the Church of Brotherly Love, as its name signifies, where a multitude, out of every nation, and of all tribes and peoples and tongues shall unite in the bonds of a common brotherhood as the children of our Heavenly Father.

This is the Church of the Latter Days. It is established for the Times of the Tribulation, the "Hour of Trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." (v.10.)

The Lord says to this Church: "I come quickly: hold fast that which thou hast, that no one take thy crown." A crown of life.

The power to hold fast that which we have is evidently associated with what we hear, and shows us the importance of letting only the truth into our minds.

The thoughts which we receive into our minds are compared to seed which grow when we are not conscious of it. (Mark 4:24-29; Luke 8:18.)

This is the Church of the Times of the Restoration, as well as the Church of the Times of Tribulation. These Times come together.

It is the Church that brings to the world the Covenant of Salvation, Healing and Holy Living and establishes the rule of God in man's spirit, soul and body.

This establishes the Theocracy upon the earth.

God promises through many of the prophets to do this work for the Latter Days. (Malachi 3:1-12; 4:1-6; Acts 3:19-24.)

It offers the Christ the Key to the House of David, as the Savior for man's entire being, to save, heal and keep him whole. (Isaiah 22:22.)

This is the Church that has set before it a door opened, which none can shut until "The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and He shall reign for ever and ever." (Revelation 3:8; 11:15.)

It brings to the world the Restored Apostolic Church which "keeps the word of the Christ." (Revelation 3:8; Matthew 28:19, 20.)

LEAVES OF HEALING has shown multitudes the way to be overcomers.

LEAVES OF HEALING has shown multitudes the Christ as the Open Door through which they have taken to the Father their spirits to be saved and their souls and bodies to be healed.

Zion Literature Mission asks all who read LEAVES OF HEALING to give us your help in sending it forth to prepare the world for the Coming of our Lord.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending December 5, 1903.

2,535 Rolls to.....Hotels of the United States
1,800 Rolls to...Hotels of Europe, Asia and Africa
1,795 Rolls to.....Peerage of Europe
350 Rolls to.....Consuls of the United States
2,792 Rolls to.....Various Countries
Number of Rolls for two week.....9,272
Number of Rolls reported to Dec. 5, 1903, 2,979,755

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The piling up of suits against us in the County Court of Lake County, without any real justification whatever, is only a part of a Great Conspiracy like unto the Press Conspiracy in New York and Chicago. . . . . That God-dishonoring order of Baal worshipers, the Masonic Order, is secretly, and sometimes almost openly, leading in the Attack upon Zion's Business Interests, and seeks, by every possible means, to inspire fear and distrust in the businees world, without any foundation. . . . . They have been wicked and malicious and shameful actions. They were brought to produce a ruinous condition, and intended to be used especially in newspaper articles for foreign consumption; and that they might be telegraphed and cabled all over the world as evidence of Zion's weakness and even downfall.

—Elijah the Restorer in Editorial Notes in LEAVES OF HEALING of Saturday, November 28, 1903.

A VAIN EFFORT OF THE KINGDOM OF DARKNESS

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. L. S., AND E. S.

WITH joy unspeakable, and with a faith calm, serene, triumphant, unshaken by one of the severest trials it possible for a man or a community to pass through, God's ople gathered together in the early morning of Lord's Day, ecember 6, 1903, to praise Him and give thanks for the tory of the week just past and the glorious and complete liverance, on the eve of which they stood.

It was a glorious meeting for the faithful, humble, hopeful, ue, wise and diligent people of God, who, trusting in the power God and the wisdom of that Prophet whom He had chosen call His people out and direct them, had quietly attended to eir various callings throughout the week, undismayed by the saults of the evil one.

Prophet and people together raised their voices in glad songs, d in the words of the 91st Psalm told anew the blessed omises of Jehovah to His people:

He shall call upon Me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.

Throughout the Message as given by God's prophet, there n, like a golden thread, a cry for God's mercy upon the emies of Zion, those who in the dark had endeavored to ike a deadly blow.

The immense auditorium of Shiloh Tabernacle was almost led when the General Overseer began speaking.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 6, 1903.

The services were opened by the Congregation's singing ymn No. 3 from a 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 then led the Congregation in reciting e 91st Psalm.

After the Hymn, "All Hail the Power of Jesus' Name," had en sung, the General Overseer offered prayer, all uniting at e close in chanting the Disciples' Prayer.

The General Overseer then said:

I desire to say a few careful words this morning in connec- on with our late and present affairs.

I shall speak with exceeding care, as what I say shall be ictly within facts.

A Deadly Foe of the Nation That Must Be Crushed.

As the meeting is thrown open to all, it is very probable that ere are reporters present.

While I have not an atom of personal antagonism to these en, they are perfectly aware of the fact that they ought to be hind prison bars this morning. (Applause.) If not these porters, others who have done the wrong.

The day will come when the Nation will arise and demand at a heavy hand be put upon the ruffians who lie concerning man, or a woman, or a people, and bring about conditions of stress and terror, exciting wars between nations, inflaming e passions of the peoples, fighting against everything that is od, and making their miserable papers the common sewers r everything that is impure and polluted.

They should be classed with the thugs, the thieves and the urderers; for there is no theft so terrible as the stealing of a man's good name, the damaging of a man's reputation, or the structive blow of a poison-tipped dagger into the heart of a eat and good movement.

The day is coming when such mad dogs as these will be uzzled by the power of God, and by the laws of the Nation. The press has now become an intolerable and insufferable isance and danger, and it will have to be dealt with by a ry firm and stern hand.

*The following report has not been revised by the General Overseer.

As the Prophet of God, I tell you that I will devote myself, among other things, to seeing that this is done. (Applause.)

I speak, therefore, with a little care, because I am not speaking in council or in private conference.

Good Tidings.

While matters are before a Court, you all know that it is not within the province of any good citizen to comment upon the actions of that Court; nor would it be wise until the Court has had an opportunity of putting itself right, if it is wrong, and of doing that which is fair and just.

I have no reason to suppose that the Court will do otherwise.

I will tell you the good tidings, which, as you never read the Chicago papers, you do not know. If you had read it in the papers, you would not have been quite sure that it was true. (Laughter.)

One of the penalties of the liar is that when he tells the truth no one believes him.

All of Zion's Rights Conserved.

Under the counsel of my excellent General Counsel—who, I hope, will be able to tell you next Wednesday night that I have been a good client, and that I did not embarrass him—I have been able to conserve all our rights.

It is extremely difficult sometimes for a learned counsel to have a client who imagines that he knows the law and tries to guide his counsel in matters in which he ought not.

Of course, it is my privilege and my duty to give instructions as to general policy, after having heard his definitions of the law, of which I am not entirely ignorant, although I am not willing to act upon my little knowledge.

I have been careful to conserve, with the aid of Judge Barnes, all our rights.

One of the peculiar things in this last week's affairs has been the fact that we have not appeared in open court to ask anything.

We have left the Court to see where it possibly made a blunder.

We have left the Receivers to see what a tremendous undertaking the Court had imposed upon them (laughter) and the utter impossibility of their attending to it.

Nothing could so completely have done us good as the fact that when these fellows came to try to handle Zion, they found it almost as impossible as their undertaking to lift the world and carry it around on their shoulders. (Laughter.)

I have been smiling at things.

Control of Zion Not Lost for One Moment.

However, as you all know, I have been in charge from the beginning; because, as I told you last Wednesday, the receivers and every one connected with them had left the city before Wednesday night, and I was made General Manager. That was less than twenty-four hours from the time of their coming in.

Later I said to them, "Now what is my title?" and they replied, "You are President, and we are directors!"

Then I asked, "Is this meeting of the directors over?" and when they said it was, I said, "Then the President is in charge! Let the Directors obey!" (Laughter.)

I may say to you that never for a moment have we lost control of Zion.

While there has been a formal possession, the real possession has been within our hands.

While we have acted strictly within the law, and permitted those people to do things that we certainly would not have permitted them to do had they not been Receivers, yet we have done what every good citizen must do, what I did for a whole year, when suffering from extreme indignity and persecution, I submitted myself to the laws.

I appeared before the magistrates, and I gave some of those magistrates the hardest time they ever had in their lives.

I am afraid that they rose in the morning wondering how the Doctor was going to stand them before noonday.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

One fellow said: "That fellow Dowie, takes me and stands me on my head sometimes."

I submit myself to the law; for when an officer of the law has a process, he must be treated nicely and kindly, because he is the mere servant of the law.

He is not the director of that process, and he has a right to be treated with courtesy.

It never does any one harm to treat them so.

I thank God, and you, that there has not been one word of complaint against the action of one citizen of Zion.

The good order and perfect courtesy of my people have been the astonishment and surprise of those who have come in contact with us, as officers of the United States Court.

Appreciation for Self-sacrificing Work on "Leaves of Healing."

If you will read the present issue of LEAVES OF HEALING attentively, you will find the whole story up to midday of yesterday.

I rose at half-past four o'clock yesterday morning, and began dictating these Notes, and amid many interruptions I had them completed by noonday; but they could not get upon the press until well nigh evening.

I thank my printers, machinists and the dear girls that stitch and fold the LEAVES, for their love and loyalty to Zion, in working last night, so that you could have the paper this morning.

I want you to say "God bless them!"

People—"God bless them!"

General Overseer—They worked until into the Sabbath morning.

I seldom give consent to any one's working on the Lord's Day, but it was the Lord's work, and I gave consent.

May the Lord give those men and women sweet sleep and good rest.

The story of all the events is carefully told up to midday of yesterday, in the Editorial Notes, which you will find cover over nine pages of the LEAVES.

I know that you like to read the Notes, do you not?

People—"Yes!"

General Overseer—I often hear it said that my people turn to them the first thing.

Therefore, it is always pleasant for me to write my Editorials.

While they were being written, our good Judge Barnes was in the city carrying out certain directions which I had given him, after a consultation the previous night.

He was watching our interest in the Court and elsewhere, although he made no formal appearance.

We have reserved all our rights, and they are many, very many.

Some Rights That Seem to Have Been Overlooked.

In fact, we have so many that they are perfectly frightened at the way they are piling up.

The first right that was overlooked was when the Judge of the Court forgot that people making an attack upon the solvency of any one, must file bonds.

They filed no bonds.

That was a very serious thing.

Secondly, it was now quite clear that the Judge had apparently made an error, and that we ought to have been able to appear; and that a vast estate of from ten to twenty million dollars should not have been thrown into the hands of the Court upon the bill of a person who said that we owed him eleven hundred dollars.

It was such a vast disproportion between eleven hundred dollars and at least eleven million dollars that it looked perfectly ridiculous.

As you see by the Editorials this morning, our bitterest enemies have come out with leading articles protesting against the injustice.

These two articles in the *Inter Ocean*, entitled "Is this Justice?" and "Who Is Safe?" are very remarkable and excellent articles, even if they are written by our enemy.

They are written from the strict ground of law and justice, and are excellent articles; which only shows you what those fellows could do, if they were soundly converted. (Laughter.)

We will pray for their conversion, will we not?

People—"Yes."

General Overseer—The narrative is so carefully told there, up to midday of yesterday, from my standpoint, that I will merely give you a few words concerning what occurred in the city while they were being written.

Remarkable Action Taken By Creditors.

In the first place, the adversary was terror-stricken by the fact that there crowded into the United States Court yesterday morning a large number of lawyers, none of whom we hired, like a mass of gladiators, for a fight for "Dowie." (Laughter and applause.)

Some of them are exceedingly shrewd men.

We had a good many defenders.

They rushed in to demand, practically, to know what the Court meant by its remarkable proceedings, when all the creditors of John Alexander Dowie were his friends.

Where was there any one to complain about me except this miserable lawyer, with claims amounting to eleven hundred dollars that he had picked up or bought up or had put into his hands by somebody?

Echo answered, "Where?"

These lawyers represented the creditors, and they were there to demand that, as far as possible, the proceedings should be quickly annulled, and that I should immediately be placed in possession of that which was my own and Zion's.

That was practically what their movement meant.

The Judge, of course, cannot act except upon our petition and our representation.

It is all very well for those good friends of ours to go into court and say this and that, but they are powerless without us.

But we thank them for what they did. Of course they are powerful up to a certain point.

I wish to tell you a very remarkable thing.

A friendly meeting of Zion's creditors was called in Mr. ApMadoc's office, and he himself told me this last night.

"Our rooms could not begin to hold them," he said. "They were crowded out into the hall!"

The paper that I have before me, the *Chicago Journal*, last night's issue, has an article with these headlines:

CREDITORS OF DOWIE RALLY TO ASSIST HIM.

MEN TO WHOM HE OWES THREE HUNDRED THOUSAND DOLLARS EXPRESS CONFIDENCE, AND WANT RECEIVERS OUSTED—ASK A BIG INDEMNITY BOND—DEMAND THAT THOSE WHO PRECIPITATED THE CRISIS FURNISH A HEAVY SECURITY.

COMMITTEE GOES TO ZION.

INSPECTS INDUSTRIES OF THE NORTH SHORE CITY AND DECIDES THEY WILL PAY OUT.

John Alexander Dowie has the confidence of all his large creditors.

Creditors holding claims amounting to almost three hundred thousand dollars, met this morning in the office of Edwin Burritt Smith, in the First National Bank building. Seventy-five lawyers were crowded into the room, and with much enthusiasm they unanimously proclaimed their faith in Dowie as a business manager.

Furthermore they passed a resolution demanding that the three small creditors who brought about the receivership be required to furnish a bond of three hundred thousand dollars to indemnify Dowie and the other creditors against loss and damage on account of the bankruptcy proceedings.

COMMITTEE TO MEET DOWIE.

A committee consisting of W. T. ApMadoc and Frederick H. Wickett was appointed to go to Zion City this afternoon and confer with Dowie, and at the same time to express to him the faith which the creditors have in his management.

Resolution Adopted by Committee Appointed by Creditors.

When these gentlemen arrived they presented to me the formal resolution of this meeting, which practically represented, with those that had already come to see me that day and had communicated to me, nine-tenths of our creditors.

They came to me and said in effect, "Our first duty is to present to you our compliments, and the assurance of all your creditors that they are willing to listen to any proposition that you may make, and to give you all the time you want; in fact, what you will ask, in reason." (Applause.)

Now when any one talks to you like that, you find it nice to give him a good dinner.

I had prepared to receive this Committee, and I think that Judge Barnes will bear me out—because he ate some of it—that we gave them a good dinner.

There is no use saying, "Be warmed and filled," and then leave it for some one else to do.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I did just what I always do; dispensed the hospitalities of Zion, and, as always, found it very pleasant.

Kindness and Consideration Shown by All Creditors.

I may say that the conversation of these gentlemen with me last night resulted in their taking away with them a proposition which they never even discussed a moment, after judge Barnes read the proposition for settlement.

They said: "That will do perfectly!"

They took it away with them saying, "We will submit it to the adjourned meeting on Monday at two o'clock."

An hour later I saw in my office the biggest of the creditors, all of whom have been so kind and so friendly that really there have been times when there was something in my throat, and even moisture in my eyes.

For instance, the J. V. Farwell company, with whom we have done a very large amount of business, perhaps hundreds of thousands of dollars' worth, sent out two members of their firm just to say, "Doctor, you owe us $——. We never pressed or even asked you for it. We know that you will pay a hundred cents on the dollar. Tell us what we can do for you."

That was all they came to say.

It makes you feel that after all a trial like this brings out the latent love and confidence.

It has brought it out, and it is the astonishment of all that my own creditors have been fighting my battle ever since Wednesday morning.

More than that, the press itself has been doing it in its leading columns, even while the reporters of the press have been very naughty this week.

Ease With Which Newspapers Manufacture Lies for the Public's Enlightenment (?)

For instance, last Wednesday evening, when they were shut out of this place—which was quite right, for it was a meeting for Zion people only—they were so angry that they went down to the Chicago & North-Western Railway depot, and there composed a speech, alleging me to have made it, even giving psalms and hymns.

They said that the meeting from the beginning was so cold that it was with difficulty that I warmed up the people, until, they said, in order to get you into an enthusiastic condition, I demanded that you should sing, "Rock of Ages."

They said all kinds of absurd things, making me to have delivered a high-sounding, nonsensical speech, in which I cursed my enemies.

They stuffed the people with that the next morning.

Not one of these reporters was within the sound of my voice or sight of my face.

They were in the "outer darkness," weeping and gnashing their teeth.

There they are still, except that we have been kind to them this morning, and perhaps some of them are in this Tabernacle this morning taking their medicine.

I am sorry for them.

I am sorry for men who will prostitute their talents and become children of the Devil, and do the Devil's dirty work.

Boys, you had better, far better, be wearing prison stripes and breaking stones in the prison-yard than be free and under the bondage of the Devil to do his work and defile God's world.

Break free, and be men, and rather break stones in the streets than use your pen and your talents to do the Devil's work in the newspaper world.

"God is good to Israel, even to such as are pure in heart," and I hope that God will graciously grant you all a clean heart.

They Got Us In; They Must Take Us Out.

The last words the Receivers said to me yesterday, when they left my house, were "I wish I were out of this thing tonight!" and I should think that they did!

The last words that greeted my ear last night were the hearty words of Mr. Newman, the attorney for the Receivers, who said, "Doctor, I believe everything will be settled right up by Monday night, so that upon Tuesday the Receivership will be dismissed, and everything put back into your hands as it was!" (Applause.)

Of course I cannot say what the law's delay may be, and it may be, too, that upon our part we might not be quite so eager to rush the thing through; for there are certain safeguards of which, now that we are there, we may avail ourselves.

You will please to remember one occasion when the apostles were put into prison contrary to the Roman law, having first been beaten.

When the magistrates found out what had been done, they sent a message to the prison next morning to say that they could go.

"Oh, no!" said the apostles, "you must come and fetch us!" and they subjected the magistrates to a little humiliation.

I say, without any reflection upon the Court, that he got us into this mess, and he must get us out. (Applause.)

We are not going to come out except on our own terms. (Applause.)

I know that you will continue to be patient, and if we do not press for an immediate release, it is because we shall not do it unless we get it in the proper manner. (Applause.)

It has to be done now in a manner that wipes from the name of Zion, and from the name of John Alexander Dowie, every word that has ever been filed before that Court that is a reflection upon us. (Amen. Applause.)

We Never Were Insolvent.

We never preferred a creditor.

We never broke the law; and they have to set us free with honor, and place us where we were.

That is right, is it not?

People—"Yes."

General Overseer—The Court that put us in this condition is the only one that can put us where he found us.

There is to be no nonsense about that!

For my own sake, for the sake of Zion, for the sake of the people, for the sake of our Lord Jesus, the Christ, it shall be done rightly. (Applause.)

One thing among the many good things that have resulted from this is, that the examination into Zion's affairs has proved that the estate is a vast one; that it is a solvent one; that the management has been good—so good that they are bound to say they cannot understand how it has been done.

We do not boast about it because we would like it to have been better.

Who Is Safe?

But I do not hesitate to say that no large institution handling millions of dollars every year can be without some indebtedness, because if the goods are only delivered to you five minutes you are in debt until they are paid for.

What firm is there, doing a business of about five to six million dollars a year, as we have done this year, that will not be one thousand one hundred dollars in debt somewhere?

I would like to know, if the men to whom you owe eleven hundred dollars has the right to go into court and throw you into bankruptcy, who is safe?

How many firms are there in the whole United States of America that might not be thrown into the United States Court tomorrow morning?

I venture to say, not one!

But now I have said to my beloved Deacon Barnard, the General Financial Manager, to those under him and associated with him, and to the heads of the various departments, that if they transgress what I have commanded, namely, that Zion shall be put upon a cash basis, they will lose their heads, (applause) metaphorically.

Zion On a Cash Basis.

From this time forward, Zion shall be upon an absolutely prompt cash basis. (Applause.)

We will pay for what we get, demand the biggest discounts we can, and go right on.

If I have to put you all upon one-fourth of the salary you are getting now, we will have to do it. (Amen.)

Not that I intend any such thing, for I do not believe that any of you are getting a dollar more than you really earn.

But we will all voluntarily say that we will take half of the income and one-half of the salary, rather than let Zion be entangled again. Is that true?

People—"Yes."

General Overseer—Out of this trouble we have made this one resolution, "Owe no man anything, save to love one another."

We did not really owe—I will plead for my financial department, as I generally do, because after you have spanked a naughty child, then you must take it up and kiss it and comfort it.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I do not say that my financial department was in any degree to blame.

They had ample resources in sight, only they could not realize upon them; and that has been our difficulty all the time.

We stand there now.

For instance, I personally own one million nine hundred ninety-nine thousand six hundred dollars stock in one incorporation; yet I would not borrow a dollar on my stock.

I would not borrow a dollar upon anything, and I think that I am right.

I wanted these creditors to wait, and they were all willing to wait except those fellows that have entered suits at Waukegan.

They are the sorriest of all.

Oh, the sorrowful words that have come from them!

At least they say that they are very sorry; and they ought to be, because I put them all upon the black list, and they are now begging me not to keep them there.

Who Is Behind It?

I will say here that there is not an atom of doubt that there is some "nigger in the wood-pile" that we have not discovered.

No one can tell me now why that obscure lawyer went into the court with claims for eleven hundred dollars and obtained these proceedings.

No one can tell me who is behind him.

Why, he himself is a mere boy!

I laughed at him when I saw him.

"You! you!" I said, "saying that I am insolvent! What do you mean by it?"

He sat upon the sofa more afraid than if I had struck him. And then I said, "You go into court and say that we would conceal assets from you? What asses we would be!"

If there is no one else behind him, the Devil surely is.

But I think the Devil in this case is a Freemason coöperating with a Roman Catholic.

I told you in New York that the Masonic Order and the Roman Catholic came together; not at the tail, the tails lie in opposite directions but the heads come together.

I am not sure but that the head of the Masonic Order is the Jesuit General at Rome.

I am more and more of that opinion, because in this fight I know something that I am not going to tell yet.

It looks as though it might be a plot, of which Mr. Ettelson was merely the tool.

But God has established Zion, and Zion will break the plot, and smash the heads of both the serpents. (Applause.)

Fear Blanching the Faces of Rome and Masonry.

Zion will go free, and I will go to Australia on January 1st. (Applause.)

I will open the Gates for Zion throughout the world.

I believe both the Roman Catholics and the Freemasons are more afraid of my going from this country and taking with me a torch of flame throughout the world than they are of anything else.

They may well be afraid.

The fire that we kindle will consume the Masonic Lodge and the Papal Lodge too; because the day is coming for the downfall of these apostasies and places of darkness.

God's people will be set free in the Roman Catholic church —there are many there. God's people will be set free from the Masonic bondage—there are many there.

May God grant that even our enemy shall be made to feel that God is with us, and to repent and seek the mercy of God.

Honest Enthusiasm.

The meeting of creditors held in the First National Bank Building, was attended by Deacon Westwood of Zion, who was sent down as the secretary of General Financial Manager Barnard.

The *Journal* says that "standing amid clouds of tobacco smoke, he addressed the lawyers and defended Dowie."

It further says: "Mr. ApMadoc was made chairman of the meeting, and the first thing he said was, 'Do we want Dowie to retain control of Zion City?'

"'Yes!' 'We do!' 'You bet!'

"Cries of approval and shouts in favor of Dowie came from almost every man present. There could have been no doubt as to the sentiment of the creditors."

I remember asking a little fellow once who had been converted a very few weeks before, and who was very happy, "Now, Bobby, are you sure you are a Christian?"

"You bet I am, Doctor!" he replied assuredly.

"Oh," I said, "you must not bet!"

"Oh, excuse me! I used to bet, but I do not bet now," he said.

"Are you a Christian, Bobby?" I asked again.

"You be- Oh!" he said, "excuse me!"

"Well," I said, "I will take it that way. What you mean me to understand is that I can bank upon you as a Christian!"

"You be-b-b-b!" Poor Bobby had got into the way of betting so that he wanted to bet upon his Christianity.

But he got out of saying "you bet" after a little while, and today Bobby is very glad of being a member of this Church.

I think Bobby sings in the Choir, and is getting a beard now.

One of those present at that creditors' meeting said that their shouts of approval could have been heard on the street.

Praise for the Bar of Chicago.

Although I have often criticised the legal profession—and they deserved it—I desire to say that the Bar of Chicago, as far as I know, with the solitary exception of Mr. Ettelson, has risen as one man to denounce the injustice of the proceedings, and, as far as they have the power to, stand up representing their creditors and demand justice.

As representing these creditors, they send me their confidence and their assurance of respect and of their support.

I praise the entire Bar of Chicago in this matter, including the attorneys for the Receivers, and especially Mr. Newman, the head of the firm.

Mr. Newman has acted bravely and strongly.

He is coöperating with us earnestly, and desires the receivership proceedings to be put to an end quickly, as a matter of honor.

If Mr. Blount and Mr. Currier, Receivers, are to be believed, they are glad to get out of it.

I do not wonder that they are.

I am sorry to have taken up the time this morning, but I am really recounting a Great Battle and a Great Victory that God has given us.

Therefore it is proper that I should talk of it, even on the Sabbath.

Had an ox or an ass fallen into a pit, I would have dragged it out on the Sabbath Day, and since it is Zion that is needing help, have I not a right to talk about it on the Sabbath morning?

People—"Yes."

God Has Sent Aid to Zion.

General Overseer—I want you to thank God for Judge Barnes.

Zion lost nothing when I made the Solicitor-general the General Counsel; Zion gained.

Dr. Speicher has also proved himself a wise and good general. In fact he is my banker now.

I received a telegram from Evangelist Kindle, saying that the fifty thousand dollars will be here early in the week.

Among those from whom I heard yesterday was a dear brother in Wisconsin, who sends three thousand seven hundred dollars.

He said, "Just tell the Doctor that I send down this three thousand seven hundred dollars. It is all I have, but I see they are attacking Zion and I send it down to let him know that I love him and Zion. He can have that money just as long as he needs it."

That was, perhaps, that man's valuable all; and that is the spirit that must be in us all, is it not?

People—"Yes."

General Overseer—This is a fine testing time.

Will Not Interfere With Former Plans

I hope to be able to announce to you on Wednesday night that everything is cleared up, and that I can cable to the dear woman in Cannes, Mrs. Dowie, who is waiting to hear the result, that she can go on to Australia

I may say that Mrs. Dowie was informed by me of the exact position, and that she would be glad to come back in a moment if I were to say so.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I think it is right that, as she is on her way to see her mother
iom she has not seen for sixteen years, that she shall con-
iue her journey; and I believe that you say so too, do you not?
People—"Yes."
General Overseer—If the necessities of the work demanded
at she should come back, she would do it; but do you think
at we ought to alter our program any?
People—"No."
General Overseer—We will go on with what I told you long
o that we would do.
They are longing and looking for us; and I may say that the
emy is looking for us, too.
You must not think that America is the only country in which
e Devil lives; and, by the Grace of God, it will soon be said
at Zion is in every country, too.
We are on every continent now, and in most countries; but I
int it said that Zion is in every country as well as every con-
ient—in every state; in every home; in every heart.
Oh, that God might put the highways to Zion in every heart!

Each an Integral Part of Zion.

Beloved, in these matters remember that you each and all
e an integral part of Zion, and that each one is to be strong
the Lord; for the strength of a chain is the strength of its
eakest link.
If you feel that you are weak, say to God, "O God, make me
rong, that I shall not be the link in this chain that breaks!"
May God make you the link in the chain that will not break.
Perhaps I am the link nearest the anchor or the ship.
You may be the link in the middle, or half way down.
My brother, my sister, be strong, and do not let the anchor
d the ship part company because you are the link that breaks.
Every one of you is linked to us; and you must be wise.
You must use no language that is unfitting for your use;
ave the General Overseer to do the spanking. He can do it
cely
Two lawyers came to me the other day, saying that they were
ry penitent for what they had done, and they offered me
sistance
They were going to advance their clients' interest; but I said,
Gentlemen, I feel like spanking you hard;" and I did then
d there
One of them said, "I deserved all that spanking!"
The other said, "Doctor, you spank awfully hard, but you
ok awfully kind."
"Perhaps I ought to look hard," I replied.
But they said that they would be good, and when I am given
at promise, I cannot but say, "My little children."
I have to give them another opportunity.
They have been good since.
Those two young men are bright and clever fellows, and
ve come to think a good deal of the Doctor; in fact I begin
dislike to read the papers, because there are so many people
aising me.
I begin to wonder if I am not falling from grace.

I Have Hitherto Had the Blessing of the Ninth Beatitude.

Blessed are ye when men shall reproach you and persecute you, and say all
nner of evil against you falsely, for My sake.
Rejoice, and be exceeding glad: for great is your reward in Heaven: for
persecuted they the prophets which were before you.
But attached to that is a woe.
Woe unto you, when all men shall speak well of you! for in the same
nner did their fathers to the false prophets.
I cannot come under that woe, because I have no thought
at the newspaper men will ever speak well of me for any
ngth of time.
You cannot trust them any farther than you can throw them,
d that is not very far, because they are too slippery.
May God bless the reporters!
While I will not have them to sleep in Elijah Hospice,
ecause I will not subject the maids to making up the beds
ccupied by those whose bodies intolerably stink of tobacco
d alcohol, I will give them food.
No person shall sleep in Elijah Hospice who drinks alcohol
d is soaked with tobacco.
That is a place for God's children.
I will let them eat there, although we really feel like throwing
o the windows.
These fellows cannot smoke in Zion City; so they take
urneys to the outskirts and smoke on stumps. (Laughter.)
May God bless the reporters, and make them good.

Steep and thorny is the way,
Straight to heaven our home ascending;
Happy he who every day
Walks therein, for Christ contending.
Happier when his journey's o'er,
Conqueror he to Christ shall soar.

Our Journey Here Will Not Be Long.

Each broken sigh and falling tear will soon be gone, and all will be a cloudless sky, a shoreless sea.

Roll on, dark sea!
We dread not thy foam.
The pilgrim is longing for home, sweet home!

We long to see the face of Him whose Head was crowned with thorns for us.

We long to see the faces of those we loved who have gone before.

We long for the time when we shall go and come back with Jesus, and do His work throughout the Millennium, until all the kingdoms of this world have finally become the Kingdom of our God and of His Christ.

Go Forward, O Zion!

Pray for me!

Now consecrate 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, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee, obey Thee, and those who have the rule over me in the Lord; that I may not shrink, but trust Thee and come into Zion as Noah came into the ark, with all he had. O God, bring Thy people from the East, from the West, from the North and from the South, into Zion, that we may be united, strong, powerful in every way—spiritually, financially—with all the adequate powers of men of skill and women of virtue, to build up Zion. Hear us, our Father. For Jesus' sake. (*The prayer was repeated, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

General Overseer—Now 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, until the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	10.13 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.	4.04 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.	*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.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
		5.05 p. m.	6.20 p. m.	*8.29 a. m.	9.45 a. m.
				5.05 p. m.	6.40 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION CITY GIVES THANKS FOR VICTORY

Report of Midweek Citizens' Rally in Shiloh Tabernacle, Wednesday Evening, December 9, 1903

ZION City people are certainly a peculiar people.

When an unjust and iniquitous receivership, which, in the eyes of the world, presaged the destruction of all that their toil of years had acquired, caused a night marauding party to take possession of their Institutions, they did not stampede in a wild panic, or form themselves into unreasoning, destructive or murderous mobs, as the citizens of any other city would have done under similar circumstances.

On the contrary, they went about their daily work calmly and happily, their confidence serene and their hope undimmed.

In the evening, they gathered in thousands in their regular House of Worship, not to make inflammatory speeches, not to utter hoarse cries for vengeance, not to pass resolutions of denunciation, but to praise God, sing for joy, pray for complete deliverance with a humble but unwavering assurance, pray for their enemies, and rally as one man to the support of their leader.

One week later, when all the danger that had so formidably threatened them had been completely averted; when all the evil machinations of their enemies had come to naught; when one of the most wonderful, not to say miraculous, legal victories of modern times had been won for them by the power of God, through their leader and his counselors; when their City and all their Institutions, which their enemies had thought to be on the verge of collapse, suddenly stood out free from harm and immeasurably stronger than before; when the commercial world was ringing with an unqualified endorsement of their financial soundness and bright prospects, they did not build bonfires, shout and shriek and blow maniacal tin horns; their men did not give themselves over to wild and obscene revels and intoxication; their women did not walk the streets shrieking with hysterical laughter and hailing every passer-by with cheap and questionable witticisms, and the City Ordinances were not suspended and the reign of Law abdicated.

Such demonstrations are not uncommon in other communities on such occasions.

Instead the people of Zion City gathered again in their House of Worship, quietly and calmly, to give thanksgiving to God.

Their hearts were full of Joy.

Their eyes were beaming with Gladness.

Their faces were aglow with Life, and Light, and Love, and Peace.

But they were perfectly sane and sober.

Their laughter was from the heart and had a genuine note of unalloyed happiness in it.

Their conversation was animated and joyous, but it was also pure and sincere.

They were there in thousands—men, women, youths, maidens and children who had come to the City of Zion from every corner of the globe, from every walk of life, with every possible previous religious and social condition—but they were all one.

Best of all, there was no affectation, no cant, in the earnest simplicity of their outspoken worship, praise and thanksgiving.

For them there would be no "morning after," with its headaches, loss of time and money, heartaches and despair.

This wonderful Service of Praise and Thanksgiving was held in Shiloh Tabernacle, Wednesday evening, December 9, 1903.

On the previous Monday, on motion of Judge V. V. Barnes, General Counsel of Zion Law Department, supported by Attorneys Wickett and ApMadoc, and the Receivers in person, with their counsel, Attorney Jacob Newman, Judge C. C. Kohlsaat had discharged the Receivers whom he had appointed just six days before, and had restored the Estate of Zion to the General Overseer.

This was the occasion for the rejoicing at this, the regular mid-week Rally of the citizens of Zion City.

This was why Zion City Band seemed to play better than ever before, and why there was a deep, answering echo in every heart when the the triple quartet of Zion Choir, that had sung at the Carnegie Hall meetings of the New York Visitation, sang "Thy God Reigneth."

That was why there was a thrilling power and volume in the voices of the people as they rose, when their Leader came upon the platform and sang, "Praise God from Whom All Blessings Flow."

The address of the General Overseer was a Review of the week of Conflict and Zion's Victory, with most interesting comments—comments that were keen in their logic, inspiring in their summing up of results, deeply reverent and humble in their giving All Glory to God, and, withal, sparkling with wit and bubbling over with clean humor.

There was high praise for the consecration, loyalty and confidence of the people; for the wisdom, ability and coöperation of his aids, and for the enthusiasm and effectiveness with which Zion's strong friends in the business world had taken up the cudgels in her behalf.

There were sincere compliments for the Receivers and their attorneys.

To close with, there was a prophetic outline of the undisputed greatness of the commercial and financial future of Zion and Zion City.

Judge V. V. Barnes, Zion's able General Counsel, is always a most welcome speaker on the platform of Shiloh Tabernacle, and he was more so than ever on this joyous occasion.

He did not disappoint his hearers in his masterly review of some of the legal aspects of the case, given not only from the standpoint of a keen lawyer, but also of a consecrated man of God and a thorough-going member of the Christian Catholic Church in Zion and Zion Restoration Host.

A. W. N.

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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

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

Winnipeg, Canada

Zion through LEAVES OF HEALING and her messengers is carrying the truths of the Gospel of Salvation, Healing and Holy Living into the great land which lies north of the United States.

From the coast of the Pacific Ocean to the Gulf of the St. Lawrence and the Island of Newfoundland the Banner of Zion floats; and many thousands of our brethren in the Lord, and neighbors as to political government, have their faces Zionward, thus cementing in the love of the Christ a unity which is greater than difference in government and variation in political opinion.

It is the recognition of the Kingdom of God and the hope of the return of the Christ to this world to establish His rule and sovereignty as the Creator, and to make of all peoples and tongues one nation.

In remembering the countries on the distant continents, Zion has not forgotten her neighbors on the North and on the South, who with their wide distinctions both in color, language and origin have presented a field not less interesting and intricate than that in countries more remote.

In Canada, on the north, with her representative population, mostly of European stock, and with the French and English languages carrying with them the national churches—Roman Catholic and Episcopal — and in Mexico and the Central American States in the south inhabited mostly by the aborigines, with their peculiar and historical civilization, which has blended to the influence of Spanish discovery and settlement and the proselyting vigor of Latin Christianity, Zion has proved that above all national, racial, and personal differences, the Atonement of the Christ and the price of His life, raises these, His people, to the approximation of the Eleventh Commandment, and enables them to say, "my brother."

The Rev. F. A. Graves, Elder in the Christian Catholic Church in Zion, in charge of the Branch of the Church in Minneapolis, and Deacon H. W. Judd, manager of Zion Land and Investment Association, made a trip through a part of Southern Central Canada the latter part of September; and God granted His blessing upon their trip, and enabled them to plant seeds which, in the light of calm and earnest consideration, and a seeking after truth, will spring up and in turn bear fruit for the Master.

The following is a brief report from Deacon Judd, under date of October 2, 1903:

DEAR OVERSEER:—I wish to give to you, in as few words as possible, an outline of a recent visit to Winnipeg in the interests of Zion, ecclesiastically and commercially.

I met Elder Graves at Minneapolis in the afternoon of September 25th, and arranged with him to start that night and arrive in Winnipeg the following afternoon, and found that Brother William Smith of 513 Bannatyne avenue, had complied with my request and announced two meetings for the Lord's Day in Forester's hall, also having had printed two thousand circulars, which we distributed on Saturday night in the streets of Winnipeg.

The meetings were at three p. m. and eight p. m. last Lord's Day.

Both audiences were earnest and attentive, and a number came up and talked with us after the meeting, very deeply impressed, and I found, although Zion has but few members in that city, that there were some friends who were very deeply interested in the work.

It is a city of some sixty thousand inhabitants, and in a sense distributing point for the Northwest, and many are coming and going from Europe, and Eastern Canada especially.

It is decidedly an English town, and I believe that it is a very promising field for Zion, and a city that should not be lost sight of. It is surrounded by an immensely rich and fertile country.

Elder Graves returned to Minneapolis on the Monday following.

Brother Smith entertained us in his home. His wife is a very devoted, earnest member of Zion.

On the following Monday night, I held a meeting at a farm house six miles from the town of Myrtle, sixty-two miles southwest of Winnipeg.

About twenty-five persons were present, and a good meeting lasting nearly three hours was held.

It was at the home of Mr. and Mrs. P——, who are living with Mr. P——'s parents. The whole family number about ten persons. They are very eager to have some one come to their vicinity occasionally to teach them.

The country is very new, and if occasional visits could be made, I believe that there are many who would gladly accept the full Gospel, which eventually will bear fruit for God.

Sincerely your fellow servant in the Christ,

H. WORTHINGTON JUDD.

Newton, Auckland, New Zealand.

The members of the Christian Catholic Church in Zion throughout all Australasia are looking forward with eager expectation to the visit of our beloved General Overseer to that beautiful island continent.

It has been several years since the ordained officers in Australasia have had the privilege of seeing the General Overseer.

Many of these ordained by Overseer Voliva have never seen him.

The conferences which will be held will be seasons of great blessing and times of rich instruction.

Hundreds of friends of former years will hail our honored leader with joy, for it will have been sixteen years since the Rev. John Alex. Dowie and family left Australia.

We regret that his time is so limited that he will not have the pleasure of visiting New Zealand.

There are many in these beautiful islands who also will be sadly disappointed, for the General Overseer was the means in the hands of God, of their salvation, healing and cleansing.

The meetings which he himself conducted in these islands before he came to America were richly blessed of God.

Deacon J. Thomas Wilhide is in charge of the work in Newton, and writes us as follows:

DEAR OVERSEER:—We commenced our Zion Junior meetings the 6th of this month, when we had fifteen present. Last Lord's Day the attendance was forty-two.

We are greatly encouraged, as we have never had a more earnest, obedient band of children. They are all active, busy bees. A Junior, eleven years of age, plays the organ.

Having very few children in the homes of our members, and no public conveyances on Lord's Days, we have been prevented in commencing it sooner.

As there has been a smallpox scare here since the epidemic in Tasmania, and some compulsory vaccination among the postoffice employees, I announced that I would speak on "Vaccination is no safeguard — Doctors disagree — Experience proves it poisons the blood, creates disease, suffering, death; Illegal and Unscriptural."

The following testimonies were given during the service:

MRS. BURROWS, Picton street—"A friend of mine in Sheffield, England, was vaccinated when quite a child.

"I became acquainted with her when she was about eight years of age.

"At that time one of her arms from the shoulder to the elbow was nothing but skin, scab and bone, and one side of her face was the same.

"I knew her for four years, and it continued in the same condition, sometimes slightly better, sometimes worse, and never healed. This was all the result of vaccination.

"A mother told me that after the vaccination of her beautiful baby, it broke out with a terrible form of eczema, and became a great sufferer."

MR. JAMES P. MYLIS, Hobson street—"I can speak against vaccination.

"I had four brothers and four sisters. They, with my father and mother, were vaccinated. I was the only one that was not vaccinated.

"They all had smallpox, and though I was exposed to it on three different occasions and collected money in infected districts and homes and put it in my pocket, I never contracted the disease."

SAMUEL CRICKETT, City Road—"I spent the first seven years of my life in a cradle in consequence of a foul inoculation."

My personal experience is that when quite young I was vaccinated from the arm of a healthy child.

A short time after I broke out with sores and ulcers on my face and feet, accompanied by eczema

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

on my face, hands and scalp, from which I suffered the greater part of my life.

As far as I can recollect, I was unable to wear shoes one whole winter, consequently was confined to the house.

I was continually rubbed with "green ointment" and other mercurial salves, to heal the ulcers, which in time dried up the sores, but evidently affected my heart and other parts of my body, from which I suffered a great deal.

A number of persons were vaccinated from the same child, and all were seriously afflicted for many years.

The one from whom we were all vaccinated has suffered from an awful eczema, bad blood and decayed gums. Her life has been cursed by vaccination.

My aunt, enjoying good health, was about to take a trip West, and, as a precaution against smallpox, was vaccinated.

Her arm swelled up as tight as the skin would hold it, and turned black.

Gangrene set in, from which she suffered intensely, and came near losing her arm.

Her general health was never so good after vaccination as before.

Mr. Smith, now Deacon Smith of Melbourne, refused to have his child vaccinated, was arrested, convicted and fined.

Refusing to pay the fine, he was sentenced to two weeks in jail.

Some person, however, went and paid the fine, and he was released before his sentence expired.

The day he came out, his neighbor's baby was buried, having been vaccinated some three months before, and literally rotted to death.

Its sufferings were indescribable.

As Deacon Smith's case stands in the courts, vaccination, or a payment of two pounds fine, or the father's spending fourteen days in jail, immunes a baby from smallpox!

Later, Mrs. Lynds gave the following testimony in her home:

"My mother told me that when I was vaccinated when about nine months old, my arm was swollen to such a degree that I had to have the sleeve cut open to get it off.

"The second time I was vaccinated, when I was about eight or nine years of age, I became desperately sick in a few hours.

"Another child about four months old, living in our neighborhood, was quite well when it was taken away to the doctor to be vaccinated. When it was brought home about one or two o'clock p. m., it was very ill, crying piteously. Its arm became black and it died the next morning about eight o'clock."

We have sold about six hundred fifty copies of LEAVES OF HEALING, given away about two thousand Restoration Messages and Circulation invitations, made over one thousand calls and forty visits during this month.

Faithfuly yours in Jesus' Name,

J. THOMAS WILHIDE.

Detroit, Michigan.

Elder T. A. Cairns, residing in Detroit, Michigan, is in charge of the Christian Catholic Church in Zion in that city, also in Port Huron, Michigan, and in Toledo, Ohio, which places he visits regularly.

Under instructions from Headquarters he made a short itinerancy, visiting Bay City, Durand, Oakley, etc.

He sends the following report of the work:

DETROIT, MICHIGAN, October 18, 1903.

MY DEAR OVERSEER:—As I have been out on a Zion itinerancy for about a month past, and now have a little leisure before the wonderful Visitation to New York, I take this opportunity to record a few of the things pertaining to my trip.

Port Huron was the first place visited.

I spoke there in our Zion Hall four successive nights on "The Similarities of Elijah the Restorer to Elijah the Destroyer and to Elijah the Preparer."

We had a good time and those who attended were most attentive.

Deaconess Howard is in charge there and is doing most faithful work. She has recently revived the Zion Junior work and God is greatly blessing.

While there, I learned that the Baptist preacher in Sarnia who preached against Zion and Divine Healing, is now out of the ministry, being compelled to resign because of ill-health.

Two of our Zion children in Port Huron are kept out of school because of not being vaccinated.

I consulted with the superintendent of the schools, who is very kind and gentlemanly, but he said his hands were tied and so referred me to a doctor on the school board who was on the committee of health and sanitation.

The doctor would make no concessions to the Zion children and gave me to understand that there was something wrong with my head.

From his office I went across the street and called on my old college friend who is now a lawyer there.

He looked up the matter and found out that in 1901 the Supreme Court of the state had decided that a child could not be kept out of school on account of non-vaccination, except in time of epidemic, at which time the schools are always closed anyway. That is the law in Michigan.

There must be something wrong with the Supreme Court.

While at Port Huron I received one application for fellowship, baptized one believer, and consecrated two children to God.

I went to Bay City where I spent three days including Lord's Day.

Deaconess Christine Johnson is in charge there.

She is faithful in teaching the people and in reaching out for the sin-stricken and disease-smitten ones of that place.

While there, we happened to meet with two old women, both of whom had had paralysis for three years. Both were paralyzed in one side only and both for just three years.

One had not kneeled in that time, and she knelt and prayed with us.

The other had not walked out of the house in that time, and she walked to the Tabernacle and back with us, a distance of one block.

One old man gave up his tobacco and gave me his clay pipe.

Two children were consecrated.

One woman there had been a member of Zion for two or three years and yet she had never had the courage to withdraw from the Presbyterian church.

She said she did not like to have her family broken up and to see all of them go off to that church while she went to Zion.

The husband and daughter and boy were all in the room and heard all we said. I told her God would take care of her family if she would obey Him.

Finally, she said she would; and in five minutes the whole family had their hats on and were on their way to the Zion meeting.

Before I came away the husband said he thought he would get into Zion sometime.

I drove out into the country and made some calls on sick people.

Our meetings were sources of great blessing to all present.

The principal meeting was held in the Oddfellows' Temple on Monday evening.

The notice was short, and therefore the audience was small, and yet I count that the best meeting I have held in six months.

After reading and commenting upon the 60th chapter of Isaiah, I talked for an hour and a half on "Zion: Her Leader, Her City, Her Teaching, Her Work."

The people gave the very best of attention. It was a representative audience of the best people of the city.

One Congregational minister and his wife were there and expressed a desire to meet me at the close of the meeting.

I heard of another minister there who is headed for Zion.

I had my guitar with me on the trip and used it in singing to good advantage.

I was very glad to see, and since then am very glad to learn, that much of the prejudice in Bay City concerning Zion has been broken down.

From there I went to Oakley, where we stirred up the spurious holiness devil.

The member of Zion there did not get my letter and so I landed in Oakley, where I had never been before, and there was no one to meet me. I knew no one and no one knew me. The member lived five miles away.

I went to the trustees to see if I could get the Methodist church for a meeting in the evening, but of course they would not let us in.

So I went all over the town and invited the people to a street-meeting in the evening.

I found one old man who had been sick with heart disease for twelve years, and I taught him about the Christ, the Healer.

Finally, he promised never to have anything more to do with doctors and drugs, and then I prayed for him.

He had used tobacco for fifty-one years.

He gave that up, and asked me to pray that God would take the appetite away.

He gave me his tobacco, and I put it in the stove, because I did not want to stink up my grip with it.

While thus announcing the meeting I met a spurious holiness man, and he invited me in and we had a talk.

He was a filthy pig-eater, and yet "wholly sanctified."

In my estimation, spurious holiness is the very highest development of the self-life. They are so perfectly immaculate that they do not need the blood of the Christ at all.

I found one woman sick with spinal disease, lying on a couch, and I gave her the tract, "Jesus the Healer."

At another place a person was dying, and I left the tract on "Do You Know God's Way of Healing."

In the evening it was raining a little, and yet I stood up close to one of the stores where the men were, and with my guitar I sang a few songs.

By that time I had a crowd, and the storekeeper put down his awning to keep the rain off us, for it was now raining in torrents.

I told them a little of Zion, and urged them to repent.

When I finished, the spurious holiness fellow stood forth and gave them to understand that I was an impostor.

He went on to tell a great many lies about Zion and our beloved General Overseer.

I replied to him telling him and all the crowd that those things were wicked lies.

The next day and evening I was in Henderson.

I baptized one Zion woman here who had been waiting for a Zion officer for five years.

Her name is Mrs. John Caldwell. She was very happy in Baptism.

She has done most excellent work in all the country round about there. She drives miles and

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

s with her copy of LEAVES OF HEALING
n she has read it and she takes up the old ones
passes them on to some one else. She really
a Zion Circulating Library going around the
try there.

uring the day we stopped with a couple who
each about eighty-four years old.

ey are interested in Zion and we have had a
visit with them and they witnessed the
ism.

e secured the town hall for a meeting and
treated very kindly.

e went about the town in the rain and invited
people to the meeting in the evening; and
nately the weather cleared off for the meeting.
went into the hotel to eat supper and there on
table was a Detroit paper and in it an article
ng the people how the "followers of Dowie are
red to sell the clothes off their backs to pay
he New York Mission."

Ve had a good meeting.

ome asked questions at the close and were
ly interested.

ne Methodist woman got a little stirred up over
e things that were said concerning her "apos-
church," but she did not disturb the meeting.
ext I stopped at Durand, but there seemed to
o opening for a meeting at that place, for our
people were all out of the city.

had a talk with one man, and he about half
nised to get out of the Maccabees.

did not care to arouse the Devil any more by
ing a street meeting, and so I got on the next
and went to Clarkston. I was met there by a
Zion man, Mr. Plumb, who has one of the
t farms in Michigan.

e were treated nicely in Clarkston.

Ve were given the use of a hall gratuitously, the
er even lighting it up for us.

s at Oakley and Henderson, I again went all
the town and announced the meeting, and, as
sult, most of the seats were occupied.

he people were interested in the story of Zion
stopped to get LEAVES OF HEALING at the
e. One man left the Maccabee lodge.

Ir. and Mrs. Plumb are alone in Clarkston, but
doing faithful work. They will come to Detroit
for baptism.

he next day I was at my home in Detroit.

he following day, Saturday, I went to Toledo
n to stay over the Lord's Day. We had very
l meetings. It was indeed a blessed day.

he time previous was my first visit. This time
place was well filled.

Ir. Alfred Green is the Conductor of the Gather-
here, and is much loved by the members.

Ve have about fifteen members there now.

Iuch credit is due to Mr. and Mrs. Ridgeway,
are doing such faithful work in the saloons on
rday evenings.

Irs. Ridgway often sells seventy-five copies of
LEAVES in a single evening.

he place of worship in Toledo is not very
renient, but we are expecting to move into new
ters soon.

Ve have one Zion woman in Toledo whose
band is in the penitentiary.

Ve had prayer for him, and since then he has
nted of his sins and promised God he would
a righteous life. He will be out of prison
August.

Ve are all looking for better things in Toledo.
he work in Detroit is progressing during my
nce; it is under the direction of Deacon
ght.

od is blessing in the salvation and healing of
people.

n the last seven months Zion in Detroit has
hed about seventy-five people with the Message
eace.

We have been having a weekly excursion on Restoration Work, sometimes taking the boat and sometimes the trolley-car; and thus we have reached nearly all the small towns within a radius of twenty-five miles.

In conclusion let me say that I find that the power and purity of Zion is appealing more and more to the people.

They are ceasing to sneer, and are beginning to realize that God's work in Zion is at least entitled to a respectful consideration.

People are starving on the husks of the apostasy and are hungry for the good food of Zion.

When it comes to a discussion of existing religious systems Zion has it all her own way, and more than that, the apostasy does not even attempt a defense of her worldly ecclesiasticism.

Yours for God and Zion, T. ALEX. CAIRNS.

Toledo, Ohio.

741 COLBOURN STREET,
TOLEDO, OHIO, October 9, 1903.

DEAR OVERSEER:—Peace to thee.

We would like to give you a brief account of some of our saloon Restoration Work.

The Lord is continuing His blessing toward us in the sale of LEAVES OF HEALING.

My wife and I sold one hundred and twenty-eight copies in two evenings.

The German papers sell well here in Toledo.

One of the recent sermons, "Zion's Solution of the Negro Problem" gained great favor with our colored people.

We are glad that we are expecting a new Tabernacle on Michigan street where we will be able to have the ground floor.

I think we will be able to get more of a Gathering together.

We also thank God for Elder Cairns' presence with us occasionally.

Will close, praying God's blessing upon you, and our General Overseer, and all Zion's Host.

MR. AND MRS. W. E. RIDGWAY.

San Jose, California.

The following report from the wife of our Conductor in San Jose was duly received, but for lack of space has been delayed in publication:

DEAR OVERSEER:—Peace to thee.

We praise God for victory on all lines.

The enemies of Zion here have been many and strong; every organization fights us, especially the denominational churches.

One lady was turned out and ordered not to return because she testified to the healing of her body.

A member of another church sent for a lot of papers, *The Ram's Horn*, and mailed the issues that were the most bitter against the General Overseer to friends of Zion.

The consequence was that that church lost some of their best members, and others are reading the LEAVES with greater interest.

We have a small Gathering, but are determined to be true to God and our leader, whom we believe is sent in the spirit of Elijah to restore All Things.

Following are some of the results of faith in Prayer:

Mrs. Irene Joiner testifies to healing of consumption and brain trouble, when given up by several doctors.

Mrs. Stambke testifies to healing of cancer. She was told that she could not live three months.

Mrs. E. A. Hughes was healed of injury to her limb from a fall.

Mrs. Beautell was healed of grip, and her son was healed of a rupture.

There have been many other healings, but we praise God more for the light that has been given us on the Word of God through the teaching of the General Overseer in LEAVES OF HEALING.

It is plain to us now that we have all we need for spirit, soul and body, through the Christ, and we need not go to the arm of flesh.

I have been doing Restoration Work.

I do visiting with the Messages on Lord's Day forenoon and one day in the week, generally Friday.

I have also done saloon work.

It is hard to sell the papers here; still I sell about ten each week.

Mr. Ropp sells ten a week also. I remain,

Yours in the Christ, (MRS.) T. A. BYLER.

Port Allegany, Pennsylvania.

Conductor, Mrs. Esther Berfield.
Services—Sunday, 3 p. m.; Tuesday, 7:30 p. m.; Friday 7:30 p. m.

The following brief report shows that God is blessing our few faithful members in Port Allegany, Pennsylvania.

We rejoice that the promise of God is true that where two or three are met in the Name of the Christ, He will be in the midst.

Our Conductor, Mrs. Esther Berfield, sends the following report:

In November, 1900, Overseer Mason visited Port Allegany, and baptized three persons and organized a Gathering of five members.

The first to join was a lady of seventy years of age, who had not walked for thirty-six years.

Through a neighbor's reading LEAVES OF HEALING to her she was led to believe and was greatly benefited.

There have been a number, twenty or more, healed of different diseases: dislocated shoulder after over a year's treatment; pneumonia, when thought to be dying; kidney trouble and rheumatism, after over twenty years of suffering; a broken wrist; croup; coughs; various stomach troubles, headaches and neuralgia.

One little boy was healed of concussion of the brain, caused by falling from a porch.

One was converted while reading "Methodist Apostasy."

While asking God how she should know the truth a voice said, "Read your Bible."

She opened her Bible and she said that the words, "Arise. ye daughter of Zion," seemed standing beyond all the other verses.

She then and there decided to live for Zion, and is an active worker in Newcastle, Pennsylvania, now.

Others have found light in the darkness, and received benefits to spirit, soul and body, all through Zion's prayers and Zion literature.

We sell over fifty LEAVES every month.

Of course we are not exceptions as to persecution and sometimes unkindness; but we have nothing but love in our hearts, and praise God for the way we have been led, and for the leader in Zion who so fearlessly teaches the truth.

Zion in Johannesburg, South Africa.

Zion Tabernacle, 117 Anderson street.
Conductor, H. M. Powell,
Services—Sunday, 10:30 a. m., 3 p. m., 7:30 p. m.; Wednesday, 7:30 p. m.

When Overseer and Elder Bryant reach their field of labor in South Africa, they will find that it has, in a measure, been prepared by the faithful work of Zion Restorationists in many parts of the south of that great continent.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Far away from headquarters, with no ordained leaders, these people have felt their hearts touched by the power of the Messages of God's prophet, carried to them across the seas on the wings of the Little White Dove.

Praising God for the blessing received, and with hearts filled with love for God and their fellow men, they have carried the Message that brought them blessing to others.

Faithful bands of Zion Restorationists are at work in many communities of that land.

We have joy in presenting a picture of the workers in Johannesberg.

Their leader, H. Modred Powell, writes us as follows:

I am very glad to be able to report progress from this corner of the Lord's vineyard.

We have a very earnest band of Zion Restorationists, who believe in prayer, push and perseverance.

Over two thousand copies of precious LEAVES OF HEALING have been sold by them within the last thirteen weeks from house to house and in the public bars and saloons of this city. Many thousand Zion Messages have also been given away, and the now familiar salutation of "Peace be to this house" is regularly heard at many of the homes situated in the immediate vicinity of our meeting place.

While recognizing that "the world is our parish," yet we have to curtail our operations owing to the small number of laborers for so large a field.

We, however, go forward in hope, believing we shall reap if we faint not.

We have had several definite answers to prayer for the month, and three new applications for membership.

We are only touching the fringe of this great city, but as we labor we ever endeavor to remember the Savior's injunction: "Pray ye therefore the Lord of the Harvest, that He send forth laborers into His Harvest."

I cannot speak too highly of the devotion and the self-sacrificing spirit of the members here.

In addition to the older members we have half a dozen young people who regularly and systematically engage in Saloon and Seventy work.

It is a touching sight to see these young, bright, and promising lives, thus early consecrated to the service of God and of humanity.

In twelve days we held four open-air meetings, two indoor meetings, and spent one Sunday morning in Restoration work. Two hundred eighty-nine copies of LEAVES OF HEALING were thus sold, and scores of Zion Messages distributed amongst all classes and conditions of people.

Yesterday morning ninety-five copies of LEAVES were sold by six of our members engaged in Seventy work.

We very earnestly desire a place in the prayers of all Zion members.



MEMBERS OF ZION RESTORATION HOST IN JOHANNESBURG, SOUTH AFRICA.

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

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

ZION RESTORATION HOST

Elder A. F. LEE, Recorder

THEY therefore that were scattered abroad went out preaching the Word.—*Acts 8:4.*

WHAT was said of those in the early Church, who because of persecution were scattered abroad, may also be said of Zion Restoration Host scattered as it is throughout the whole earth today.

These faithful workers seem to go everywhere, and lose no opportunity to sow the seed everywhere they go.

All along the way from Zion City to New York City and return, the seed was faithfully sown, and not a little of it has fallen into good soil.

Many letters have already been received since our return from the Visitation from persons at points all along the different lines over which our trains passed, stating that they had received the little Messages and had been greatly interested and blessed in reading them, and have desired that we would send them more for distribution.

One lady writes, stating that she picked up only part of one, but that it had so greatly interested her that she desired to have the whole of it, and any others that we might be able to send.

It was also pleasing to note the kind reception that was given these faithful workers in almost every instance.

During the recent Visitation, at Niagara Falls and other points, they were privileged to go almost everywhere.

A little incident illustrating this fact is related by one of our workers who was privileged to return by the way of Washington.

The party she was with discovered, on reaching the White House, that they were too late to be admitted, or at least that was told them by the officer-in-charge.

They expressed their great regret in a very courteous manner, when he politely wrote upon his card instructions to a lower officer to show them what he could. Upon the presentation of this card they were asked by the officer if they were all Zion people, and upon the reply in the affirmative, he remarked, "Well, there is no use, we cannot turn Zion down," and very courteously showed them into the President's mansion.

A similar incident was related by a party who desired to go through one of the great United States battle-ships lying at anchor at the Brooklyn Navy Yards.

They were informed by the officer-in-charge that it would be utterly impossible to grant them the privilege that day, but on conferring with another officer the concession was granted, whereupon he said: "Seeing you are Zion people we will grant the privilege, although we were given strict orders to allow no one aboard today."

As this little party filed off the great vessel, after inspecting it and talking with large numbers of the crew, distributing their little Messages right and left, one of the party stepped up to the Commanding Officer and thanked him for the courtesies extended, when he politely replied, "The pleasure has been ours."

This is a sample of the reports that are coming to us from all sections of the field, showing that the kindly spirit displayed by the members of Zion Restoration Host in giving the beautiful Peace Salutation, with eyes that sparkle with the love of God, wins its way into nearly every heart, and many find themselves compelled to receive the Message of the Christ which they had at first intended to refuse.

Because of the great rush connected with the work of preparation for the New York Visitation, and the vast amount of detail work to be attended to since the return of the Host to Zion City, we have been compelled to delay our preparation of the reports of the scattered workers for publication, as we have been doing from month to month.

We herewith give the belated reports of September and October, as we have been many times reminded by the readers of LEAVES OF HEALING that they are interested in glancing over these reports.

Owing to the fact that during the month of September many were preparing for the New York Visitation, and that during the month of October large numbers were upon the field assisting in distributing the Four Million or more Messages which were shipped to New York for that especial occasion, the reports do not make quite as good a showing as usual; however, we trust that the workers everywhere will from now on do faithful service, and that much precious seed may be sown, and upon good ground, which shall bring forth a bountiful harvest.

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of September, according to reports received to date from various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Alabama—				
Belleville	1		....	4
Florence	1	200	....	....
California—				
Germantown	2	73	....	25
Fresno	1	219	1	24
Laconia	1	8	....	33
Los Angeles	4	1090	863	14
Oleander	1	205	....	24
San Francisco	16	5002	1502	150
Santa Rosa	1	224	66	33
Colorado—				
Durango	2	445	....	813
Trinidad	1	44	7	7
Connecticut—				
Bethel	2	60	....	3
Stepney Depot	1	4	....	3
Windsor	1	400	....	6
Illinois—				
Aurora	4	641	....	22
Belvidere	1	500	....	75
Champaign	1	163	3	18
Chicago—South Parish	24	1867	1274	412
" Southeast Parish	17	4940	469	210
" German West Parish	16	695	93	12
Evanston	2	490	143	9
Harvey	4	106	11	14
Lacon	1	25	....	10
Lyndon	1	31	....	3
Mazon	1	6	....	2
Morris	2	131	....	10
Paxton	2	.....	....	20
Pontiac	2	83	138	30
Vermilion Grove	1	75	1	13
Indiana—				
Indianapolis	3	112	18	62
Lafayette	4	1018	51	68
Logansport	1	689	8	265
Monon	3	135	....	12
Noblesville	1	165	....	73
Terre Haute	1	13	....	14
Walton	6	130	57	30
Iowa—				
Cedar Falls	2	.....	47	28
Decorah	1	1500	....	100
Dunkerton	1	50	1	1
Elberon	3	81	21	51
Laporte City	1	144	5	32
Newton	3	196	....	404
Rock Valley	1	775	65	12
Tipton	2	20	....	23
Webster City	2	403	3	128
Wyoming	1	50	8	34
Kansas—				
Eskridge	1	.....	14	18
Hoisington	2	.....	....	10
Kansas City	1	1996	107	81
Salina	1	70	....	50
Wichita	8	2215	495	6
Massachusetts—				
Boston	18	2000	1676	655
Methune	8	1458	354	550
Michigan—				
Bay City	5	738	25	108
Benton Harbor	10	1228	72	344
Kalamazoo	3	1100	60	40
Manistee	2	52	....	42
Port Huron	3	1625	59	42
Minnesota—				
Delavan	1	185	14	9
Deerwood	1	108	....	17
Rushford	2	50	....	7
St. Paul	10	4821	747	442
Mississippi—				
Meridian	2	5800	540	700
Missouri—				
Higginsville	1	323	22	9
Plattsburg	1	75	6	60
Springfield	1	38	....	3
Montana—				
Havre	1	24	....	17
Nebraska—				
Falls City	3	2725	102	59
Inman	1	34	....	....
New Jersey—				
Collingswood	2	117	6	38
Montclair	1	185	8	10
Salem	1	22	20	22
New York—				
Bluff Point	2	56	....	18
Corning	1	82	....	85
Dundee	1	6	....	5
New York City	14	3443	285	1446
North Dakota—				
Lisbon	1	6	30	....
Ohio—				
Ada	3	126	5	40

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Ohio—Continued—				
Bluffton	3	.....	60	....
Cleveland	26	3216	98	370
Dayton	2	286	24	....
Germantown	1	610	88	....
Lancaster	1	417	10	2
Mansfield	1	421	....	4
Marion	1	.....	4	4
Oceola	2	101	....	36
Ottawa	2	180	....	200
Urbana	1	12	....	30
Oklahoma Territory—				
Capron	1	.....	....	100
Oregon—				
Astoria	1	19	20	26
Pennsylvania—				
Lebanon	1	.....	23	10
Philadelphia	48	10320	164	524
Pittsburg	2	.....	229	31
West Chester	2	805	67	....
South Dakota—				
Belle	1	.....	....	65
Brookings	2	233	57	58
Centerville	1	3	2	4
Summit	1	100	30	7
Tennessee—				
Jackson	1	29	....	24
Memphis	2	247	1	55
Texas—				
Navasota	1	80	....	53
Washington—				
Badger	2	.....	....	131
Everett	6	202	47	13
Lynden	4	15	....	79
Seattle	24	1392	391	154
Spokane	9	1182	361	193
South Tacoma	1	77	19	7
Tacoma	9	850	93	61
Whatcom	2	900	157	48
Wisconsin—				
Alma	1	210	13	17
Bangor	1	19	....	1
Brookfield	3	338	....	108
Darien	1	22	3	15
Maiden Rock	2	137	10	30
Marinette	18	1927	57	100
Racine	1	163	....	35
Milwaukee	2	691	105	85
Omro	3	127	10	48
Oshkosh	6	646	34	6

BRITISH AMERICA AND CANADA.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
British Columbia—				
Vancouver	23	3,235	271	1,324
Victoria	5	569	122	105
Canada—				
Coburg	1	140	....	11
Galt	3	176	6	25
Woodstock	1	23	88	59
Total	500	84035	12059	12517

Following is a tabulated report of the number of workers and the work done by them during the month of October, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
California—				
Fresno	1	845	2	....
Los Angeles	4	870	371	10
Oleander	3	434	52	65
San Francisco	12	2500	750	25
St. John	2	46	....	21
Connecticut -				
Terryville	1	58	3	14
Illinois -				
Chicago -Southeast Parish	8	982	161	55
" German West Parish	18	1486	230	45
Quincy	1	.....	28	25
Richmond	2	44	1	17
Indiana -				
Cromwell	2	95	....	9
Indianapolis	2	133	4	54
LaFayette	3	577	54	83
Terre Haute	1	102	....	11
Wabash	1	800	....	....
Walton	5	35	21	14
Iowa -				
Cedar Falls	2	35	62	56
Dunkerton	1	140	12	21
Laporte City	1	111	5	14
Newton	3	36	....	175
Tipton	2	66	....	35
Webster City	5	896	13	155
Winterset	1	31	....	8
Kansas -				
El Dorado	2	53	....	13
Eskridge	....	.....	13	24

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Massachusetts—				
Boston	17	1229	1200	674
Methune	8	3122	235	805
Michigan—				
Alanson	1	25	....	18
Republic	1	61	50	3
Minnesota—				
Delavan Station	1	42	3	16
Minneapolis and St. Paul	7	2336	336	45
Rushford	2	47	....	12
Montana—				
Havre	1	33	....	29
Nebraska—				
Falls City	1	.....	44	....
Inman	1	15	....	....
New Hampshire—				
Laconia	1	.....	....	17
New Jersey—				
Salem	1	.....	16	22
Ohio—				
Ada	3	95	5	14
Bluffton	3	.....	73	....
Dayton	2	38	10	....
Germantown	1	188	33	3
Lancaster	1	322	27	4
Mansfield	1	240	....	5
Marion	1	.....	2	4
Oceola	2	98	....	28
Sylvania	1	49	11	18
Toledo	3	1205	592	5
Urbana	1	17	....	22
Oregon—				
Astoria	1	44	18	....
Pennsylvania—				
West Chester	1	105	....	....
South Dakota—				
Belle	1	.....	....	74
Brookings	3	295	27	18
Tennessee—				
Memphis	2	194	....	54
Texas—				
San Antonio	3	59	2	7
Washington—				
Lynden	4	.....	2	46
Seattle	22	1683	740	273
Spokane	11	1130	....	332
Wisconsin—				
Alma	1	58	....	20
Brookfield	1	138	....	5
Kenosha	4	133	81	37
Maiden Rock	2	100	23	46
Marinette	15	3126	52	147
Omro	3	116	14	43

BRITISH AMERICA AND CANADA.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
British Columbia—				
Vancouver	24	1912	196	810
Canada—				
Elmira	2	267	....	49
Woodstock	1	19	46	61
Total	245	28892	5420	1615

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.

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—Baptismal service..... 7:00 p. m
Wednesday—Citizens' rally..... 8:00 p. m
Thursday—Divine Healing meeting.... 2:30 p. m
Friday—Adult Choir..... 7:45 p. m
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m
Saturday—Junior Choir..... 1:00 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.

THE REV. JOHN ALEX.
DOWIE
ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion

will deliver an address in

SHILOH TABERNACLE
ZION CITY, ILLINOIS

Lord's Day Afternoon
December 13, 1903
at 2:30 o'clock

Subject:
"Review of Recent Events in Zion"

The Christ is All and In All.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

TIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

ion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
n's Answer to the Messenger of ie Nation	3	8	$0.05
anization of the Christian Cath-lic Church	2	2	.10
nciples, Practices and Purposes f the Christian Catholic Church n Zion, and The Everlasting Gospel	4	8	.05
nquests for Christ in America: Past, Present, and to Come	4	5	.05
What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness.. jah the Restorer and General Letter from the General Over-eer	4	4	.05
e Times of Restoration	5	7	.05
e Beatitudes	5	8	.10
e Kingdom of God is Come, uffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	10	.05
pentance	4	9	.05
are Come Unto Mount Zion. Will a Man Rob God?	3	11	.05
e Love of God in the Salvation f Man	3	2	.05
e Christian Ordinance of Bap-ism by Triune Immersion	4	11	.10
e Ordinance of Christian Bap-ism (18 centuries of proof)	1	12	.05
ganization of Zion Restoration Host	5	10	.05
e City of God; and What Shall This Child Be?	6	12	.05
	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
n and Her Enemies	3	12	$0.05
hting Blackmailers	3	3	.05
imates and Realities: Reply to Baptist Ministers	2	11	.05
ply to D. L. Moody and the *Ram's Horn*	3	10	.05
ply to *Ram's Horn* of March 3d	4	3	.05
ou Dirty Boy," Reply to Rev. . S. Henson, D. D.	2	3	.05
ply to Dr. Hillis	1	3	.05
rist's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
ply to Dr. Gray	3	9	.05
ply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
ctors, Drugs, and Devils; or, The Foes of Christ the Healer..	1	10	$0.05
cret Societies: The Foes of God, Home, Church, and State	1	8	.10
n's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
bacco, Satan's Consuming Fire.	2	7	.05
e Press: The Tree of Good and Evil	2	10	.05
hiopia Stretching Out Her Hands to God	1	11	.05
lse Christian Science Unmasked	2	8	.05
ristian Science Exposed as an Anti-Christian Imposture	3	5	.05
abolical Spiritualism Unmasked	2	12	.05
e Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be he Infallible Head of the Church f Our Lord Jesus Christ	3	7	.05
gersoll Exposed	3	4	.05
urious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
us the Healer and Satan the Defiler	4	2	$0.05
You Know God's Way of Heal-ng? and He is Just the Same Today	4	1	.05
asonings for Inquirers Concern-ng Divine Healing Teaching	4	7	.05
ine Healing Vindicated	2	9	.05
ssons on Divine Healing, from he Story of the Leper	4	12	.05
o's Boils: or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones..	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles..	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: — Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?..	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100.
Kinds at 5 cents: .50 a dozen or 3.00 per 100
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages: — Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, DECEMBER 30th or 31st.

Marrying in the Lord.

1. *God makes it plain that a believer and an unbeliever should not marry.* —2 Corinthians 6:14-18.
   There must be likeness.
   There must be equality.
   God spurns those who disobey.
2. *Man is the suitor, but his love should not be selfish; if so, it is carnal.* —Genesis 2:18:24.
   One is not to rule over the other.
   They are to help each other.
   Equality of rights is involved.
3. *Pressing suit for an early or clandestine marriage, with determination to have a wife, ends in trouble.*—1 Corinthians 7:22-28.
   He who seeks a wife seeks trouble.
   God-given wives are found, not sought for.
   The Christ must be seen here and everywhere.
4. *Marriage usually imposes a duty to please each other, and can lead one to neglect obligations to God.*—1 Corinthians 7:32-38.
   Marriage brings cares and duties.
   Marriage may develop selfishness.
   One can make exacting demands of the other.
5. *They can never be one, and should not marry, if differences and disputes arise.*—Ephesians 5:28-33.
   No schism should be in this body.
   Neither can have his or her way.
   They must see eye to eye in the things of life.
6. *The two must be one in the Lord; to live to His Glory, fulfil His Commands, and not defile the body.*—Hebrews 13:1-6.
   None should forbid marriage if in the Lord.
   It must not mean license.
   A home for one's self is a public duty to society.
7. *Marriage binds one for life, and time should be taken to prove character, test devotion and prevent separation.*—Romans 7:2-4.
   The law of marriage binds till death.
   The wife suffers most when a mismating occurs.
   The husband's devotion must be the wife's solace.
8. *Mixed marriage is a curse to society, hinders God's Kingdom through unholy children from such unions.*— Nehemiah 13:23-30.
   Seed of difference sown means discord in the family.
   You can never convert or change a person through marriage.
   The loyalty of both to God must be evident or the marriage forbidden.
   The Lord Our God is a Marriage-instituting God.

SUNDAY BIBLE CLASS LESSON, JANUARY 3d.

The Worldly Spirit of Marriage.

1. *It generally begins with fair looks and likes.*—Genesis 6:1-5.
   Strength of character is not considered.
   Grace of accomplishment is secondary.
   It begins in vanity and ends in wickedness.
2. *It is regarded from the world's view as a great event.*—Luke 20:28-38.
   The world makes a show of marriage.
   The world thinks that not to marry is shocking.
   This spirit tends to make one embrace the first opportunity.
3. *There are some things more important than marriage.*— Luke 17:26-37.
   People who marry sometimes forget God.
   They do not think of the judgment to follow.
   They do not consider the separation that may possibly take place.
4. *Centering one's happiness in marriage is of the Devil.*—1 Timothy 5:11-15.
   One should never be wilful about marrying.
   Those who will marry are damned.
   Those afraid that better chances will not come, insult God.
5. *Marriage is for Peace, Helpfulness, Obedience and Freedom.*—1 Corinthians 7:8-21.
   Some never know what freedom is afterward.
   A divided house cannot stand.
   What a blunder to give the Devil the advantage in marriage!
6. *The trend of it is towards legalized adultery and prostitution.*— Mark 8:34-38.
   Self-denial is not known with some in marital relations.
   The law can make one a victim for lust.
   Liberty with some means license.
7. *The two marrying should die to self and other relations and live for each other.* —Mark 10:6-12.
   The male and female are placed on an equality.
   No other relative or relation is to interfere.
   They are one in an earthly and physical sense.
8. *The child of God must refuse the offer of marriage of a worldly-spirited person, for God abhors such.*— Deuteronomy 7:1-11.
   The worldly one will play the other into the Devil's hands.
   He or she will drive out of the other the love for God.
   God's commands obeyed will keep one out of this yoke.
   God's Holy People are a World-shunning People.

EXCURSION TO ZION CITY

TRAINS will leave Well's Street 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 leave Zion City depot as soon after the service as loaded, which is usually about 6:30 p. m. Only those persons desiring to attend : :

Zion's Great Sabbath Services, held in Shiloh Tabernacle, Zion City, Illinois, will be sold round trip tickets as follows: . . . . Adults, 30c; Children, Over 5 and under 12 years, 15 cents.

Children, Under Five Years, Free

REV. JOHN ALEX. DOWIE

General Overseer of the Christian ### Catholic Church in Zion ###

Will speak every Lord's Day at 2 o'clock. Zion White-robed Choir and Robed Officers will join in Processional. God-fearing and all peaceably disposed persons are heartily welcome. These tickets are on sale only at the Chicago & North-Western Railway Depot platform before trains leave. These tickets are not on sale at the Depot Ticket Office. : : :

Sunday, Dec. 13.

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

---LORD'S DAY---

Bible Study, 10:30 a. m. Junior Meeting, 2 p. m.
Full Service, 3 p. m. Gospel Meeting, 7:30 p. m.

Prayer with the Sick at the Close of Each Meeting

Week-night House Meetings in New York City and Vicinity

German Meetings....

Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.
Friday Evening at Mr. Heierle's, 314 Valley Road, Orange, New Jersey.

English Meetings....

Tuesday Evening at Deacon Natino's, 48 West Tenth St., New York City.
Thursday Evening at Mrs. Carlson's, 230 East Fifty-fourth St., New York City.
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn.
Friday Evening at Mr Newkirk's, 1700 Bathgate Ave., New York City.
Friday Evening at Mr. Erkmann's, 78 Hutton St., Jersey Heights.

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 438 Broadway, Room 806, New York City.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Four Hundred Forty-two Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Four Hundred Forty-two Believers have joyfully owed their Lord in the Ordinance of Believer's Baptism by Triune Immer- since the first Baptism in Central Zion Tabernacle on March 14, 1897.

tized in Central Zion Tabernacle from March 14, 97, to December 14, 1901, by the General Overseer,	4754		
tized in South Side Zion Tabernacle from January 1902, to June 14, 1903, by the General Overseer..	37		
tized at Zion City by the General Overseer.....	583		
tized by Overseers, Elders Evangelists and Dea- ons, at Headquarters (Chicago and Zion City).....	4460		
otal Baptized at Headquarters.....			9834
tized in places outside of Headquarters by the eneral Overseer.....	641		
tized in places outside of Headquarters by Over- eers, Elders, Evangelists and Deacons.....	6417		
otal Baptized outside of Headquarters.....			7058
otal Baptized in six years and six months.....			16,892
aptized since September 14, 1903:			
tized in Zion City by Overseer Speicher.....	28		
tized in Zion City by Elder Dinius.....	44		
tized in Zion City by Elder Clibborn.....	114		
tized in Zion City by Elder Hoffman.....	47	233	
tized in Chicago by Overseer Mason.....		3	
tized in Chicago by Eider Farr.....		7	
tized in Chicago by Elder Hall.....		7	
tized in Chicago by Deacon Christie.....		2	
tized in Chicago by Elder Keller.....		1	
tized in Canada by Elder Brooks.....		19	
tized in Canada by Elder Simmons.....		2	
tized in California by Elder Taylor.....		4	
tized in England by Evangelist Cantel.....		36	
tized in Indiana by Elder Osborne		8	
tized in Illinois by Elder Royall.....		9	
tized in Iowa by Elder Royall.....		1	
tized in Kansas by Deacon Robinson.....		5	
tized in Kansas by Elder Reed		5	
tized in Louisiana by Evangelist Gay.....		17	
tized in Massachusetts by Overseer Piper.....		15	
tized in Massachusetts by Evangelist Smith.....		1	
tized in Michigan by Elder Cairns.....		2	
tized in Mississippi by Evangelist Gay		5	
tized in Mississippi by Deacon Boggan.....		1	
tized in New York by Overseers Piper, Brasefield and Excell.....		77	
tized in New Zealand by Deacon Wilhide.....		18	
tized in Ohio by Deacon Yerger.....		8	
tized in Ohio by Elder Bouck		2	
tized in Pennsylvania by Elder Hammond.....		4	
tized in Switzerland by Elder Hodler.....		24	
tized in Switzerland by Evangelist Hertrich.....		9	
tized in Texas by Evangelist Samuel		9	
tized in Washington by Elder Ernst.		9	
tized in Wisconsin by Elder McClurkin.....		7	317 550
Total Baptized since March 14, 1897			17,442

The following-named eight believers were baptized at Castle Liebburg, tzerland, Thursday, September 3, 1903, by Evangelist Sophia Hertrich:

fer, Miss Lydia	Herisau Appenzell, Switzerland
r, Mrs. Babette	Herisau Appenzell, Switzerland
n, Alfred	Rheineck, Saint Gall, Switzerland
n, Mrs. Marie	Rheineck, Saint Gall, Switzerland
tschi, Mrs. Elizabeth	Egg bei Zürich, Switzerland
rauer, Johann	Berneck, Saint Gall, Switzerland
mann, Miss Anna	Liebburg Kreuzlingen, Thurgau, Switzerland
ta, Mrs. Sophie	Nice Raimbaldi 30, France

The following-named thirty-four believers were baptized at Zürich, tzerland, Lord's Day, September 6, 1903, by Elder Carl Hodler:

ert, Miss Erhardine	Heliostrasse 12, Zürich, Switzerland
np, Mrs. Lisette	Brüttisellen bei Zürich, Switzerland
ber, Mrs. Elisabeth	Stüssihofstatt 13, Zürich, Switzerland
instein, Mrs. Lina	Josephstrasse 25, Zürich, Switzerland
eibler, Mrs. Elise	Adelbändli Aarau, Switzerland
i, Mrs. Elise	Adelbändli 174, Aarau, Switzerland
, Mrs. Marie	Laboratoriumsstrasse 6, Winterthur, Switzerland
zog, Mrs. Anna	Unterthor 14, Winterthur, Switzerland
der, Mrs. Marie	Arch 999, Thalweil bei Zürich, Switzerland
hrli, Mrs. Barbara	Milchgasse 143, Aarau, Switzerland
hrli, Miss Martha	Milchgasse 143, Aarau, Switzerland
z, Mrs. Marie	Teufenbach Horgen bei Zürich, Switzerland
rsam, Mrs. Barbara	Lindenbachstrasse 5, Zürich, Switzerland
ıfmann, Mrs. Luise	Seebach bei Zürich, Switzerland
ber, Mrs. Anna	Rothwandstrasse 23, Zürich, Switzerland
us, Mrs. Marie	Zimmergartenstrasse 6, Saint Gall, Switzerland
rf, Mrs. Barbara	Centralstrasse 4, Winterthur, Switzerland
Baur, Mrs. Susanna	Oberthor 35, Winterthur, Switzerland
Schmidt, Mrs. Luise	Brunngasse 27, Winterthur, Switzerland
Fehr, Mrs. Anna	Käpfnach bei Horgen, Zürich, Switzerland
Meier, Miss Lina	Zollikon bei Zürich, Switzerland
Spinner, Miss Susanna	Wallisellen bei Zürich, Switzerland
Erismann, Miss Emma	Klausstrasse 44, Zürich, Switzerland
Kutz, Alfred	Stetten bei Hechingen, Hohenzollern, Germany
Naef, Joseph	Maienstrasse 9, Winterthur, Switzerland
Ruegg, Heinrich	z. neuen Bank, Winterthur, Switzerland
Leimbacher, Alfred	Thalweil bei Zürich, Switzerland
Sager, Julius	Thalweil bei Zürich, Switzerland
Wyder, August	Thalweil bei Zürich, Switzerland
Ehrsam, Jakob	Lindenbachstrasse 5, Zürich, Switzerland
Huber, Jakob	Obfelden bei Zürich, Switzerland
Ramp, Jonas	Brüttisellen bei Zürich, Switzerland
Frey, Wilhelm	Binningen bei Basel, Switzerland
Grollimund, Mrs. Marie	Rathausstrasse 170, Liestal, Switzerland

The following-named nine believers were baptized at Castle Liebburg, Switzerland, Tuesday, September 22, 1903, by Evangelist Sophia Hertrich:

Jucker, Johann	Donzhausen, Thurgau, Switzerland
Gysler, Wilhelm	Laboratoriumsstrasse 6, Winterthur, Switzerland
Gysler, Mrs. Elizabeth	Laboratoriumsstrasse 6, Winterthur, Switzerland
Maag, Leonard	Riga, Russie, Switzerland
Fey, Mrs. Katharina	Eilachstrasse 42, Winterthur, Switzerland
Stetter, Miss Marie	Teuffenerstrasse 102, Saint Gall, Switzerland
Bertschinger, Mrs. Marie	Pflanzenschulstrasse 55, Winterthur, Switzerland
Spring, Miss Rosina	Liebburg Kreuzlingen, Thurgau, Switzerland
Streuli, Mrs. Emilie	Horgen bei Zürich, Switzerland

The following-named fifteen believers were baptized at Zürich, Switzerland, Lord's Day, October 4, 1903, by Elder Carl Hodler:

Moor, Miss Anna	Bremgarten, Canton Aargau, Switzerland
Fenner, Miss Magdalena	Bübendorf, Canton Zürich, Switzerland
Hasler, Miss Luise	Bremgarten, Canton Aargau, Switzerland
Hafner, Mrs. Bertha	Rueschlikon, Canton Zürich, Switzerland
Wyder, Miss Lina	Adliswil, Canton Zürich, Switzerland
Winkenbach, Mrs. Marie	Langnau, Canton Zürich, Switzerland
Ramp, Henry	Brüttisellen, Canton Zürich, Switzerland
Ramp, Jean	Brüttisellen, Canton Zürich, Switzerland
Stierli, Hans	Usteristrasse, Zurich, Switzerland
Zolliker, Jr., Albert	Pfäffikon, Canton Zürich, Switzerland
Zolliker, Edwin	Pfäffikon, Canton Zürich, Switzerland
Zolliker, Sr., Albert	Pfäffikon, Canton Zürich, Switzerland
Johann, Kerscher	Rixheim im Esass, Germany
Schwab, Emil	Theaterstrasse 3, Zürich, Switzerland
Meier, Ernst	Josephstrasse 186, Zürich, Switzerland

The following-named eighteen believers were baptized in Tailoress Hall, Cook street, Auckland, New Zealand, Lord's Day, October 18, 1903, by Deacon J. Thomas Wilhide:

Bennett, Mrs. Mary	Mount Eden road, Mount Eden, New Zealand
Burnett, Mrs. Annie	Mayfield, Birkenhead, New Zealand
Craven, Miss Katherine Mary	Arncy rd., Remuera, Auckland, New Zealand
Cutler, Barnham John	Wellesley street, Auckland, New Zealand
Flatt, Mrs. Jane Caroline	20 Cobden street, Auckland, New Zealand
Green, Mrs. Esther	Gundry street, Newton, Auckland, New Zealand
Green, Mrs. Helen	Posonby road, Posonby, Auckland, New Zealand
Harrison, Mrs. Ellen	Posonby road, Posonby, Auckland, New Zealand
Harrison, Miss Linda	Posonby road, Posonby, Auckland, New Zealand
Hills, Mrs. Annie	West street, Newton, Auckland, New Zealand
Johnson, Mrs. Annie Mary	East street, Newton, Auckland, New Zealand
Kendrick, Mrs. Maria Mills	Hobson street, Auckland, New Zealand
Kendrick, Miss Violet	Hobson street, Auckland, New Zealand
McGuire, Mrs. Ellen	Osborn street, Newmarket, Auckland, New Zealand
Millar, Mrs. Flora	Posonby road. Posonby, Auckland, New Zealand
Millar, Robert John	Posonby road, Posonby, Auckland, New Zealand
Robertson, Alfred Elias,	People's Palace, Wellesley street, Auckland, New Zealand
Smith. Mrs. Sarah Ann	Cobden street, Auckland, New Zealand

The following-named nine believers were baptized at Zurich, Switzerland, Lord's Day, November 1, 1903, by Elder C. Hodler:

Rohner, Mrs. Egenie	Wilhelm-Tellstrasse 11, Muhlhausen, Germany
Ilg, Mrs. Lissette	Thalweil, Canton Zurich, Switzerland
Rudolf Mrs. Rosa	Pfungen, Canton Zurich, Switzerland
Egg, Anna Miss	Thalweil, Canton Zurich, Switzerland
Egg, Miss Lisette	Thalweil, Canton Zürich, Switzerland
Rohr, Mrs Lisette	Hunzenschwil, Canton Aargau, Switzerland
Näf, Mrs. Lina	Maienstrasse 9, Winterthur, Switzerland
Hoch, Oskar	Adelbändli, Canton Aargau, Switzerland
Weber, Jakob	Windisch, Canton Aargau, Switzerland

The following-named believer was baptized in Brantford, Ontario, Canada, Friday, December 4th, by Elder Eugene Brooks:

Elliott, Alpheus	Fairfield Plains, Ontario, Canada

The following-named six believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, December 9, 1903, by Elder C. R. Hoffman:

Cane, Wilma Eva	2815 Ezekiel avenue, Zion City, Illinois
Harley, Lulu	Fostoria, Ohio
Klaus, Julius	2908 Gideon avenue, Zion City, Illinois
Lowe, John	Petersburg, Wisconsin
Shaufelberger, Miss Bertha	Elijah Hospice, Zion City, Illinois
Thompson, Anna Dunbar	Elijah Hospice, Zion City, Illinois

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 9. *ZION CITY, SATURDAY, DECEMBER 19, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF CANCER OF THE MOUTH AND OTHER SEVERE DISEASES IN ANSWER TO PRAYER.

I WILL CLEANSE THEIR BLOOD. Cancer! It is as if a bit of the fire of hell were laid upon the flesh, and went burning its way in. The tissues are consumed. There is a horrid, loathsome sore.

The stench of the burning is as the smoke of hell!

The whole body is sick.

Every vein reeks with impurity!

Every nerve becomes a throbbing agony!

And yet there are men, who say that they love and know God, who can look upon that horrid, devilish thing, and call it the work of His hand!

That the work of God, who said, "I am Jehovah that healeth thee"?

That the work of God, of whom the Psalmist says, "Who healeth all thy diseases"?

That the work of God, who said, "I will cleanse their blood"?

That the work of God, of whom the Psalmist said, "Like as a father pitieth his children, so Jehovah pitieth them that fear Him"?

That the work of God, of whom the Prophet said, "In all their affliction He was afflicted"?

That the work of God, who sent His only begotten Son to bear our sicknesses and carry our sorrows? That filthy, stinking cancer, from the hand of God, who is Purity and Life and Light and Love? That from the hand of God, who is Infinite in Compassion and Tender Mercy? It is a lie! It is an accursed, diabolical lie, as false and black as the hell from which that cancer came!



MISS INGEBORG JOHNSON.

It is a flagrant and bitter insult to God, and a blighting curse to humanity.

Multitudes have received that falsehood from those who professed to be God's ministers.

They have believed it, and turned their backs upon God as a cruel, remorseless monster, worthy only of contempt and hatred.

In their anguish they have turned to men for relief.

These men have plunged sharp knives into their bodies and tried to cut out that consuming fire.

How foolish!

How pitifully useless!

The fire and the filth is in the blood.

It cannot be cut out by knives.

It was placed there by Satan the Defiler.

It was he who defiled the blood of Job.

It was he who had oppressed those whom the Christ healed.

It is he that hath the Power of Death. He is the author of Sin and of its consequences,

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Disease and Death. Jesus went about "healing all manner of disease and all manner of sickness among the people."

The touch of Jesus brought cleansing and health, and He said, "The Father abiding in Me, doeth His works!"

The Devil has not changed. He is still the defiler.

Jesus has not changed. He is still the Healer.

God has not changed. He is still the Loving, Compassionate Father, and He is today keeping His Promise, "I will cleanse their blood."

The false shepherds who lie about God, may spin their theories to the contrary; the physicians and surgeons, who vainly try to cut out blood-filthiness with a knife, may scoff, but God's Word is true, and from all over the earth, from every land and nation, there comes, in ever-increasing volume, the joyous Song of Praise of tens, yea, hundreds of thousands of His children who have tested His Promises and found them sure.

Here and now, in their own bodies, they have felt the cleansing touch of God.

Here is a woman who was suffering from cancer of the mouth.

Again and again the surgeons attempted to cut out that destructive fire.

Again and again it returned.

It was in her blood.

She only grew worse, and other diseases attacked her.

Then she cried unto God in her extremity.

God heard her cry.

His ear is attentive to the faintest cry of "Father," from any of His children.

He sent one of His faithful messengers, a member of Zion's Seventies, who directed her to Zion—to the "man of God who prays for the sick."

She tells how she trusted and obeyed God, and how in answer to the prayer of that sweet woman of God, Overseer Jane Dowie, with the laying on of hands, she was quickly and perfectly delivered from all her diseases.

God had kept His Promise and had cleansed her blood! A. W. N.

WRITTEN TESTIMONY OF MISS INGEBORG JOHNSON.

2717 Elizabeth Avenue,
Zion City, Illinois, November 21, 1903.

Dear General Overseer:—It is with gratitude to God that I am sending you my testimony.

My desire is to glorify my dear Father in heaven, who, through Jesus, the Christ, has forgiven my sins and healed me of my diseases; also that this testimony may be of help to those who are now in distress as I, myself, was at one time.

In October, 1898, I left beautiful Stockholm, in Sweden, for this country and arrived in Chicago.

Before leaving there I noticed a growth in my mouth.

On coming to Chicago I consulted several physicians, and they told me that it was the beginning of cancer and that I must undergo an operation. In my ignorance of God as the Healer of His people I underwent the operation.

A month later the doctors told me that I must have the second operation as the first was not successful.

Again I went and was operated on. The result of these operations was terrible.

They left me sick with nervous prostration, heart trouble, terrible headaches and lung trouble.

During these days and months it seemed that I never experienced rest.

After I left the hospital I met one of Zion's Seventies, Mrs. Tillie Salberg, now of Zion City. She spoke to me concerning Zion, and urged me to trust the Christ as my Healer.

I believed her to be sincere, but did not trust God.

Meanwhile, I left Chicago, and went to stay with my brother in Rock Falls, Illinois.

While there I suffered all the time under the care of a physician.

I said often that I could not understand why I should suffer so; as I had always feared God and lived up to the light and knowledge I had.

A third operation was then suggested, but I began to pray to God, my Father, to deliver me from it, and asked Him to open the way for me to come to Chicago, that I might there meet the man of God, who prayed for the sick people.

God heard my prayer.

With great difficulty I reached Chicago.

There Mrs. Salberg, whom I mentioned before, took me to hear Elder Gideon Hammond, of the Christian Catholic Church in Zion.

He prayed for me, and immediately I felt better.

A few days after, I was able to go to Central Zion Tabernacle.

Upon entering the prayer-room, I felt as Jacob of old when he said: "This is none other but the House of God, and this is the Gate of Heaven. . . . Surely Jehovah is in this place."

Although I did not understand English at that time, still I had it in my heart to obey God.

The General Overseer was not in the prayer-room that day; but his faithful wife, Overseer Jane Dowie, laid hands upon me there in that room in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with God, our Heavenly Father's Will.

I was instantly healed of the cancerous growths which hitherto had been open sores.

These were healed entirely in a few days, together with all the rest of my diseases.

From that time on my strength grew daily and a few weeks later I obeyed God in Baptism by Triune Immersion, and joined the Christian Catholic Church in Zion.

Immediately I began to do hard domestic work and sewing, and God has, since my healing, kept me from any of these diseases from which I had suffered.

I thank God for sending to this world a man who is not afraid to reprove sin, and who has power with God in prayer.

I thank Him for our beloved Overseer Jane Dowie who has been, and still is, an instrument in God's hand to the blessing of many.

I am a member of Zion Restoration Host, and am grateful to be under the leadership of Elijah the Restorer.

May God keep you and your family Till Jesus Come.

Faithfully yours in Jesus,

(Miss) Ingeborg Johnson.

PRAISE AND TESTIMONY

Healed of Tobacco Cancer when Obedient in Baptism.

2604 Elisha Avenue, Zion City,
October 17, 1903.

Dear General Overseer:—Grace and peace to thee from God our Father, and from our Lord Jesus, the Christ.

Having only recently arrived from London, England, I have not had an opportunity of giving my testimony of healing.

I desire to praise God for a healing of what I believe to have been a smoker's cancer.

I have been a moderate smoker for about nineteen years, starting at the age of seven.

In March, 1899, I gave up this habit by the grace of God.

But its terrible effects left its mark upon me in no small degree.

I could not breathe through my left nostril.

I consulted physicians at the great London hospital, Whitechapel, England, but they told me I was not strong enough to undergo operations which it necessitated.

I went to live in the west end of London on account of business.

Here I was advised to go to the Nose and Throat Hospital in Golden Square, West, and I went.

I believe the doctor under whom I was placed was A. C. Smith.

His first question after examining my nose and throat was, "Do you smoke?" I said, "No, sir."

"How long is it since you smoked?" he then asked, and I told him that it was about ten months.

"Well," he said, "this is the outcome of smoking, and will mean operations, but I cannot promise to cure you."

I was treated as an out-patient for six weeks, and then my throat was operated upon.

I received partial relief for a time.

Four weeks later I was strapped in a chair, and my nose was operated upon.

After this there always seemed to be something in the way which prevented my breathing through my left nostril, and my throat became worse. Then I learned of Zion and the Full Gospel of Salvation, Healing and Holy Living.

I was baptized by Evangelist Cantel, on January 26, 1902, and prayed with for this growth, as the doctors called it.

It was not a polypus, for I asked that question of the doctors.

The truth that it was a cancer was kept from me.

After prayer and baptism, I was immediately delivered, and could breathe through my nostrils with ease, and have been doing so ever since.

I have had no more trouble with it, for which I praise God our Heavenly Father.

I was also healed of a very ugly gash on the right cheek, which I received while at work washing vans.

I fell on the iron tire of a wagon and split my face wide open.

I prayed for the blood to be stopped and the pain removed.

God heard and answered that prayer, and I continued working till a quarter past six.

I then went to Zion Tabernacle, 81 Euston Road, London, where Deacon A. E. Rush prayed with 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 great lump which had risen on my face began to go down at once and I was completely healed by the following Lord's Day.

I also desire to say that when Evangelist Corkey arrived in London on his way to Ireland, I had been very sick with chronic diarrhea all that day.

He prayed for me and I received deliverance. For these blessings and healings I praise God, and thank Him for the privilege of coming to Zion City to learn more of His Holy Will.

By His Grace I desire to be kept humble and to be used to bless others.

To this end I trust this simple but truthful testimony may be used.

Your brother in Jesus, the Christ,

William E. Wallis

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.00
Six Months	1.25	35 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A's and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, DECEMBER 19, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, DECEMBER 19, 1903

ILLUSTRATIONS IN THIS NUMBER—
Miss Ingeborg Johnson, . . . 257
Elijah the Restorer, . . . 259
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Miss Ingeborg Johnson, . . . 258
EDITORIAL NOTES—
Gratitude to God at Close of Year, . . . 260
Settlement of Financial Affairs Going Forward Satisfactorily, 260
Concerning Report of Wednesday Night Meeting, . . . 260
Concerning Report of Reply to Dr. Buckley, . . . 260
Conditions in Madison Square Garden When Reply Was Delivered, . . . 260
The Situation Mastered, . . . 261
Promise of Reply to an Editorial Letter in Dr. Buckley's Paper, . . . 261
Change in Steamer and Port of Departure for Around-the-World Visitation, . . . 261
Probable Visitation to Northern Pacific Coast Next Winter, . 261
News From Overseer Jane Dowie, . . . 261
Itinerary of Journey Across the Pacific Ocean, . . . 262
Christmas Services in Shiloh Tabernacle, . . . 262
Farewell Service in the Chicago Auditorium, . . . 262
The All-Night With God, . . . 262
Thanks to Writers of Letters of Sympathy and Congratulation, 262
Now for the Around-the World Visitation, . . . 262
ZION CITY GIVES THANKS FOR VICTORY, . . . 263-273
CARTOON—
The United Business Interests of Chicago Endorsing the General Overseer, . . . 264
ZION'S LITERATURE MISSION, . . . 274
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST—
GENERAL OVERSEER'S REPLY TO DR. BUCKLEY: Subject—"A Megalo-Maniac or a Micro-Maniac—Which?" . . . 275-282
ELIJAH'S RESTORATION MESSAGES—
Subject of Message—"The Two Chains: Good and Evil," . 282-285
ZION'S BIBLE CLASS, . . . 286
OBEYING GOD IN BAPTISM, . . . 287
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 288

EDITORIAL NOTES.

"PRAISE WAITETH FOR THEE, O GOD, IN ZION."

AS WE NEAR the close of the year, writing our Editorial Notes for the last Issue but one in 1903, our hearts are filled with gratitude to God, and all Zion is filled with the spirit of praise and prayer.

ALL THINGS connected with the Settlement of our affairs, to which so much attention has been given in previous numbers, are Going Forward satisfactorily; and we trust in our next Issue to be able to make some very important statements.

MEANWHILE, WE HEARTILY thank God for the blessings which are pouring into Zion continually, and for the faithfulness of our People, who are showing their continued and increased Confidence by their purchasing of Stocks and the making of Deposits in Zion City Bank.

ON PAGES 263 to 273 will be found a full report of the Rally of Wednesday week last, which we were unable to find room for in our last issue.

It will be remembered by our Readers that these talks are very informal and are addressed only to our people.

JUDGE BARNES' Speech on that occasion was both Wise and Witty, and doubtless will be read with great interest by our friends in all lands. He is a power for good in Zion.

ON PAGES 275 to 282 will be found a full Report of our Address in Reply to Dr. Buckley, in Madison Square Garden, New York, on Tuesday, October 20th.

WE WERE frequently interrupted during a considerable portion of the Meeting by what seemed to be an organized band of disturbers.

Many of them seemed to be connected with the Newspaper Offices, and a few of them were friends of Dr. Buckley.

OUR CONFLICT with the Press had reached its height, and it was known that we would withdraw Press Privileges

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

from the Yellow Journals that evening, and publicly denounce them for their shameful and continuous lying concerning the Visitation.

IT IS SUPPOSED that there were more than One Hundred Thousand Persons who sought admission that evening, but not more than Fifteen or Sixteen Thousand could assemble in the Building at one time.

AFTER WE had got rid of the disturbers, however, the Auditorium still contained from Ten to Twelve Thousand attentive people.

Save for the misconduct of many of the Reporters at the table in front of the Platform, where several Ministers had intruded themselves, notably Dr. Henson, we were able to continue our address to a very earnest congregation.

AS WILL be seen from the Report, more than Ten Thousand Persons endorsed most heartily our answer to Dr. Buckley.

OUR REPLY was very far from what we had intended it to be; but it was a marvel that we were able to deliver it at all under the circumstances.

FROM THAT NIGHT, we determined that admission to Madison Square Garden should be by (free) ticket; and by seeing that these went into good hands we gradually got complete mastery of the situation, so far as the disturbers were concerned, and held it to the end of the Visitation.

WE HAVE revised the Report, and slightly amended its form in various places, adding a few paragraphs to complete our meaning.

THESE EXPLANATIONS will perhaps be required in order to explain to our readers the fact that our Address was not only an Answer to Dr. Buckley, but a very much needed Reproof to the most Shameful Press we have ever encountered.

Every decent person in New York was with us.

During the next few days we received many letters thanking us for our courage in dealing with the monstrously wicked and deceptive Press.

NEXT WEEK we shall deal at length with an Editorial Letter, as Dr. Buckley calls it, which appears in his paper, the *Christian Advocate*, which is at hand.

THAT ARTICLE contains some of the most audacious falsehoods that it has ever been our lot to expose, and they will be exposed in a very effective manner, as our Readers will find.

DR. BUCKLEY charges us with that of which he himself is guilty, and of which we are not.

We are preparing *facsimiles* of Letters and Documents and various Official Statements which will prove our case.

IT IS PAINFUL to us to even mention these unpleasant things; but it is well for us to settle such Attacks as Dr. Buckley's before we leave upon our Visitation Around-the-World.

THE CANADIAN Pacific Steamship Moana, came into port a few days ago at Vancouver, B. C., in a crippled condition, and had to be put into the dry docks for repairs.

In consequence, the Steamship Miowera, on which we had taken our passage to Australia on January 8th, will be compelled to sail out of her turn on December 31st.

As it is quite uncertain when the Moana will be ready to sail, we have been compelled to change our Steamer and Port of departure.

GOD WILLING, we shall sail on the Oceanic Steamship Company's Steamship Sonoma, from San Francisco, on Thursday, January 21st.

THIS COMPELS us to give up our engagements to speak in Vancouver, B. C., on January 6th and 7th, which we deeply regret.

It is our intention, however, to conduct an Oriental Visitation next Winter, and we hope we shall be able then to arrange an even longer Visitation to the Northwestern Coast.

OUR READERS will be sorry to hear that our dear wife has "been very ill" at Cannes, in France.

She informed us by cable yesterday that she was "improving."

She sailed yesterday with her little party—three in all—on the Peninsular & Oriental Steam Navigation Steamship Moldavia from Marseilles.

She cables "Greetings to Zion. Mizpah."

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

SHE GOES by way of the Suez Canal and Ceylon, to her destination, Adelaide, South Australia, where she is due to arrive on January 18th, accompanied by our son, Dr. A. J. Gladstone Dowie, and Deaconess Ida M. Stern, her Secretary.

We earnestly ask our Readers to pray for her Permanent Recovery, and for Divine Protection throughout all her journey.

OUR CHANGE of route from Vancouver to San Francisco will compel us to give up our visit to Suva, Fiji, and to Brisbane, the capital of the State of Queensland, Australia.

We shall now go by way of Honolulu, Hawaii, where we are due on January 27th; Pago Pago, Samoa, February 3d; Auckland, New Zealand, February 8th; and Sydney, State of New South Wales, on Friday, February 12th.

WE SHALL, God willing, begin our brief Visitation in Sydney, on Lord's Day, February 14th, closing on Wednesday the 17th.

The remainder of our Program for Melbourne, Victoria, and Adelaide, South Australia, will be as already announced.

We also hope to leave Australia for India at the time previously fixed.

WE REGRET the disappointment to our friends in Fiji and Queensland but it has been beyond our power to prevent.

WE SHALL MEET with the Children of Zion City in Shiloh Tabernacle on Christmas Eve, Thursday, December 24th, at seven o'clock.

We hope also to conduct a Service there on Christmas Morning at half past ten.

TICKETS (FREE) for our Farewell Assembly in Chicago before setting out on our Around-the-world Visitation, which will be held in the Chicago Auditorium, Lord's Day, December 27th, have been printed and are being rapidly distributed.

Friends who desire to be present must make early application at the various Zion Tabernacles in Chicago, and at Zion City.

OUR FINAL GATHERING ere our departure, will be the All-Night with God in Shiloh Tabernacle from eight o'clock p. m. December 31, 1903, to seven o'clock a. m. January 1, 1904.

FRIENDS WILL PLEASE notice the announcement concerning traveling arrangements made by the Superintendent of Zion's Transportation and Railway Affairs, Deacon J. F. Peters, on page 273.

WE NEED SCARCELY say to our Readers that every moment of our time is being now, as indeed it is at all times, fully occupied; and the preparations for our Departure are causing us to be under great pressure.

This must be our apology for failure to reply to an immense number of letters expressing sympathy, and extending congratulations on the Victory which God gave us.

We thank all.

GOD IS sustaining us amidst all our toils, and we trust we shall be able to finish our work in America with joy, and then go forth upon the longest Visitation we have yet undertaken.

We hope to make a Complete Circuit Around-the-World ere we return once more to our beloved City of Zion at the end of June, 1904.

WE KNOW that faithful and earnest prayers are ascending to God from Zion in All Lands at this time, and that loving thoughts and wishes will accompany us and our companions every mile of our Journey, by Land and Sea, until we Return to Zion in Peace.

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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION CITY GIVES THANKS FOR VICTORY

Report of Midweek Citizens' Rally in Shiloh Tabernacle, Wednesday Evening, December 9, 1903

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

ZION City people are certainly a peculiar people.

When an unjust and iniquitous receivership, which, in the eyes of the world presaged the destruction of all that their toil of years had acquired, caused a night marauding party to take possession of their Institutions, they did not stampede in a wild panic, or form themselves into unreasoning, destructive or murderous mobs, as the citizens of any other city would have done under similar circumstances.

On the contrary, they went about their daily work calmly and happily, their confidence serene and their hope undimmed.

In the evening, they gathered in thousands in their regular House of Worship, not to make inflammatory speeches, not to utter hoarse cries for vengeance, not to pass resolutions of denunciation, but to praise God, sing for joy, pray for complete deliverance with an humble but unwavering assurance, pray for their enemies, and rally as one man to the support of their leader.

One week later, when all the danger that had so formidably threatened them had been completely averted; when all the evil machinations of their enemies had come to naught; when one of the most wonderful, not to say miraculous, legal victories of modern times had been won for them by the power of God, through their leader and his counselors; when their City and all their Institutions, which their enemies had thought to be on the verge of collapse, suddenly stood out free from harm and immeasurably stronger than before; when the commercial world was ringing with an unqualified endorsement of their financial soundness and bright prospects, they did not build bonfires, shout and shriek and blow maniacal tin horns; their men did not give themselves over to wild and obscene revels and intoxication; their women did not walk the streets shrieking with hysterical laughter and hailing every passer-by with cheap and questionable witticisms, and the City Ordinances were not suspended and the reign of Law abdicated.

Such demonstrations are not uncommon in other communities on such occasions.

Instead the people of Zion City gathered again in their House of Worship, quietly and calmly, to give thanksgiving to God.

Their hearts were full of Joy.

Their eyes were beaming with Gladness.

Their faces were aglow with Life, and Light, and Love, and Peace.

But they were perfectly sane and sober.

Their laughter was from the heart and had a genuine note of unalloyed happiness in it.

Their conversation was animated and joyous, but it was also pure and sincere.

They were there in thousands—men, women, youths, maidens and children who had come to the City of Zion from every corner of the globe, from every walk of life, with every possible previous religious and social condition—but they were all one.

Best of all, there was no affectation, no cant, in the earnest simplicity of their outspoken worship, praise and thanksgiving.

For them there would be no "morning after," with its headaches, loss of time and money, heartaches and despair.

This wonderful Service of Praise and Thanksgiving was held in Shiloh Tabernacle, Wednesday evening, December 9, 1903.

On the previous Monday, on motion of Judge V. V. Barnes, General Counsel of Zion Law Department, supported by Attorneys Wickett and ApMadoc, and the Receivers in person, with their counsel, Attorney Jacob Newman, Judge C. C. Kohlsaat had discharged the Receivers whom he had appointed just six days before, and had restored the Estate of Zion to the General Overseer.

This was the occasion for the rejoicing at this, the regular mid-week Rally of the citizens of Zion City.

This was why Zion City Band seemed to play better than ever before, and why there was a deep, answering echo in every heart when the triple quartet of Zion Choir, that had sung at the Carnegie Hall meetings of the New York Visitation, sang "Thy God Reigneth."

That was why there was a thrilling power and volume in the voices of the people as they rose, when their Leader came upon the platform and sang, "Praise God from Whom All Blessings Flow."

The address of the General Overseer was a Review of the week of Conflict and Zion's Victory, with most interesting comments—comments that were keen in their logic, inspiring in their summing up of results, deeply reverent and humble in their giving All Glory to God, and, withal, sparkling with wit and bubbling over with clean humor.

There was high praise for the consecration, loyalty and confidence of the people; for the wisdom, ability and coöperation of his aids, and for the enthusiasm and effectiveness with which Zion's strong friends in the business world had taken up the cudgels in her behalf.

There were sincere compliments for the Receivers and their attorneys.

To close with, there was a prophetic outline of the undisputed greatness of the commercial and financial future of Zion and Zion City.

Judge V. V. Barnes, Zion's able General Counsel, is always a most welcome speaker on the platform of Shiloh Tabernacle, and he was more so than ever on this joyous occasion.

He did not disappoint his hearers in his masterly review of some of the legal aspects of the case, given not only from the standpoint of a keen lawyer, but also of a consecrated man of God and a thorough-going member of the Christian Catholic Church in Zion and Zion Restoration Host.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, December 9, 1903.

The service was opened by the singing of Hymn No. 348:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies,
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!
Oh, glorious victory,
That overcomes the world.

The General Overseer then said:

The 33d chapter of the book of the prophet Isaiah has been very much in my mind today.

It seems as if it were a prophecy that had its final fulfilment in the Times of the Latter End, although possibly, like many other prophecies, it had a partial fulfilment in that time.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



THE UNITED BUSINESS INTERESTS OF CHICAGO ENDORSING THE GENERAL OVERSEER

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

He then read the 33d chapter closing with the prayer:

May God bless His Word.

Prayer was offered by Overseer Speicher, also by the General Overseer.

"Thy God Reigneth" was then sung by the Triple Quartette, after which the General Overseer pronounced the

INVOCATION.

Let the words of my mouth and the meditation of my heart and the narration of the facts in connection with this story, and the victory in Zion, be blessed to this people and to all to whom these words shall come, in this and every land throughout all the world, and in all the coming time. For Jesus' sake. Amen.

In that 33d chapter of the Book of the Prophet Isaiah, when God's people "muse upon the terror" with which they were threatened, the three questions are asked, in the 18th verse:

Where is the Scribe? Where is the Receiver? Where is he that counted the towers?

Where are those that were going to write the story of Zion's final disaster?

Where are those that were going to take charge and occupy much of our beautiful City?

Where are those that "counted the towers" and said, "They shall be ours."

Echo answers, "Where?" for in Zion City they are not to be found.

On this night a week ago I told you that even then the Receiver and all his helpers had withdrawn from the City.

But they came back the next day and, by order of the Court, took possession in a formal kind of way.

Only One Man Who Is Able to Manage All Affairs in Zion City.

But by that time the Court had come to the conclusion that there was no one who could run Zion City but John Alexander Dowie, and agreed with the Receivers that I should be the General Manager of Zion City.

Empowered by an order of the Court I was made "President" by the Receivers and they called themselves "directors."

I never lost the reins for one moment.

Of course, there were certain things that they could do; but I told them, as General Manager, that they had better appoint all my managers their deputies, and they did so.

Very nearly everything I advised they did.

It is unnecessary to go into the details of their brief occupancy.

An Unprecedented Deliverance.

Those of you who may be acquainted with the details of such a raid as this that was made upon us, will know what the commercial community has declared, that a rich and powerful estate like this has never been seized by a Court and given up so easily; no, not in the whole history of the courts of law.

Usually before people could get the hands of the law off an estate like this, once they had got possession, it has cost hundreds of thousands of dollars and a long period of time.

Here we were last night, within less than a week of the possession, in perfect and complete charge of what is our own under God.

As there are some legal matters yet to be attended to connected with the final dismissal of all proceedings, I must speak somewhat guardedly even here.

Of course, the fact that the Receivers are dismissed, simply means Absolute, Perfect and Complete Victory for us.

For that Victory I thank, first of all, the Almighty God, our Father in Heaven, who, for the sake of His dear Son, by His Spirit, has regarded our prayers, blessed our efforts, and given us wisdom.

I set to work in this conflict to capture the enemy by the Power of God.

Yesterday I walked into Court, with all parties there, and they told the Judge, "We are all agreed."

Perfect Unanimity Among Creditors.

They said that they were perfectly agreed, because, before we entered into that Court, we had brought into perfect agreement the Receivers, their attorneys, and all the creditors who could be represented, and there was not a dissentient voice —no, not even from the petitioner, whom, however, we will leave upon the files of the Court until it is thought advisable to ask the Court to take him off.

Not even he objected.

In fact, he asked to be allowed to get out there and then also, but we would not allow that, for that is the one point left unsettled. We have not allowed the petitioner to withdraw his petition in the bankruptcy case.

While the Receivers are absolutely discharged, and I am in full possession of the estate, we think it well to consider the question as to whether we shall not yet put that petitioner under heavy bonds, and as to whether we may not find, by some legal action, who is behind all this.

We are perfectly convinced that the attorneys for the Receivers were absolutely innocent of all action to bring about this condition of affairs; except that one member of their firm aided Mr. Ettelson in court at the request of one of their clients.

Who the Real Enemy May Be.

But we believe that we now have the name of the man who is at the bottom of the whole thing.

I cannot tell you all that I should like to tonight, for you must know that in such a position as this, one must be as wise as a serpent and as harmless as a dove.

There were various times these last few days that I wondered whether I would ever get away from following the tracks of the wicked serpents.

I had to twist in and out in following the windings of an exceedingly treacherous case.

The Policy Pursued Outlined Without Consultation.

One thing that I did last week was to outline a policy to be pursued in this matter. In deciding upon that policy, I first of all sought the direct guidance of God, but I did not consult any of the members of my Business Cabinet.

I did what was the best thing to be done; I associated myself with Judge Barnes only, and undertook to lay down a policy at which the Judge drew his brows and looked terrible as he said, "Doctor, let me tell you what is being said on this."

My reply to him was, "Judge, I do not care about what is being said. I am going to do this, and thus and so, and God will give us speedy deliverance."

Before Monday was over I had every one of them heartily with me, and walked into court accompanied by the whole outfit. (Applause.)

I showed them how I could come down upon them with my own people, who are my creditors to the extent of three million five hundred thousand dollars, and bag all the three hundred fifty thousand dollar creditors and compel them to accept any compromise I chose to make if it were only ten cents on the dollar.

Then I said: "You will get one hundred cents on the dollar if you will do what I tell you, and if you do not, well, when that blow comes, I do not know where you will be. You will perhaps be in the City of Nod trying to find the safety deposit vaults." (Laughter.)

But my largest creditors, among whom are some of the biggest and best men in Chicago, I had no need to threaten, because, with one consent, they rose up against the Court, with a unanimously signed demand, as you saw from THE ZION BANNER.

ZION CITY, ILLINOIS, December 7, 1903.

TO THE HONORABLE C. C. KOHLSAAT, Judge of the United States District Court, Chicago, Illinois.

Dear Sir:—We, the undersigned creditors of John Alexander Dowie, believing that it is to the best interests of all Creditors, respectfully ask Your Honor to discharge the Receivers heretofore appointed by you, and that such discharge take place at the earliest possible moment in order to save all additional costs, charges and expense.

Very respectfully yours,

HIBBARD, SPENCER, BARTLETT & COMPANY,
McNEIL & HIGGINS COMPANY,
WESTERN STONE COMPANY,
L. GOULD & COMPANY,
J. L. MOTT IRON WORKS,
AMERICAN BOOK COMPANY,
F. BAIRSTOW,
CHICAGO & NORTH-WESTERN RAILWAY COMPANY,
WILLIAM J. WAGSTAFF, and
J. V. FARWELL COMPANY.
WILLIAM E. MUSE, *Chairman.*

These men were representatives of some of the very largest business houses in Chicago, and probably represented firms that were worth many hundreds of millions of dollars.

Resolution Drawn Up by Creditors.

I do not need to read to you that wonderful Resolution that they passed, in which, after having agreed to receive one

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

hundred cents on the dollar, they gave me an extension of time without the slightest hesitation; but I will publish it in the LEAVES with this report.

The following Resolution was unanimously adopted at a Meeting of the Creditors of the Rev. John Alexander Dowie, held in Zion City, Illinois, December 7, 1903:

After a thorough and exhaustive canvass of the situation, it was the unanimous sense of the meeting that the Rev. John Alexander Dowie was more than solvent by many millions of dollars; and that his intentions and ability to pay one hundred cents to each and every Creditor is above question.

In view of this conclusion, a Petition was signed to the Honorable C. C. Kohlsaat, Judge of the United States District Court, asking the immediate dissolution of the Receivership, and the restoration of all the property to the possession and management of the Rev. John Alexander Dowie, believing that only under his skilful management can the best results be accomplished.

The creditors present were:

HIBBARD, SPENCER, BARTLETT & COMPANY,
MCNEIL & HIGGINS COMPANY,
WESTERN STONE COMPANY,
L. GOULD & COMPANY,
J. L. MOTT IRON WORKS,
AMERICAN BOOK COMPANY,
F. BAIRSTOW,
CHICAGO & NORTH-WESTERN RAILWAY COMPANY,
WILLIAM J. WAGSTAFF, and
J. V. FARWELL COMPANY.

WILLIAM E. MUSE, Chairman.

One of the very largest creditors rose and said, "Gentlemen, it is imperative upon us that we place upon record our admiration for Doctor Dowie," and they cheered that.

He said, "We must have a Resolution that will recite our admiration for him, and we must tell the whole world that he is not only solvent, but that he has many millions of dollars beyond what is needed to be solvent.

"We must also tell the world that the only man who can manage Zion is Doctor Dowie, and that, therefore, we demand that all our interests and his shall be placed under his skilful management."

The resolution was then carefully drafted by the chairman, was carefully considered, was passed unanimously, and was taken by the chairman of that committee, Mr. Muse, representing the J. V. Farwell Company, to all the Editorial offices of the Chicago newspapers that night.

Mr. Muse is a man of great dignity of person and great capacity, and he made an impressive speech to each editor of the various Chicago papers as he handed them a copy of that Resolution. It was published in every paper in the city.

Newspapers Promise to be Good.

Every editor has now said that he will be a good boy in future, and if any of his reporters tell any more lies about Zion they will be spanked and then discharged.

The representatives of the different papers have been trying to get interviews but I have directed my General Associate Editor to talk to them all.

There was only one that I would personally talk with, and I may say to you that he took pains to send out the city editor of that paper, the largest, best and most reliable paper in the city.

The managing editor of that paper sent me his compliments and spoke of his admiration for me in this great fight.

He said that there was one thing it had done; it had made the management understand that Doctor Dowie and Zion were all right, and that from henceforth he would not publish any story regarding Zion unless he first submitted it to my General Associate Editor, or myself, and would be pleased, at any time, to help us to the utmost extent of his ability.

He even offered to come out here and deliver a lecture at a meeting some night upon "The Difficulty of Conducting a Chicago Newspaper." (Applause and laughter.)

The legal details regarding this fight cannot be told. You understand that I must guard the interests of Zion, do you not?

People—"Yes."

General Overseer—You would not wish me to say anything that would imperil these interests, would you?

People—"No."

What Occurred in the Court Room.

General Overseer—I went into the city yesterday, and was ready before two o'clock when the Judge made the motion.

Mr. Newman, the Receivers' attorney, supported it, as well as the Receivers in person and the creditors, represented by many attorneys.

I stood a little way off, and looked at it all

The Judge had seen the papers privately, and had gone over the whole thing in chambers. Therefore when they came into open court, the Judge merely said: "Are you all agreed?" and they said they were.

Then the Court said, in effect: "The Receivers are dismissed and everything is turned back to Dr. Dowie."

I bowed my head and said: "Judge, I thank you."

It was the first time I had seen his face light up.

It was my duty to thank the Court, and in response to the many congratulations which were immediately showered upon me, I simply said: "I thank you."

I had already thanked God in my heart, and it seemed as if I could not give any one else more than simply to say, "I thank you."

Knowing as I do that a receivership usually means the wrecking or the terrible lowering of the standard of a business institution, we have much for which to praise God.

Zion Stronger Than Before the Fight.

A banker said to me yesterday, "Doctor, if the First National Bank of Chicago had been shut for twenty-four hours there would have been a complete condition of collapse. There is no business house in Chicago that could have stood the attacks.

"The marvel of the thing is that here you are out of it all, and you and Zion are not only stronger than ever but all Chicago is united in your favor.

"All the Bar is united in your favor; all the commercial men are united in your favor; the very boys in the street are united in your favor. We are all saying, 'Hurrah, Dowie! Hurrah, Zion!'" (Applause and Laughter.)

I do not think that I exaggerate when I say that Zion has come out of this ordeal stronger and better equipped to fight her battles than ever before.

Those broad-minded, able business men examined our affairs, and stated that we were not only solvent, but that we were worth many millions of dollars.

They said that the management was splendid, and that the little Manager with the long white beard must go back again. (Applause.)

A Fight for God and for Zion.

I have thanked God with my whole heart for this victory.

I was not only fighting for God and His Kingdom, but I saw the faces of ten thousand people, and thousands upon thousands of Zion investors all over the world, the people who had sold their paternal estates, who had invested money, not only in thousands and in tens, but in scores and hundreds of thousands of dollars to help me build up Zion.

I saw a wonderful sight, for God made it vivid to me.

Then I went into this fight and said, "No man shall suffer loss; no, not the fraction of a cent."

No man shall suffer loss from any depreciation of his property or stocks; but when we come out of this fight Zion will stand brighter, and Zion City land and properties will stand fifty per cent. higher than they were when we began it.

That is the fact to-night (applause), and I dare say that it would be agreed upon, throughout the world, that Zion stands fifty per cent. better than when this fight began.

I thank God for that fact.

The moral effect of this thing is, and will be, wonderful throughout the whole world.

The enemy were called upon to rejoice that Zion had fallen, and now we are risen and stand upright, with a Commercial Verdict that we never expected to get, of the ablest and brightest men in the country.

A Second Committee of Creditors.

Another Committee called upon me today representing all the rest of the creditors.

It was composed of the Treasurer of the Dearborn Iron Foundry, Mr. Cushing, a gentleman of the highest stamp, Mr. Dakin, of Pitkin & Brooks, Mr. Wickett, a very prominent lawyer, and one of his partners, Mr. Booth, and Mr. ApMadoc, one of the solicitors of the First National Bank of Chicago, a very able young man.

I may say that committee lunched with me today.

I always think it is good policy to give a man a good dinner when he comes out, tired, after a ride of forty-two miles.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I think that it is a nice thing to have the carriage down at the depot to take him to Shiloh House, and receive him in the General Overseer's residence, and let him see the kind of house we can build in Zion City with Zion hands.

I never fail to tell them that our house was built from its foundation to its roof by Zion people.

Zion architects drew the plans, Zion men laid the foundations; Zion men built the walls.

All that fine work in carving was done by Zion hands; all that fine stairwork was done in Zion mill, and the only thing we got outside were a few doors because we were in a hurry—and they are the poorest thing in the house.

We got them from Beer (Milwaukee,) or Babel (Chicago.) (Laughter.)

But the entire house is the work of Zion.

When I tell them this they say, "It is wonderful, Doctor."

It is a pretty little house inside, and it does these people good to see a good Zion house.

I felt so glad today, and all the other days, that I could exercise the hospitalities of Zion to the very distinguished men who came to see me on Zion's business.

I want to say that they went back like the others, accepting the arrangement, and they are working like beavers to carry the thing through, and get all the names of the creditors to accept the arrangement.

I said to them, "I have put Zion upon a Cash Basis and I desire to keep it there, and in order to do that I will have you gentlemen wait a little, and keep the cash to run the whole thing, and make the industries more effective."

I received an important bit of paper tonight that has wonderfully helped me.

A Phenomenally Profitable Industry to Be Used in the Extension of God's Kingdom.

I had the Zion Lace Industries gone into very thoroughly to find what the profits were.

[*Here the General Overseer read a most gratifying memorandum showing the cost of production, the cash returns, and a splendid profit; but he does not consider it desirable to publish the details in this paper. Reliable investors may be furnished with the facts upon personal application to the General Financial Manager. The reading of the figures evoked great applause.*]

We will go on making money for God, for Zion, and for the extension of His Kingdom.

These figures shown in London, with their details, would get me all the capital I wanted if I desired to borrow.

But I still desire Zion to provide the capital, for I want the profits to go to the people of God, who will use it in ways that God will approve.

After the dividends, which will reach twelve per cent. per annum, are paid to the Shareholders, the remaining profits will be used in Zion in the building of schools and colleges; in the sending forth of the Gospel to the furthermost ends of the earth, and in the development of this City for the glory of God.

We have the most phenomenally profitable industry that the world has ever seen, the profits of which will enable us to do a mighty work for God when we have been enabled to increase the number of factories.

I expect these factories to be not very far from our harbor on the lake front in five years, and may God give us that harbor soon.

People—"Amen."

General Overseer—My commercial friends not only passed that Resolution, but they became so enthusiastically my friends that I begin to wonder whether I am not the most popular man in America tonight.

But I would be very much afraid of that popularity if it were not that God has enabled me to bear unpopularity, to bear falsehood, and to bear all kinds of obloquy throughout the years.

Much Credit Due Judge V. V. Barnes.

I, therefore, first of all, thank God, and then I thank the one man who, with me, bore the heat and burden of the day, our noble friend, Judge V. V. Barnes. (Tremendous applause.)

God bless him!

In talking with me, these lawyers began to think that I knew so much about law that they kept calling me "Judge;" but much of the credit is due to Judge Barnes, because of his familiarity with legal procedures.

I gave into his hands a determined policy to carry out.

I asked God the Almighty what that policy should be, and then I said: "This policy will end the thing in a week," and it did.

It was a policy Judge Barnes would never have approved, over which nine-tenths of the Bar in Chicago would be horrified if they knew.

They know it slightly now, and, if I may be permitted to say it without undue egotism, or in any offensive way to the able gentlemen of whom I speak, they begin to realize that I bagged the Receivers, their attorneys and every one connected with it, and walked off with the whole lot upon my shoulders. (Laughter and applause.)

It is a fact, however, that in bagging them it was a magnificent help to have Judge Barnes gently lift them up one by one and slip them into my bag.

He carried out the policy.

But, to change the figure, these gentlemen were won by God and by His Prophet.

We told them God's Truth.

I lied to no man.

I deceived no man.

I did nothing that will not stand in the Judgment.

I came out with the smallest possible expenditure, so small that I agreed with the Receivers and their attorneys not to tell what it was.

All Coworkers Render Faithful Services.

It remains for me to thank, not only Judge Barnes, but all the others who rendered assistance; our splendid Financial Manager, and our Manager of Zion Land and Investment Association, being the two principal ones who talked with the creditors.

If I could lawfully use the word pride, I would be tempted to use it when I say tonight before God that I admire, that I praise, and that I thank God for the splendid unity of this people, and that I am highly gratified with their attitude throughout.

You put your interests into my individual hands; you stood perfectly calm; you said and did nothing that could embarrass me.

Perfect Unity of Zion a Marvel to All.

It was the marvel of all these men—the judges, the lawyers, and the business men.

When they came to this city they would say, "You would not know that anything unusual was transpiring."

Every man met them with the words, "Peace to Thee," and the "peace" was in their hearts and on their faces.

They did not know as they saw the perfect order of Zion, that it was this peace that made them say, "This people and their leader are a people who ought not to be embarrassed or harassed at all!"

When they saw what you were and how you stood, your fame went throughout the whole world as the most orderly, law-abiding, devoted and loyal people to your leader and to your God that can be found on the earth. (Applause.)

I do not believe there have ever been as many people so perfectly willing to follow the leadership of their leader.

I may also say that if it had not been the one-man leadership in Zion, we might not have been out of this difficulty for a year. (Prolonged applause.)

It was the fact that you had all your issues in my hands, and that I could say to these men "If you Commercial Creditors to whom we owe three hundred fifty thousand dollars will not do what is reasonable and right, I will come down myself with the power to act for my people who represent three million and a half dollars and make you do what you ought to do willingly, by force of numbers and of law."

But I did not need to act or speak so, because they were my friends, and fought for me.

Then, when they came up here and saw you and knew your strength, and my strength as holding your interest in my hands, they were filled with admiration.

Trials Give New Life to Faith.

Even our worst enemies have spoken of you in the highest terms, and in this meeting it is proper that I, your leader, should speak of you in the highest terms which I feel for you.

I have loved you always, but I love you even better tonight, and I hope that when this matter is all over, if not now,

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

you will love your leader better than you did before. (Tremendous and prolonged applause.)

Trials make the Promises of God sweet.

Trials give new life to Faith.

Trials draw us closer together, and every battle we fight and win for God makes us love God and love each other more than ever.

Entering upon this Winter, I want to say a few words by way of caution.

The Bank has reopened, but I do not need to tell you that money does not pour into our hands at a time like this in anything like the quantity that it does in ordinary times.

I desire to thank the men and women of Zion who have gone out and brought in for investment or as loan large sums of money.

We have reopened Zion City Bank with a fairly large balance.

I desire to make this request: please withdraw as little as possible from the Bank.

Relations with Receivers Pleasant.

But all our relations with the Receivers were most pleasant, because I was the most courteous of men.

When I heard that they had arrived in this city, Tuesday night, I immediately sent my attendant to offer the United States Marshal, the Receivers and their Lawyers the hospitality of Shiloh House, and to invite them to come and see me.

That took their breath away. They expected to find a man in terrific anger.

I knew better.

I was so happy and jolly, and made so many jokes, that they did not know what to do. (Laughter.)

I poked fun at them, and smiled at the whole thing.

They said, "we never saw such a thing as this."

I said, "I intend to get rid of you very soon."

"Big fight," said one of them.

"Big fight?" said I, "this battle is won before it is begun. Remember these words, 'This battle is won before it is begun.'"

"How is that?" said one.

"Because the battle is the Lord's, and I will conquer you inside of a week."

And I did.

And, Judge, do you not think that I preached during these days at least twenty-five sermons? (turning to Judge Barnes).

Judge Barnes—"More than that; nearer twenty-five hundred."

General Overseer—Some one said to me the other day, "Why, General Overseer, I think you look better than ever."

"Yes," I said, "I have had a good time."

There were times when it was hard, however, for I had to work a great many hours, sometimes with only three hours sleep in twenty-four.

Then I had none of my family to comfort me.

Gratitude to Servants in All Capacities.

My dear servants in Shiloh House, and the Administration Building, were kindness itself, sympathy and love itself.

I thank God for every one of my servants in Shiloh House and Cottage. They are my dear friends as well as my servants.

I thank every one who serves me in any capacity; they all serve me just as the Master was served, when He said, "Henceforth I call you not servants but friends, for the servant knoweth not what his Lord doeth."

You are my friends, because I never yet knowingly told you a thing that was not true.

I have, sooner or late, made you acquainted with all things that I have done.

I have taken my people into my confidence and into my heart, and I have been true to them, and that is why they are true to me.

I thank you all tonight.

Overseer Jane Dowie Thanks God for Victory.

I told that dear lady at Cannes, France, at the beginning of the attack. I was determined none else should tell her.

I bade her be of good courage.

Last night, I sent her a cablegram, which she got at breakfast in Cannes this morning, saying, "Praise God for a glorious and complete Victory!"

I had the pleasure of getting a cablegram today in reply, "I praise God also for the Victory!"

In nine days she will sail from the Mediterranean coast in the Peninsular and Oriental Steam Navigation Company's steamship Moldavia for Australia.

I told her in my cable that I would sail in January for Australia, too, and that we should have the joy of carrying on our Mission in Australia, and coming back by way of India and Europe and returning to Zion City at about the end of next June.

Thanks be to God, I got a beautiful cable in reply. I think she must have been greatly saddened but now she is greatly cheered, and with our dear son she will soon go on her way to see her parents and family whom she has not seen for sixteen years.

How often she has said, "Oh, if I could only, for a moment or two, cry upon my mother's shoulder and lay my head upon her breast, I know it would comfort me!"

Now she is going to see her mother, and, thanks be to God, long before she reaches Australia, she will hear that Zion stands stronger than ever, and that all her foes have been confounded.

Pray for her tonight and pray for our dear son.

Creditors Approve Around-the-World Visitation.

When I talked to these creditors today, one of them said, "Do you still intend going to Australia, Doctor?"

"Yes," I said, "and I am going to open Gates all over the World through which multitudes will pour into Zion in ever-increasing streams."

There was not one creditor amongst them who did not say that it was all right.

They were delighted to know what I was going to do, and they appreciated it.

Friendly Attitude of Chicago Editors.

I said at the beginning of this meeting that the press had wonderfully come on our side.

I want to tell you what the editors have said to me. They have said—whether it is true or not God knows, but I should say that it was true—"Doctor, we want to assure you that this lying and all this trash we have published was given to us as facts. We did not know that these boys were conspiring together to lie."

Over the phone I could hear the sharp click of his teeth, as one said, "I have told them that the next man that lies about Dr. Dowie and Zion will be discharged without a moment's notice." (Applause.)

Deacon Newcomb has also informed me that all the other editors with whom he has communicated today, have said they are delighted to know that they may refer to him for the truth of bad stories about Zion. (Applause.)

I do not know how far we can trust them, but it is better to have them at least partially on our side than to have them against us.

Although you have not seen the papers, I want to tell you that, with scarcely an exception, the *American* not excepted, they have said the most handsome things regarding you and Zion, your leader, Judge Barnes, and those associated with me.

They only say I have a little too much dignity sometimes.

Sometimes it is a good thing to have a little dignity with certain people, but none of you can accuse me of having too much dignity when I talk with you. It is not long ago that some of my malevolent critics in New York said that I was "greatly lacking in dignity."

I just feel as if I would like to get down among the five or six thousand of you now present in this Tabernacle and kiss all the old ladies and embrace all the old men; and I feel so thankful for my manly young men and my womanly sweet girls. A royal generation is in sight.

The fact of the matter is, I feel that we are tonight a kind of

Mutual Admiration Society.

I forget all your naughtinesses and peccadillos.

I do not see them. They are all wiped out.

I see only a great, strong, loving-hearted, beautiful people.

You will be good now, I hope, forever.

I knew you would not want to vex my heart, and no one has for a moment.

You will understand that the strain of all this is something I will have to pay for.

There is a reaction coming.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The tension of these days, added to the toils of the New York Visitation, and the tremendous toils of this work for more than fifteen years past produces a condition that by-and-by would mean reaction, except for the Grace of God.

I must rest; and I will, when I sail out far out upon the Pacific Ocean, with only the sky above, and the deep deep sea below and on every hand—there I hope to rest, as day after day we plough our way through the wintry into the summer seas, until, at last, it is all summer all the way around the world, and I return to you next June to find you amidst all the luxuriance of a Zion City summer, with thousands upon thousands gathering for Zion's Fourth Feast of Tabernacles.

I shall labor on for the next twenty-two days until I meet you at the All-Night with God, and enter with you into the New Year—1904.

Although I would like to give every one of you an interview; although I would like to take every one of you into my home as I do into my heart, you must know that the toils of these days have been very great, and that I have had to get the strength to throw down enemy after enemy, and to come out, making you and Zion stronger than ever.

You will bear with me, and not ask too much of me, and not take my strength.

We Want to Keep Zion on a Cash Basis.

We want to nurse our resources, and realize upon our outside securities and properties, until we have made a very large and strong gold reserve to carry you through the time of my absence, and to provide employment, as far as possible, for the entire people.

We shall have to retrench a little.

A Prophecy.

I will make a prophecy.

The year 1904 will show the largest material prosperity that Zion has yet had; more money will come into Zion, which will give fresh impetus and rapid extension to the City of Zion and our splendid Industries and Institutions.

I can see the "wealth of the nations" flowing into Zion. I can see it as plainly as I can see doves flying; I am in a position to see it. The spiritual growth has never declined and it will continue.

When I come back, it will not be long before there will begin to follow me, men and women and money from all the lands. These will come to live and die for God and humanity.

There are large numbers of persons coming into Zion from various parts of this country.

Let none lower the value of their properties in Zion City by selling below the present price.

Do not imagine that there has been any lowering of values in Zion City real estate.

Not a single cent's worth of property in Zion City has been sold at a reduced value.

No stock has sold for less than a hundred cents on the dollar, not one share.

We Have Not Borrowed in This Crisis.

God has blessed this policy.

A recent visitor who is a banker said to me, "Why, with your immense resources, Doctor, you did not need to have any trouble; you could have borrowed all you needed, many times over."

"Yes, sir," I said, "but I would not borrow from the World, the Flesh and the Devil."

All Zion City People Fed, Clothed and Warmed.

The papers have said that you were freezing and starving. Have any of you gone hungry?

People—"No!"

General Overseer—Have any of you had no fire in your houses?

People—"No!"

General Overseer—Have you not been happy through it all?

People—"Yes."

General Overseer—My instructions to Overseer Speicher were that anything that was wanted was to be given, and I have not heard of one complaint.

Overseer Speicher—"There was always a plenty and a balance."

At this point of the meeting Deacon John D. Johnson, manager of Zion City Lumber and Coal Yards, rose and said: "General Overseer, if you will allow me to speak for our department—we are buying for cash. I paid one thousand eight hundred dollars for coal Saturday in Chicago, and we sell from four to five hundred dollars' worth of coal for cash, daily in Zion City. All are well provided."

Deacon Clendinen—"We have found enough to buy all that we needed in Zion City General Stores."

Deacon John D. Johnson—"General Overseer, I would like to add that our coal orders are all up. We have no orders for hard coal that have not been filled.

"We also have our soft coal orders up.

"We have never been entirely out of coal. Even today we received eight car-loads of those I bought in Chicago Saturday."

General Overseer—How many cars did you buy then?

Deacon Johnson—"Twenty-six. I may also state that we are burning at least four hundred fifty dollars' worth of coal every twenty-four hours."

General Overseer—Just think of it! So we are a poor, cold, and shivering people, are we? (Laughter.)

I was determined that there should be resources, so that we could buy for cash even when the Receivers were here for six days, and the Bank's funds were tied up, and God liberally supplied a Special Fund which I formed.

We have been buying for cash for seven long weeks.

From now on we shall conduct our business on a cash basis

Is that not right?

People—"Yes."

General Overseer—There is a good time here, but

There is a Better Time Coming.

Beloved, again I say that my heart is filled with gratitude to God and to you.

Now, I will have one more speech.

Judge Barnes will tell you if I have made any mistakes.

I have paused long enough to ask him, but he says that he has heard of none.

I have been careful.

I cannot say that I have told you everything, because history ought never to be written the same day it is made.

It must be written afterwards.

I have many things to tell you about this in detail by-and-by.

I have stories enough about this fight to keep me going for a long time, just as you have stories enough from the Visitation to New York to keep you talking all winter, have you not?

People—"Yes."

General Overseer—I am quite sure that the Hon. V. V. Barnes, Zion's General Counsel and the Judge of Zion City, has been sent to us by God, the Almighty! (Amen. Applause.)

So has his splendid colleague, Judge Lauder; God bless him! (Amen.)

So have these young lions that "never lacked or suffered hunger" in Zion Law Department, Attorneys Mothersill and Cressy, and Dr. A. J. Gladstone Dowie, although he is not here tonight.

He is the tail of that department; and I hope that when he comes back he will be able to tell us a great many very interesting tales of his travels.

Judge Barnes will have no difficulty whatever in remembering a great many things, I am sure. (Laughter and applause.)

Judge V. V. Barnes.

Judge Barnes said—"Beloved General Overseer, Christian friends: This is a much more joyous occasion than the one we had a week ago, although we did not lack confidence at that time, because God was just as great a week ago as He is tonight, and as He ever has been and forever will be.

"At no time did we feel any fear, because we had God's promises and His Word to rely upon.

"Every one of us knew from the beginning what the end must surely be.

"I wish in the first words that I utter before you tonight, to devoutly thank God for His wondrous preservation, His great and glorious deliverance, and for giving unto the General Overseer wisdom and power in the administration of the affairs of Zion on behalf of the Kingdom of God and the City of Zion, and Zion's Institutions throughout all the world.

The Most Drastic of all Laws.

"He has given unto us grace in the eyes of those with whom we have had to deal in the administration of one of the most drastic of all laws written upon the statute books of America; for a bankruptcy law is always exceedingly drastic in its terms,

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

and in some respects the present statute is more drastic than any that has ever been passed before.

"A bankruptcy law scarcely ever endures very long for various reasons.

"It is always severe, and every one that has been thus far passed has been taken advantage of by skilful lawyers in particular and by unscrupulous lawyers in general. Dishonest men employ unscrupulous lawyers in defeating the great principles and purposes of the law; and in doing wrong to their fellow citizens, wrecking many business houses for their own aggrandisement, and for the purpose of profit personally.

"This law in its present condition, as the lawyers have learned to apply it, reminds me of a little incident that took place in the law office when I was a law student a number of years ago.

"I had a matter to attend to for the firm with whom I was studying, in the collection of a bill against a German baker in a neighboring town.

"The bill was for some bakery goods shipped out there from the State of New York, for which the man refused to pay.

"On having an interview with him he told me that he never received the goods.

"I had some trouble with him, as I was a young law student.

"I finally got him down to the law office, and having examined the law, told him that the law said that when a man made a purchase in that way, he became the owner as soon as the goods reached the car for the purpose of transportation; and whether he ever got the goods or not made no difference, he had to pay for them.

"'Ish dot the law?' he asked.

"'Yes, sir. That is the law,' I replied.

"'Then he said, emphatically, 'Dat ish a bat law.' (Laughter.)

Could Make no Use of Him.

"This bankruptcy law is a law that is ruining, especially when all the drastic provisions are taken advantage of by unscrupulous lawyers, and where the judge for any reason, no matter what the reason may be, does not apply all the terms of the law, in all the provisions, and does not exercise all the powers of the equity court in order that the rights of the citizens and the debtor may be fully and absolutely protected.

"We have had Receivers here.

"There have been worse Receivers.

"They might have been a great deal worse.

"But a Receiver is rather an objectionable individual under any circumstances.

"I have been told of a man who once went down to Washington to ask Mr. Lincoln for an appointment for an office.

"After having a conversation with him and seeing what sort of man he was, Mr. Lincoln said to him, 'If I wanted the kind of man you are, you would be just the kind of man I should want.' (Applause. Laughter.)

"If we wanted a Receiver here in Zion City, I do not know but the gentlemen we have had visiting us lately would be just about as good as any one we would care to have come.

"But we do not want them at all.

"They were very considerate in many respects; but a Receiver, in his very nature and character, is not favorable to the Institutions of Zion under any circumstances whatever.

"They add nothing, and can add nothing, to the administration of a great Institution like Zion.

"They do not understand it, to begin with, and they cannot possibly use the wisdom that has been used all the time in the administration of our affairs.

A Very Uncomfortable Saddle.

"So, much to their own surprise, after they had been here a very short time, they found their movements becoming very uncertain, very uneasy, very unsatisfactory, and very uncomfortable.

"The General Overseer's influence was at work very rigorously, and they found that it was not so easy to come up here and sit in the saddle and run this institution.

"They very soon got into the position of a sailor of whom you may have heard.

"He was a very excellent sailor, understood his own business, was very spry in getting about the rigging and going into dangerous places upon the seas; but when they came to a large port he thought that he would take a ride out into the country.

"So he got a splendid horse, a fine traveler, full of fire, and mounted him, and went out into the country.

"He had not gone very far before the horse, quite restless and uneasy, full of spirit, in some way, not being properly managed by the man upon his back, raised his foot, being a high stepper, and put it into one of the stirrups of the saddle.

"This made the riding so uncomfortable that the Irishman said to him, 'Begorra, if you are going to get up and ride yourself, I will get off and walk.' (Laughter.)

"When the General Overseer manifested such strong intentions to get into the saddle himself, these two Receivers got off and walked. (Laughter and applause.)

"They were very glad to have some arrangement made so the Court would permit them to stay off and not be obliged to try to mount again.

A Case in United States Courts Like Which There Has Been None Other.

"There are a great many things to be considered in these great fundamental principles of law, and in the administration of all those things that pertain to every case of every importance involving great principles, especially before the higher courts.

"There are some people who find themselves very frequently disappointed in putting too much confidence in the power of the courts and in the failure of the courts fully to protect them; for in a great work like this there are many things that the courts do not understand, because they do not come before them.

"I venture to say that nothing like this has ever before been brought before the United States District Court for the Northern District of Illinois, or in any other court in this country.

"As near as Chicago is to Zion City, Zion is such a big and marvelous institution that very few of the people of that city, even the most intelligent citizens, realize what is going on here and the nature and character of our institution.

"If you expect to get any very great relief from the courts as an ordinary thing in the settlement and administration of your affairs, political or commercial, or otherwise, with your understanding of Zion, you may come to be, from time to time, very bitterly disappointed.

"You had better make up your minds to live strictly and fully in accordance with the higher law and trust the administration of the General Overseer and the officers of Zion who have been appointed to attend to these matters.

A Misplaced Confidence.

"Otherwise your experience with the courts, whether they be high or low, in this or any other land, may be somewhat similar to an experience of another Irishman, whose story I will relate to you in brief terms.

"You may have heard it before, but the application is new, and the application is what I want.

"An Irishman who had been traveling a long distance across the country, a very hot and sultry day in August, after going many a weary mile, covered with dust and perspiration, was suddenly overjoyed at seeing a long way in the distance on the top of a neighboring hill a windmill, the sails of which were standing perfectly still, scarcely a breeze moving.

"As the immense sails stood there outlined upon the sky, on the top of that hill, they presented the appearance of an huge cross, and being a man of pious and devout habit, he at once concluded he would hasten along the highway as fast as possible, then kneel by the cross and say his prayers.

"So he hurried along and on reaching it kneeled at the foot of the perpendicular sail of the windmill, engaged in his devotions.

"But while he was engaged in these pious devotions Satan started up a lively breeze; and as the immense sails came around one of them struck the Irishman and knocked him a distance of several rods.

"When he regained consciousness, he raised himself on his elbow, the while rubbing his bruised and wounded limb.

"When he became able to speak, he looked up at the immense sails then revolving and whirling in the breeze, and said, 'I thought you were the cross of Christ, but you are the whirligig of hell.' (Laughter.)

"We will find ourselves disappointed in a great many institutions in the world that we have been relying upon, when we come to trust in them at these times, when we ought to put our

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

trust in God and in the institutions that have been created and ordained in pursuance of the great principles that have been revealed to us by the Lord Jesus, the Christ, and His Kingdom.

Great Principles With Which a Lawyer Has to Deal.

"I desire to call your attention to some general principles with which a lawyer has to deal that appertain to every great law case of any considerable consequence.

"One of the first things to find out in a suit at law is, Where is the center?

"I will venture to say it is an unerring rule, without any exceptions whatever.

"In twenty-five years' law practice, in meeting lawyers and judges during all that time in various courts of the country, I never saw an exception to it.

"That man is a lawyer who can tell where the center of the case is; and that man never will be a lawyer who cannot tell where the center of the case is, whether the case is a big one or a little one.

"In studying this matter over with the General Overseer, who himself has a profound knowledge of the general principles of law, and of their application, I think we discovered where the center of this case was.

"There are also two other things necessary in a case of this kind, because of the misunderstanding and peculiarity of men; one thing necessary in this case, as in all cases of this character, was to get all those who are really with you and fully on your side to agree among themselves.

"In this case those who really were for Zion at heart, had a good deal of disagreement between themselves.

"The first thing in our policy was to remove that disagreement, which was successfully done.

"Another thing is to try to divide those who are opposed to you.

"That is just as important as the other.

"In this case those who were fighting Zion were divided in their influence, one part counterbalancing the other, and the effect was destroyed.

A Most Extraordinary Ride.

"Then the next thing was to watch for the right time, and it came after about a week's hard work.

"When I was in Chicago, just ten minutes before the train was to leave here at 9:45 in the morning, everything came around to a perfect position, where we could move immediately, providing that we could get the General Overseer there and make that move by two o'clock in the afternoon at the opening of the court.

"I think it was providential that I was able at once to get the General Overseer by phone.

"The General Overseer was then at breakfast; within ten minutes from the time I spoke to him he was aboard the train and moving to Chicago.

"That trip from Shiloh House down to the train was a most extraordinary one.

"I think that trip must have rivaled in its speed and its importance the ride of Paul Revere, of Revolutionary times, or Phil Sheridan going to the front.

"We met him and by two o'clock everything was arranged and the motion was presented to the Judge upon the Bench.

"All the papers were not presented, but the Judge took the question under consideration and deferred his decision in it until all the necessary papers should be drafted and signed.

"When the motion was made, there was not a solitary person among all our creditors that was opposed to the entertainment of the motion by the Court.

"Even the Receivers themselves, represented by Mr. Blount, rose in the presence of Judge Kohlsaat and announced to the Court that they were satisfied.

"He was very much pleased to get into a position where he could drop the entire matter.

Zion Not an Institution, but a Kingdom.

"Mr. Blount told me on the conclusion of this matter, that Zion was an altogether different place and institution from what he supposed.

"He said: 'Zion is not a business at all, and cannot be considered by that name; it is an Institution. It is a combination of business and religion, and Doctor Dowie must be allowed to manage it in his own way. In that way it will be made a success.'

"I do not think Mr. Blount realizes yet what the character of Zion is.

"It is not merely an Institution, but it is a Commonwealth.

"There is an entire Nation here in the City of Zion.

"I do not care whether it is attempted by the United States Dist ict Court or any other Court, it is a stupendous undertaking to take possession of the entire management of a Commonwealth, or a Nation—an aggregation of citizens and people managing their own affairs Political, Civil, Business, Commercial, and of every other character.

"Therefore, they found that they were undertaking work that was too great for them."

General Overseer—They were trying to run the Kingdom of God, and they did not understand it.

Judge Barnes—"One lawyer said to me, 'Why, this is not a business, and it is not merely religion; it is a little Nation.'

"I said, 'Yes, it is Zion, and that is the Kingdom of God.'

"They tried to run the Kingdom of God, and were glad to drop it.

It Might Have Been Much Worse.

"Just as we said, and as all the Receivers said, it might have been a great deal worse.

"They were a good deal like that little boy named Tommy.

"Tommy was a very mischievous boy.

"He generally let no day pass without making it very interesting for the family at home; and always got into a great deal of trouble, and kept everybody else in trouble.

"His mother went away one morning, returning in the evening to receive a very bad report about Tommy.

"They said that he had been a very naughty boy during the day, so she called the little trespasser in and said, 'Tommy, I am very sorry to hear you have been so bad today. They tell me that you were just as bad as you could be.'

"'Don't you believe it,' said Tommy, who felt that his character was somewhat impeached. 'Don't you believe that, mamma, for I might have been lots worser.' (Laughter.)

"The Receivers might have done a great deal worse.

The Client's Character One of the Great Bulwarks.

"One of the great bulwarks in every law case, that which every lawyer feels is of greatest value to him, is the character of his client.

"Some lawsuits are lost from the mere fact that there is somewhere a defect of character in the client.

"Under precisely the same circumstances of fact, with that exception, where the law is precisely the same, where the judge upon the bench is the same, where the jury that listens to the evidence may be the same, there may be a most magnificent success because of the character of the client that comes before the court as the defendant.

"We have a client here, when Zion stands upon the defense, that has a backbone to begin with.

"That is of supreme value to any lawyer as he presents the case.

"If his client before the court has backbone, he is strong, and does not yield under any pressure, and everybody, judge, jury, and every one in the community knows that there will be no yielding, absolutely no yielding, along certain lines of principle.

"There are some men upon whom you cannot depend; you do not know where you will find them the next minute.

"You might call them swivel-back people. They seem to have a swivel in their back that helps them to turn around.

In Every Great Lawsuit Like This There Is an Educating Power.

"The people come to understand what it means, as well as the character of the man that is behind it.

"Therefore, in this case one of the leading factors that led to the success of the entire case was the character of our General Overseer as he appeared before those leading men of Chicago and elsewhere, who came up here to talk over these matters.

"A leader among these men stated to me, as we rode about the City of Chicago that night until midnight before we were through, 'If I can appear before the Throne, in the Day of Judgment, having done the one hundred millionth part as much good for the world as John Alexander Dowie will have done, I shall be satisfied. If John Alexander Dowie is not the man that he claims to be, then I do not know who he is.'

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"The character of the General Overseer was impressed upon the Court, upon the editorial staff of every newspaper in the City of Chicago, upon the business men of the City of Chicago, too, and upon this Nation.

"I was at all times in a position to thank God that I did not have to be called upon to do anything, at any time, in any way, that would bring the blush of shame upon any Christian follower.

"I was glad that I knew there would be no yielding, and that I knew that every one had the highest respect for our General Overseer, just as soon as they began to understand him.

The General Result to Add to Zion's Prosperity.

"We are stronger now than we were a week ago.

"We are altogether stronger than we were before this action was commenced.

"We have learned a great many lessons, and we have taught the world a great many lessons.

"It attracted the attention of men everywhere throughout the world to the Institutions of Zion; and they will understand them as they have never understood them before.

"The Power somewhere within itself is able to hold the great mass of this Commonwealth entirely together, so they are entirely an absolute unit without the exception of a single disloyal member.

"Here is a spectacle in the City of Zion that has never appeared before in the history of the world.

"That may be a strange thing to say, but I believe, as I say it before God, that it is strictly, absolutely true.

"You may judge from that whether this is the work of God or not.

"I wish to thank the other members of Zion Law Department for all they did in this case, and they did much in many ways in the transaction of the business."

Overseer J. G. Speicher—"Do you know of a precedent—a case of this kind dismissed in a week?"

Most Providential Deliverance Known in History of Jurisprudence.

Judge Barnes—"I know of no other case of this great magnitude or importance or anything approaching it, which was ever disposed of so summarily or carried through within a single week in the discharge of a Receiver.

"Do you not know, my friends, that in an estate in size only a very small fraction of the estate of Zion, it is a common thing for the Receivers to receive twenty-five thousand, fifty thousand and even one hundred thousand dollars as fees.

"That is the law, and that is the experience of Receivers.

"This has been one of the most wonderful and providential deliverances that I know of anywhere in the history of jurisprudence.

"For that reason I feel most profoundly thankful to God, who has enabled us through His Grace to win this Victory.

"I am thankful that I have had the privilege of being joined in this work with the General Overseer and with the people of Zion.

"I have never felt more thankful, more full of joy and faith in Zion, in the General Overseer and in the Lord Jesus, the Christ, as the Savior of men, than I do this moment.

"I thank God for the privilege of continuing this work with you.

"I would say to every one here, young or old, be loyal and true to the Institutions of Zion, and God will most surely bless you for it.

"You are going to see a great and glorious reward, not only in the next world, but, I believe, right here in the City of Zion in the conduct of your own affairs in the Kingdom of the Lord Jesus, the Christ, here and throughout the world.

"General Overseer, I thank you for the great privilege of fighting and laboring in a wonderful and glorious cause like this in the administration of justice, in the way that I can feel at peace in my own conscience.

"When I lie down at night after the day's battle, I know that I can claim the promise of God, who has promised that the angels shall be about us to protect.

"The angels are certainly with us in every home in Zion.

"I know that we shall go out tonight with joy and peace in our hearts and confidence in everything to carry on the great and glorious work of the Lord Jesus, the Christ." (Applause.)

Aid from Far and Near.

General Overseer—I wish to add that I have here deeds, securities, notes and very valuable jewelry sent by a man from New York, perhaps amounting to ten or twelve thousand dollars. He was blessed through the New York Visitation.

His wife was on a dying bed, and she was perfectly healed.

She sends valuable diamond earrings and he sends his property to the extent of many thousand dollars, asking us to use it for Zion.

I have also here a letter from a gentleman in New York occupying a high position, who says, "I can lend you negotiable paper, first-class securities, amounting to fifty thousand dollars, if they will be of any use to you."

That is the second fifty thousand dollars from New York.

Here is another who says that he can find for me five hundred thousand dollars, possibly a million, if I want to borrow from the world—which I do not.

These letters were handed to me by Deacon Barnard just now.

I may say that certain offers of assistance from the world have come from far and near; but I have still pursued the same policy that I would not borrow from the world, and I will not.

From what I can see, I believe that two or three hundred thousand dollars will within a very short time come to help us from New York, and its vicinity, from persons who were blessed under our ministry there.

I am waiting patiently for the time when we can dispose of over two millions of dollars of properties that have been placed in our hands as agents to sell. We have been asked to coöperate with Zion friends in selling these great properties and investing the proceeds in Zion Industrial and Land Stocks.

I again ask you to be helpful in making the bank as strong as possible.

Some excellent Zion young men went into Wisconsin and brought back quite a large sum of money, which went into Zion City Bank.

The result of such coöperation will be seen in a few days.

I never knew the time when there was more money coming into Zion than there is now; but we need to be careful, because we have put Zion upon a Cash Basis.

Terms of Settlement With Creditors.

I will tell you what the proposed settlement is with the creditors, so that you may hear it from my own lips.

I pay one-hundred cents on the dollar, ten per cent. in ninety days, twenty-five per cent. in six months, twenty-five per cent. in nine months, and forty per cent. in twelve months, with six per cent. interest. I felt it was right to pay interest.

Of course, Zion would make no settlement for anything less than one hundred cents on the dollar, and gentlemen to whom these terms of settlemer were proposed immediately accepted them as reasonable and right.

In one or two cases they said: "Doctor, take more time."

I replied, "No, sir, that is plenty."

Now Zion is upon a Cash Basis.

Let us keep there; and within the time agreed upon, and I hope long before it, we will pay every cent of this indebtedness. Then we will be absolutely free from all floating indebtedness; and we shall have no debt outside of Zion.

How strong we shall be, when we realize that we have our own affairs within ourselves, and that n› Court can ever do this again, for we shall never again be in debt to any man!

I pray God that from this time henceforth we may obey in all its fullness the apostolic precept, "Owe no man anything, save to love one another."

The Chicago *Tribune* came out this morning with this statement, "The greatest asset in Zion City is John Alex. Dowie;" saying further that it was my presence that had given to Zion its extraordinary value. If that is true in any considerable degree, I rejoice for Zion's sake, and give God all the glory: for all I am is what He has made me.

In the midst of all this I have been

Considering Properties of the Most Interesting Character for Sites for Other Cities.

I believe that we can establish a city in warm countries South, another in the West and another in the East within five years from this time.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I believe that you, who have built up this City with me, will be men taught and led of God and understanding how to coöperate, with whom I can build City after City, until at last, when it is time, we shall gather our Zion Builders from all our Cities to build up the City of Zion at Jerusalem, to make it beautiful for the Coming of the King.

We are now at peace with the Chicago & North-Western Railway company. They came to our support in the very kindest manner and we are now resuming our old relations.

The Zion City Excursion Trains from Chicago will run next Lord's Day at the old rates enabling many to hear the Everlasting Gospel in Shiloh Tabernacle.

I will hold a meeting in the Chicago Auditorium at 2:30 p. m. on Lord's Day, December 27th. The people of Chicago are eager to hear us once more before we leave on the Around-the-World Visitation.

Then I will give you the last day and the Communion here at the All-Night with God.

Then you must spare me for a while, but I will be with you always in spirit, and with you continually in prayer.

I will leave everything I have in Zion.

Whenever I reach a port where there is a cable you will get a cablegram instantly; and I expect that after I reach Australia you will get a weekly cablegram from me every Lord's Day.

I believe that if I should pass away to Heaven that my spirit would abide with you; but I hope to live on and get ready for the King's Coming, at least close up to the time that the Lord shall come to take from the world His own.

Then I want to come back with you and do the work on earth throughout the Thousand-Year-Day of the Lord—the Millennium.

I thank God for the prospects of all the future.

I believe that you and I are being trained in a remarkable way as a peculiar people, a purchased people, zealous of good works; and that God will use us as He has used no other people at any time in all the world.

It is now admitted everywhere that Zion City has been exalted, and that our enemies have been humbled.

I may say to you that we are not allowing the bankruptcy proceedings to be annulled, because we have an injunction from the Court, which prevents any one from entering any action against us of any kind; and that proceedings we shall keep alive until the great majority of the creditors have signed the agreement for settlement.

Has Never Gone Into Court as Plaintiff.

I have suffered wrong, but I have never yet gone into the Court as a plaintiff.

There is a case running in the city now with which I have nothing whatever to do—a case against the telephone company. They are using it as a mere contention of law.

My name is being used as plaintiff in that case; because they thought that Dowie's name might help them in the Court.

The suit was entered for the purpose of making that telephone company do right.

I know nothing at all about it, and it is in no sense a personal matter—I am a nominal plaintiff.

I am greatly thankful to God that He ever taught my fingers to fight, and that He ever trained me in business in such a manner that I have been able to take my place among the merchant princes, and the lawyers, and to be so kindly considered by them all.

I thank God for their kindness to me.

I thank God that He trained me for this office in Zion.

Had you not had a business man, as well as an ecclesiastical leader and a prophet of God at the head of Zion, this might have taken a whole year, and lost to us millions of dollars.

But it has only taken about five days, and it has cost less than five thousand dollars.

I cannot tell exactly what the cost will be, but it will be under five thousand dollars, which is merely a bagatelle upon an estate of eighteen million dollars.

Why, it is only a small fractional part of one per cent!

I thank God for that.

Let us give thanks to God.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus Name we come to Thee. We thank Thee for this Victory. Make Zion stronger than ever, we beseech Thee. Help all in Zion outside of this City to bring in rich resources to Zion, that we may be enabled to be strong during this winter, and continue to provide employment for the people. God help the people. Bless us all. Make us wise, and bless all the financial and other managers, and extend Thy Kingdom, O God. Let multitudes be saved, healed, blessed, through Thy work in Zion. Hear us our Father. For Jesus' sake. Amen.

BENEDICTION.

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

EXCURSION NEXT LORD'S DAY.

FROM CHICAGO TO ZION CITY—REDUCTION OF FARES FOR THOSE ATTENDING ALL-NIGHT MEETING.

Owing to the increasing cry from Chicago and the neighboring cities, the Chicago & North-Western railway will run two excursion trains from Chicago to Zion City next Lord's Day, December 20th.

The first train is to leave the annex at the Wells street depot at half-past eleven a. m., the second train following at a quarter to twelve a. m.

These trains will 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 possible, which is usually about half-past six p. m., arriving in Chicago before eight p. m.

The General Overseer has secured a rate for these excursions of thirty cents for the round trip; children over five and under twelve years of age, half fare; those under five years ride free.

It is expected that thousands will avail themselves of this opportunity, for but two Lord's Days remain before the departure of the General Overseer and his party on their Around-the-world Visitation.

EXCURSIONS FOR ALL-NIGHT WITH GOD IN ZION CITY.

Deacon James F. Peters, general superintendent of Zion's Railway and Transportation affairs, announces that a reduction to one and one-third fare for the round trip, on the certificate plan, has been secured for those attending the All-Night meeting, to be held in Shiloh Tabernacle, Zion City, December 31, 1903, and January 1, 1904.

The following directions are submitted for the guidance of intending visitors:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday), prior to the meeting. The advertised dates of the meeting are December 31st, January 1st, consequently you can obtain your tickets on December 28th, 29th, and 30th. 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 Zion City present your certificate to James F. Peters, general superintendent Zion's railway and transportation affairs, room 100, Administration building.

5. It has been arranged that the special agent for the Western Passenger association will be in attendance to validate certificates on January 2, 1904. 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 January 2d, 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 the 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 January 5th 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, and the Pacific Coast

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



By Evangelist Sarah E. Hill.

THERE is a lad here, which hath five barley loaves and two fishes: but what are these among so many?—*John 6:9.*

ONE of the most striking scenes in the picture gallery of the Four Gospels is that of our Savior as He sat one day on the side of the mountain overlooking the beautiful Lake of Galilee.

Around Him were the disciples.

Between Him and the blue waters of the Lake, was a great multitude of men, women and children that sought Him because they had seen "the signs which He did on them that were sick."

We may be sure that among this crowd were the lame and the blind and those afflicted with divers diseases.

These had come seeking relief from the Lord Jesus as He went about doing the Will of His Father by destroying the works of the Devil in healing the sick. (1 John 3:8; John 9:4.)

No doubt the people came curious to see some Miracle of Healing done by the Christ.

They would like to have seen the eyes of the blind opened, the ears of the deaf unstopped, and the lame walk at His command.

Doubtless they said: "Let us see these things and we will believe on Him."

But the story does not tell of a single case of healing in this large meeting, nor even of a sermon preached.

But it says that a lad was there who obeyed the Lord by willingly giving Him all that he had.

It was not much; only five barley loaves and two fishes.

Little he thought, as he trudged along the dusty road that day with his basket on his arm, that the Master would use him and his little store to feed this hungry multitude and teach the world a lesson in faith.

"Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence are we to buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do" (Verses 5, 6.)

Doubtless the Master's eye had seen the lad with his luncheon.

He knew that in His hands it would be enough to feed the hungry crowd; though Philip had said: "Two hundred pennyworth of bread is not sufficient, for them, that every one may take a little."

Faith grows by being tried and the Lord frequently tested the faith of the disciples.

And Andrew, seeing the lad with his loaves and fishes, measuring the supply with the need of the occasion, said, "But what are these among so many?"

Indeed, they would have been of little account had they not been placed in the hands of Jesus.

But with His blessing they were more than sufficient to feed five thousand men.

And twelve baskets were filled with the broken pieces that remained when all had eaten.

The natural mind looks at things and reasons about them according to their size and strength.

The eye of Faith not only measures the weakness on man's side, but it also sees the strength and power on God's side.

History shows that in all ages God has often selected very weak instruments through which to do His work.

Our Lord, in choosing His disciples, passed by the learned scribes and Pharisees, many of whom could reproduce the Scriptures from memory.

These were too wise, too great in their own eyes, to be taught or used by Him.

When the officers who had been sent by the chief priests and Pharisees to take the Christ returned to them without Him, they said, "Why did ye not bring Him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray?"

These men, with their merely intellectual knowledge of the Scriptures, did not recognize the Truth. And when they asked: "Hath any of the rulers believed on Him, or of the Pharisees?" there was no reply except the question of Nicodemus, "Doth our law judge a man, except it first hear from himself and know what he doeth?"

They showed by their answer that they had been searching the Scriptures to see if He were a Prophet and were not able to recognize Him as one.

"They answered and said unto Him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet." (John 7:45-53.)

In chosing His disciples the Lord selected the humble fishermen on the shores of Galilee with their few barley loaves and fishes.

He knew that these men were small enough in their own eyes for Him to use.

He taught them patiently day by day for three years.

He tested their faith to see it break down again and again.

They were so slow to learn that at the close of His ministry He said to them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Then opened He their mind, that they might understand the Scriptures" (Luke 24:25, 45.)

He opened their mind to understand the Scriptures as soon as they were in the condition for Him to do it.

They were not small enough before in their own eyes to be trusted with the Truths which He opened to them at the close of His ministry.

Paul writes to the church at Corinth, "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: 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. . . . That no flesh should glory before God." (1 Corinthian 1:26-29.)

God requires His instruments to be humble and fully consecrated with all that they have to His service.

Such are in the right condition to be taught and to do good service for Him.

We are living in the world's great hour of need, when the false religious systems of the ages have been revived and scattered broadcast over the land.

To oppose these, God has restored the Primitive Apostolic Church in Zion with a literature that is going all over the world to condemn evils of every kind.

It points the world to the Christ who saves and heals the people today as He did in His earthly ministry two thousand years ago.

It teaches the Covenant which is to establish the Rule of God in man's spirit, soul and body, and cause God's Kingdom to come upon the earth as it is in Heaven.

Zion Literature went forth in the beginning as the few loaves and fishes, which in the hands of the Lord, has multiplied until a great multitude all over the world have been fed and blessed in spirit, soul and body.

Reader, Zion Literature Mission asks your help in sending the Gospel teaching of Zion over the world.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending December 12, 1903.

3,787 Rolls to.....Hotels of the United States
3,250 Rolls to....the Businesss Men of New York, New Jersey and Pennsylvania
1,104 Rolls to.....Women's Clubs, United States
Number of Rolls for the week.....8,141
Number of Rolls reported to Dec. 12, 1903, 2,987,890

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

REPORTED BY S. E. C., A. C. R., O. R., O. V. G., AND A. W. N.

In October, 1902, there appeared in the *Century Magazine* an article written by James M. Buckley, D. D., editor of the New York *Christian Advocate*, entitled, "Dowie Analyzed and Classified."

That article was the immediate cause of the Visitation of Elijah the Restorer and Zion Restoration Host to the City of New York, in October, 1903.

Such an attack, published in such a prominent and high-class magazine, and written by so clever and renowned a religious editor, demanded an adequate reply—adequate not only in the presentation of facts, and in logic and reason, but adequate in publicity.

Such a Reply was given on Tuesday evening, October 20th.

It is doubtful whether such a concourse of people ever gathered in and about Madison Square Garden in all the history of that great place of assemblage.

Within, the immense amphitheater was packed with humanity to the very doors, and to the very highest seat in the topmost gallery, thousands looking down upon the platform from between the light and graceful steel arches of the roof.

Outside the building, the scene was one that beggars description.

In Madison avenue, vehicles and pedestrians could pass only by part of the detail of three hundred fifty police forcing a way through the crowd for them.

From the Madison avenue entrance of the Garden, those waiting to enter were lined up three abreast, by the police, in both directions from the door. These lines, in which the people stood very close together lest any should force themselves in, extended for a block in Madison avenue, then bending to the east, in Twenty-sixth and Twenty-seventh streets, extended back for nearly a block.

Patiently the people, most of them well-dressed, intelligent and orderly, stood, although their getting in was almost a forlorn hope, since the building was full.

Besides those in the lines, there were tens of thousands of others packed into Madison avenue, Twenty-sixth street, Twenty-seventh street, and Fourth avenue, while many thousands more stood and sat in Madison Square, diagonally across the corner from the Garden.

Enterprising photographers were adding a diversion by taking flash-light photographs of the crowds as they stood.

Scores of thousands grew tired waiting, and went their way.

Scores of thousands of others came to take their places, so that when the meeting closed, the streets about the Garden were almost as crowded as at the beginning.

To estimate with any degree of accuracy the number of people who came to Madison Square Garden that evening is manifestly an impossibility. Conservative people who saw and studied the throng placed it at One Hundred Thousand, counting those who came and went away, and those who came to take their places. The number may have been more; it may have been less, although that is hardly likely.

Whatever the actual numbers were, however, there is no doubt that the people of New York were deeply interested in the reply to Dr. Buckley, and that if Madison Square Garden could have contained many times the number that actually heard the Reply they would have been present.

As to the Reply itself, it is perhaps sufficient to say that, although the audience contained many who were hostile, and had vociferously shown their hostility during the meeting, there was not one dissenting voice when, at the close of the meeting, the General Overseer asked whether Dr. Buckley had been properly answered, and received for a reply a mighty shout of "Yes."

But no tongue or pen can ever give to any heart any realization of the stirring scenes at that great assembly.

In that great cosmopolitan audience, such as only New York can furnish, there were bitter foes, strong friends, the orderly and the disorderly, the interested and the indifferent, the appreciative and the contemptuous, and many others of different attitudes of mind toward the speaker and the movement which he represented.

And yet, the thousands, whether they willed it or not, were swayed and controlled by the will of the Prophet of God.

One moment his lash smote the evil ones, and they writhed and cried out in impotent rage; the next moment his eloquence caught them in its mighty rush and carried them along with him; the next, a flash of his keen wit set them in an uproar of laughter; then, a touch of pathos silenced them to respectful sympathy; then, by the application of clear and unmistakable logic, he compelled their admission of the truth.

Besides his Reply to Dr. Buckley, the General Overseer took occasion to administer a very severe castigation to almost the entire daily newspaper press of the City of New York.

He had come to New York prepared to be at peace with the press.

Almost the first thing that he did, after reaching New York, was to give an hour's interview to the reporters of all the papers.

He appointed a member of his staff to give them all possible information, and instructed him to treat them with courtesy and consideration, which was done.

In Madison Square Garden he provided them with facilities such as they had never before enjoyed at any public gathering.

On that very morning he had invited the managing editors of the principal daily and weekly newspapers to meet him at the Fifth Avenue Hotel, and, in a conference, to arrive, if possible, at some understanding by which the events connected with the Visitation might be reported fairly and truthfully.

The editors had ignored his invitation; those who took any notice of it at all sending to the conference the very reporters who had so outrageously misrepresented the facts, and invented reports.

The press, with one or two notable exceptions, had repaid all this kindness, courtesy, and consideration by deliberately and wilfully publishing, not only severe and unwarranted criticism, which was their privilege, but a most astounding series of distortions, discolorations, misrepresentations and absolute fabrications, which was not.

Since, therefore, they had utterly refused to be fair and just, and had turned aside every overture of peace, the General Overseer took up the gage of battle which they had thrown down, and made them feel the force of his blows.

Rev. P. S. Henson, of Brooklyn, who had been speaking and writing lies concerning Zion and the General Overseer for weeks, was present, seated at the table provided for one of the most contemptible of all the New York newspapers. He received a scathing but loving rebuke.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

A diversion was created during the meeting by the appearance in the center aisle of Mrs. Carrie Nation, the brave, but mistaken woman who, in Kansas, a prohibition state, had wielded an ax in saloons run in defiance of law.

Mrs. Nation requested the privilege of asking a few questions, but quietly sat down when informed that the meeting could not be thus interrupted.

The General Overseer paid a brief tribute to her bravery and the righteousness of her cause, but declared that he could not approve of her method.

Mrs. Nation herself subsided quietly, but there were those who seized upon her presence as a pretext for creating a disturbance.

The man of God, however, had the assemblage in hand and with the assistance of police and Zion Guard, and the ready compliance with his orders of all good citizens, soon restored order.

After the singing of the Doxology and Prayer of Consecration in which thousands joined, the General Overseer closed the meeting by pronouncing the Benediction.

Madison Square Garden, New York, Tuesday Evening, October 20, 1903.

After the Processional, "O Zion, Haste!" the Invocation by the General Overseer, and the singing of Hymn No. 43, Doctor A. J. Gladstone Dowie read the Scripture Lesson in the Seventeenth Psalm, the Prayer of David.

Prayer was offered by the Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion in New England, the General Overseer leading the Choir and Congregation in chanting the Disciples' Prayer at the close.

Press Privileges of New York Dailies Withdrawn.

The General Overseer then said:

I desire to announce that the press privileges, at the reporters' tables, of every morning and evening paper in New York, except two, are withdrawn.

The two that will be permitted to remain, on their good behavior, will be so informed by my General Associate Editor

I said, in the beginning, that I would do this, if it were necessary, for cause.

I do it because the newspapers, with these two exceptions, have been engaged in one vast and contemptible Conspiracy of Falsehood, a shameful degradation of the press.

To these two papers, the New York *Tribune*, and the New York *Herald*, that have reported these meetings with some degree of fairness, for the present, I will gladly extend the privileges.

As for the many that have lied, the place that knows you now shall know you no more. (Applause. Impudent laughter from some of the reporters at the tables.)

I have observed that the laughter of the wicked is like the crackling of thorns under a pot.

I announce that, God willing, I shall take every morning service at half-past six o'clock throughout the entire mission.

The morning meeting is a growing one. Four or five, perhaps six thousand, were here at that early hour today.

That is no unusual thing It is our constant experience, in Zion City, that these morning meetings are attended by many thousands.

The tithes and free-will offerings were then received.

After the singing of Hymn No. 42, the General Overseer delivered his message.

A MEGALO-MANIAC OR A MICRO-MANIAC—WHICH?

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 place in the front of all I have to say a word or two from the wonderful Psalm which my son read.

TEXT.

Hear the right, O Jehovah, attend unto my cry; . . . let my sentence come forth from Thy presence. Let Thine eyes look upon equity. . . . Arise, O Jehovah, confront him, cast him down: deliver my soul from the wicked by Thy sword.

Dr. Buckley Immediate Cause of New York Visitation.

I think that it might interest you, at the very outset of my reply to Dr. Buckley, if I told you that his article in the *Century Magazine* determined me to come to New York.

I think that I would have postponed the Visitation for another year; but when I saw that article I thought the time had come to take Dr. Buckley seriously, and, through him, to deal with all who were like-minded, as far as possible.

I will not say that I will not make reference to Dr. Henson. the celebrated lecturer on "Fools, by One of Them," which is a perfectly appropriate title, (addressing Rev. P. S. Henson D. D., who sat as a reporter, at the table reserved for the New York *American*.)

That is his great lecture.

The first time I heard of that lecture, I was begged by some brethren of the ministry to go and hear it.

I said, "I do not want to go and hear a man who talks on such a subject."

I was prevailed on to go, and when I heard the lecture I thoroughly approved the title.

I shall deal with that fool "according to his folly" in due season, lest he should be wise in his own contemptible little conceit.

Meanwhile, I brand him as a liar and say that the story from his pen, that appeared in the press this morning, is a lie.

Dr. Parkhurst has had the impudence to take some of the mud of the gutter press and fling it into my wife's face.

He might have left her out of this fight.

What has she done that he should write as he did?

But the poor man was evidently frenzied last night, and his multiplication table got wrong with all the rest, for he said, "Dr. Dowie aspires to be the fourth person in the trinity." (Laughter.)

It was the first time I had ever heard that a trinity could consist of four.

Much allowance can be made, however, for a man who writes for a literary common sewer. (Applause.)

Ecclesiastical Swine-feeders.

The man who does that, has gone into the enemy's country to feed swine; for it is the swine that live on the *American*, the *Journal* and the *World*.

But as an old Scotch friend would say, "This is a diversion."

I simply warn my enemies that they have a man in hand who has never been frightened by a swarm of literary mosquitoes and blow-flies, whose pages are all alive with magots and lice.

New York will thank me for the thrashings I will give them before I am through.

And now for Dr. Buckley.

Dr. Buckley has done the favor to put in your hands a copy of his article in the *Century Magazine* for October of last year.

I trust that you will follow me closely, even when the argument seems to be a little obscure; and, please, do not blame me for that, but the gentleman whom I am compelled, to a certain extent, to follow in his accusations.

A Solemn Promise that Dr. Buckley Failed to Keep.

Before I go into the article, however, I have a complaint to make against Dr. Buckley.

He got the interview to which he refers in this article upon the distinct and solemn promise that the conversation would be between two Christian gentlemen; that no reference should ever be made to it by either of us in print, from the platform, or in the pulpit.

I kept my part of the compact; he broke his when he wrote that article. I charge him with a base piece of trickery.

I would not have permitted him to enter my study in Chicago without such a guarantee.

I find that the last man you can trust is a Methodist, or, it may be, a Baptist parson. (Laughter.)

I charge Dr. Buckley with base trickery and a contemptible breach of faith.

Standing of James M. Buckley, D. D.

Dr. Buckley is the "Boss," mostly, of the great Quadrennial Conferences of the Methodist Episcopal church, North.

He is a Methodist of great literary renown, and he is a foeman not unworthy, from that point, of my steel.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I am asking God, however, to give me a Sword that is sharper than steel—the Sword of the Spirit.

Greater than Anger is Love and Subdueth.

I have no personal enmity.

If I have to deal with him firmly and sternly, I deal with him in love.

I have waited for one entire year for this opportunity.

Divine Healing a Portion of the Theology of Protestant and Roman Churches.

I ask Dr. Buckley, and I ask the Methodist church, which he in some degree represents, to remember that in every attack upon Divine Healing, through faith in Jesus, the Christ, they are attacking the essentials of Methodist theology.

I could make the same accusation and prove it concerning every Protestant church.

As for the Roman Catholic church, to its honor be it said, it has always taught and believed that the Lord Jesus, the Christ, was ever the Healer of His people.

While it has added many things that ought not to have been added to the theology of the church, it has preserved this truth among others, for which I thank Rome. (Applause.)

It is not the first time I have done it publicly.

I have great delight in singing many of the hymns written not only by the saints of old in the Roman Catholic church, but the saints of yesterday.

There is no hymn I like to give out better than Father Faber's:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will you 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.

It is God! His love looks mighty,
But is mightier than it seems:
'Tis our Father, and His fondness
Goes far out beyond our dreams.
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the 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.
There is plentiful redemption,
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

If our love were but more simple
We should take Him at His Word;
And our lives would all be sunshine
In the sweetness of our Lord.
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

Thank God for Father Faber of the Oratory of St. Philip De Neri, of London, of which Cardinal Newman, the writer of "Lead, Kindly Light," was a member.

You Cannot Make Me Narrow.

Everything that is good, in all the churches, I want, and I appropriate it.

I am a great appropriator, they say. I appropriate all the good things in the hymns, no matter who wrote them.

Divine Healing Taught in Methodist Hymns and Presbyterian Psalms.

James Buckley, where is your consistency?

You sing John Wesley's hymn:

Jesus, Lover of my soul,
Let me to Thy bosom fly.

Remember that, in the middle of that hymn, this verse takes a wonderful place:

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

James Buckley, you must fight John and Charles Wesley, and the whole Christian consciousness of the world, which sings that hymn, when you fight Divine Healing.

Why should you Presbyterians fight Divine Healing, when, in the Presbyterian Psalms of Scotland, the greatest spiritual songs which came down to you from the Hebrews, we have the words:

Bless, O my soul, the Lord thy God
And not forgetful be
Of all His gracious benefits,
He hath bestowed on thee.
All thy iniquities who doth
Most graciously forgive;
Who thy diseases all, and pains,
Doth heal, and thee relieve.

Dr. Buckley at Issue with the Word of God.

Cut it out of the Bible, if you do not believe that God heals His children.

James Buckley, you forgot the Bible; you forgot John Wesley, and you only remembered Buckley, when you wrote this article against Divine Healing, that is all.

Dr. Buckley starts, in that article, by saying that he has been studying me.

It is astounding, if I am a man of so little weight, how tremendously in earnest parsons all over the world are to study me

I should have thought that a man who was so contemptibly small could have been disposed of long ago.

I wish to point out to you some of the things Dr. Buckley says in the introduction to his article, so that you may see how impossible it is to fit his conclusion to his own statement of facts.

(At this point the General Overseer was interrupted by a few in the audience leaving the house.)

I shall be glad to address an audience that has enough capacity to listen, and I do not trouble myself about the size of that audience.

I very deeply regret to say that I shall be compelled to make admission to this place by ticket, excluding the people who come in, and at a given signal, rise and go out, making a noise.

I think that these must be the people that feed at the swine's trough of the *American*, the *Journal*, the *Telegraph*, and the *Telegram*.

Malodorous Character of Yellow Press Reporters and Those That Feed on Their Productions.

I am beginning to understand the psychological constitution of an audience composed of readers of that kind of literary muck. When they are gone, we shall have more and sweeter air.

I have been able to smell every one of these gentlemen connected with these papers at a considerable distance.

They reek of nicotine and liquor, and other stinks in equal proportion.

I am utterly disgusted with them.

I tried to do something with them today, but, as a Greek proverb has it, "Against stupidity even the gods are powerless," and the most stupid people I have met in New York are the literary representatives of Yellow Journalism. (Applause.)

"Eyes have they and they see not; ears have they and they hear not; hearts, and they understand not."

They will not be converted, and they cannot be healed, and therefore we can only send them back to their midden.

Dr. Buckley's Fulsome Praise of General Overseer's Personality.

In this article, Dr. Buckley is kind enough to say—and, by the way, he disagrees thereupon with the New York newspaper writers who have been criticising me in the last few days—that as an ecclesiastic, an autocrat and a financier, I am a "forceful personality."

I hope that he will be able to endorse that more fully when I have used a little more force upon his personality.

He is kind enough to praise my "personal appearance," and therein again he differs with the yellow journals.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I scarcely like to read all the good things he says of me, ere he tries to degrade me by classifying me, to his shame, among maniacs or rogues. I have never had any vanity about my person. In fact I have for several years told a joke upon myself which the *London Star* got off by its cartoonist. It represented me in one of the ridiculous antics which I have no doubt I appeared when speaking earnestly.

In summing my personal appearance the writer said that I was like a bale of cotton with the middle hoop off, and the "artist" so represented me.

I had no idea that I was particularly handsome, and I was astonished to read, in Dr. Buckley's article, "His personal appearance is striking."

At the head of an army or as a celebrated surgeon, his figure, though of medium stature, would be imposing.

I thought that I must rise up to that, but I could not do it, because I cannot make myself any taller; for I am only five feet five inches tall, although one paper in this city has said that I am a man of commanding appearance, considerably over six feet in height.

Dr. Buckley's Tribute to the General Overseer's Psychical and Mental Power and Soundness.

I only quote this to show you that he states these things at the beginning, and then states something very different at the end. He says:

His voice is clear and strong; his eye penetrating; his countenance, naturally stern, frequently lights up with smiles. His bearing in private is that of a gentleman; his official aspect that of a man born to command, and incapable of following.

That is not right, for I have been a good follower of the best of Commanders.

His speech is forcible, and occasionally ornate; his wit, according to his mood, is refined or coarse; his oratory, impressive or grotesque. To his canny shrewdness as a Scotchman, he adds the warmth of Southern Italy.

That agrees with my old friend, Dr. Guthrie, who once said to me, "You are not a Scotchman, you are an Italian."

Dr. Buckley goes on to say that my "physical endurance and mental activity (I am reading these laudations with pain, but for a purpose) are equal and extraordinary."

As I saw during a two hours' conversation with him, occurring without previous appointment.

Now mark this!

All his mental faculties are under his control.

You could not say that of a fanatic, a lunatic, or a megalomaniac, a man suffering from general paresis, or a paranoiac.

Foolish Affectation of High-sounding Words.

That is one of his favorite words for me—paranoiac—it looks very learned, awfully learned, you know.

That is like a certain minister who loved learned words.

One day he said, "My dear friends, I speak of the olden times, in the days that have passed, in the days of the Pachydermata Mammalia of the Post-pliocene Era."

That is the kind of stuff some of you would like me to give you. I might give it to you if I were a lecturer on fools.

I have been somewhat of a student in the great schools of learning.

It is the boast of Dr. Henson that he never was.

Any one knows it who reads what he writes, and who hears what he says.

He shows his utter want of sound education and displays especially his lack of logical training.

If I were talking of those animals, however, I would say, "the thick-skinned animals that lived before the flood." It would not be half so learned, but the people would understand me.

That is the trouble—the people *do* understand me.

One of my great crimes, according to some, is that I use language that everybody can understand.

You will find that to be true.

The gravamen of the whole matter is, that he says that my mental faculties are under absolute and continuous control.

Please to keep that in your mind, and then, let us go to the attack that follows.

I shall not weary this audience with reading the whole of the article.

I Am Large Enough to Profit by Just Criticism.

After this introduction, he deals with me in a long paragraph headed, "The Ecclesiastic."

I will not say that there may not be some of his criticisms that are just; I do not know.

I may not be able to judge as well as some others who look on.

I hope that I have humility enough to recognize the danger of my own individuality, and to recognize the danger, unless rightly dealt with, in the ecclesiastical system of which I am the acknowledged head.

I do not say that some of the criticisms may not have a semblance of justice.

I hope to profit at all times by the criticisms of my enemies as well as by the kind approval of my friends.

I trust that I am large enough to see that.

If you imagine that Elijah the Tishbite was a different kind of man from myself, you are mightily mistaken, for he was "a man of like passions" as we are.

I am sure that we all regretfully remember that Elijah was once a coward, ran away and got under a juniper tree in the wilderness.

If I were a coward, I would go away, but I cannot go.

I do not want to boast, but there is one thing that has been left out of my composition: that is fear.

When a man tells me that he is afraid, I ask him how it feels to be afraid; for I have never known fear.

When you tell me that you will kill me if I do not leave New York City, my back goes up and I say, "Here I stay."

That is the way to put my backbone in fine condition.

You tell me that I ought to abdicate now, because New York has turned its back upon me.

On the contrary, after all the swine trough people have gone, I have more than ten thousand people left in this building, and tens of thousands have gathered outside who cannot get in.

I will take care in future to keep the noisy rabble out by making admission by ticket only, charging nothing for the ticket, but insuring a quiet and law-abiding audience: for I am sure such an audience can be got in New York.

Now to return to Dr. Buckley's criticism of me as an ecclesiastic. I will say publicly, for the first time, that

I Am Only an Ecclesiastic Because I Have to Be.

I am only a business man in the ministry; that is all.

When I was twenty-one years of age, and God called me to His ministry, the most astounded man in all the world was myself.

For one thing, I had a great contempt for parsons, and I have not entirely lost it yet.

They were the most unbusiness-like men I knew.

I came to the conclusion that if the church had parsons that had some business sense in them, business men would be blessed and working men would listen.

But the average parson—what is he?

He grinds out, in one form or another, most doleful prayers, such as:

O, Lord, have mercy upon us, miserable sinners; we have done the things we ought not to have done, and have left undone the things we ought to have done, and there is no health in us.

The General Overseer illustrates turning a prayer-wheel. (Applause.)

A Dishonorable Parson in Chicago.

I think that is about true.

There is no health in them; they are the most rotten lot I know. I had a parson come into my study just before I left.

He belonged to the *American*, and his name is R. Keen Ryan.

He told me that he was an honorable man, a Presbyterian minister, pastor of the Garfield Avenue Presbyterian church; that he was a Southern gentleman, and would not give away anything I did not want him to.

The fellow went out and wrote the biggest pack of lies—except what the *American*, the *Journal*, and the *World* have printed here, and what Henson and Hillis wrote.

The *American* and the *World* are so much alike, that when I look at them I do not know which is Pompey and which is Cæsar, because they are both alike black.

No; they are YELLOW.

They make me sick. I will have no more of these Yellow Literary Fiends around me at these reporters' tables. I love the Chinese, but I do not love your presence.

I Do Not Complain of Honest Criticism.

Dr. Buckley makes some criticism that he has had a perfect

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

right to make, if it is really his honest thought, which I more than doubt.

Do you think that I am so thin-skinned and so foolish as to imagine that I am beyond criticism?

I have more to thank my enemies for than I have my friends. Their very extravagant criticism has sometimes called my attention to faults, and I am not indifferent to an honest criticism.

I like honest, intelligent, and competent criticism.

A thing that cannot stand fair criticism is not worth a pin.

I am not complaining of honest criticism.

Let the critics and the cartoonists go ahead.

If I can be made nicer looking; if you can only take away any undue physical or intellectual corpulency, I shall be your debtor; but, I would rather keep my intellectual corpulency than to be like the razor-backed literary swine I see around me at these press tables tonight, who are wallowing in the mire of their own mendacity and malignity.

You are not even fat pigs; you are razor-backed pigs; wolfish pigs, with the ferocity of wild boars.

You smoke, drink, and sin so much that you are intellectual rakes, and your sneering faces and self-satisfied piggishness as you sit there for the last time, make you loathsome in the extreme to me and to this vast audience.

Dr. Buckley goes on to say that those who ridicule me as claiming that the soul of Elijah is identical with my own do so without warrant.

In other words, they have been barking up the wrong tree.

He is right when he says:

Dr. Dowie denies transmigration of souls. He knows himself to be John Alexander Dowie, and is as proud of his ancestral tree as any member of the Society of the Cincinnati.

My Ancestral Tree Goes Away Back Into Israel.

I believe that I am genealogically a Hebrew, and I rejoice in being of Abraham's Seed in any event: for I am spiritually of the Christ, Jesus the Jew.

Thank God, Nineteen Hundred years ago my forefathers came, I verily believe, from the Holy Land! (Applause. A few hisses.)

Thank God, for Jesus, the Christ, who was a Jew!

He said at Jacob's Well under the Mount of Gerizim: "Salvation is of the Jews."

An Able and Spirited Defense of the Jew.

God bless the Jews! (Applause.)

The cur and coward who would spit upon a man because he is a Jew, is beneath contempt.

Have you forgotten the Jew is of the imperial family of the race?

Have you forgotten that our Lord Jesus, the Christ, and the Holy, Blessed Virgin Mother, Mary, belonged to the Israelitish race?

Have you forgotten that, probably, all the first apostles were Jews, you mean, miserable yellow curs, at these reporters' tables in front of me, who are sneering at the Jew?

I love to think that I have, by heredity, the blood of Israel in my veins.

In my native Highlands of Scotland, we are full of the Hebrew in the Gaelic language, and full of the Hebrew customs all over the Western Isles.

On a Saturday night, when the sun sets, our Sabbath begins, and on a Sunday night, when the sun sets, our fishermen go out to fish.

Although they do not keep the Sabbath on the same day as modern Jews they keep it in the same way.

I love to think that I have Israelitish blood in my veins.

Be a little tender, will you, in talking of the Jew!

Remember that he has the cleanest blood and the biggest brain, and is the most powerful man in all the world.

That is a fact, and you will have to learn it.

I will tell you some truths that you, who affect to compose a Society that cannot tolerate a Jew in the same hotel as your Distinguished Meannesses, need to know.

Dr. Buckley is right. I am John Alexander Dowie.

What Does John Alexander Mean?

I will tell you.

When I was a little chap, I asked at the breakfast table one morning, "What does John Alexander mean?"

The answer was, "Go and look in the family Bible."

That day I went to the family Bible. I loved God. I have never been ashamed to say, "Jesus, my Lord, the Messiah, the Jew, who was crucified for me, I love Thee; Thou art all my life, and Thou hast been the Light of my life. I love Thee. Thy compassion thrills my spirit."

O God, reveal Jesus, the Christ, the Jew, to these people of New York, for "Salvation is of the Jew!"

I went to my Bible and read that the word John meant "by the grace of God," and that Alexander meant, "a helper of men."

I was a wee chap, only seven years old, but I knelt down in a corner, and prayed, "God Almighty, make me, by Thy Grace, a Helper of Men."

I pray that prayer tonight.

I want to help men.

I want to help the press who have been so naughty, and perhaps the best way will be to give you back seats that you may know how to appreciate front ones. (Laughter and applause.)

Buckley is right in saying that I know that I am John Alexander Dowie. I thank him for that.

Zion Not in Fear of Her Leader.

He goes on to say that I am an "autocrat and financier," and declares, "His presence awes his people."

Now of the thousands of Zion Restorationists present in this building, I will ask this question: "Are you afraid when you see me?"

Zion Restoration Host—"No!"

General Overseer—All who are afraid in Zion, stand up. I would like to look at the one who is afraid.

Dr. Buckley's assertion is false and absurd, and the contrary is the fact: for there are none who receive me more gladly than my own people.

I am a brother to my people; I am as a father to my people; I am the friend of my people, and they know I would give my life for them.

A woman said to her husband not long ago, "I am glad you are in Zion Guard."

"Why do you say, Betty, that you are glad I am in the Guard?" he asked. "It will take me to New York, and it will take me to night duty, and it will sometimes take me where the General Overseer is in danger."

"Bob," she said, talking to him familiarly, "that is why I am glad you are in the Guard. If the General Overseer should be in danger, and you can see that a bullet is coming, stand between him and the bullet; for if you die, God will take care of me, Bob, and the children, and I will never forget you, and will love you, but we cannot lose the General Overseer." (Amen. True.)

How many of you Yellow Curs of the press can get a thousand men to form a Guard, every one of whom is willing to die for you?

How many would die for Henson, Hillis, Hearst or Parkhurst?

I used to get many of Dr. Henson's members into my Church, when he was minister of the First Baptist Church in Chicago.

He knows that I am likely to get some now, and so in a recent article in a New York gutter-paper he calls them "feather-brained people."

Dr. Henson (sotto voce)—"You are welcome to them."

General Overseer—I got some of the best members of the First Baptist church of Chicago into the Christian Catholic Church in Zion.

I Would Despise Myself Were I a Tyrant.

Dr. Buckley says that my "presence awes my people."

Again I ask, Does my presence inspire terror, yes or no?

Zion Restoration Host—"No."

General Overseer—It has never done it. If I knew that I was a tyrant I should want to take a knife and dig the tyranny out of my heart, if that were the only way to get it out.

I despise the man who submits to tyranny more than I do the tyrant.

Is the rule of men a tyranny, when that rule is righteous?

Audience—"No."

General Overseer—My people have chosen me as their ruler. They came under my rule with free hearts, and they remain there and follow my lead, because they love and have confidence in their leader. Is that true?

Zion Restoration Host—"Yes"

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

General Overseer—You fellows of the press say that I inspire terror. I expect I inspire terror in you.

Voices from the reporters' tables—"No, you do not."

General Overseer—Oh, yes, I do, you little yellow dogs.

A Parson That Fought and Ran Away.

I defeated that yellow press in Chicago, and I will conquer it again here.

At this point Dr. Henson rose from the reporters' table, and, making a sweeping bow, left the Garden. As he did so the General Overseer gravely quoted the Coward's Song from Butler's *Hudibras:*

> He that fights and runs away,
> Will live to fight another day,
> But he that is in battle slain,
> Will never live to fight again.

Therefore Henson goes.

I made him so mad he had to go, and the editor that backs him up will have to go presently.

I will make you feel it.

You will feel the lash of the Restorer, you dogs, and the people will rejoice that you are out of the road.

I have seen many like you buried.

You fellows are writing lies every hour, manufacturing them every minute.

You are afraid of me.

Voices from the Reporters' tables—"No, we are not."

General Overseer—You are afraid, and all that kind of cant is just so much whistling to keep up your courage. (Laughter.)

Too Much Ability to Need to Be Fraud.

Dr. Buckley goes on to say:

His characteristics would have brought him into prominence anywhere.

I call your attention to that point; because, if my capacity is such that I could have been a leader anywhere, what is the use of my being a fraud anywhere? (Applause.)

What is the use of a man's being a fraud, when, by being honest he could be a leader anywhere?

Yes, Dr. Buckley is right.

I was offered the portfolio of Minister of Education, by Sir Henry Parks, in the government of New South Wales, Australia. When he made the offer he said, "Mr. Dowie, I hope you will accept it, and if you do, you will live one day to be the Premier of a United Australia."

I thanked the honorable gentleman, but I declined the honor.

I may say that if I had chosen to be a politician it is the opinion of my friends, and I really think it myself, I might have been a pretty good one.

If I had been appointed general of an army I could have been a fairly good one, because I am a military man, down to the tips of my fingers in instinct, and a student of battles.

I think that if I had gone into finance I might have given J. Pierpont Morgan a twist, (applause), and I am not quite sure that I will not give him one yet, because my people and I are pulling together so nicely that I think, one of these days, we will be able to do things he cannot do.

Poor Morgan! It was an awfully stupid thing to go away and buy old ships, and give the English people good American gold for out of date craft.

They put their tongues in their cheeks, sold you the old ships and went away and built new ones.

Anybody with any sense about ship-building would never have made the horrible mass of blundering that these fellows did.

The only ships they knew about were the ships that float in champagne at night, which is always *sham* at night, and *pain* in the morning. They are getting the pain now.

Well, that is a diversion.

Dr. Buckley's Ignorance Concerning Reason for General Overseer's Success.

Dr. Buckley says that my characteristics would have brought me into prominence anywhere, but that my success in securing my special following "results chiefly from his anti-medicine, faith-healing theories, and works."

That is just his ignorance!

My success arises from the fact that I preach the Gospel of the Kingdom of God, that gets people saved first.

You never can get healed until you are saved.

He says further:

To the effectiveness of these, his oratorical powers and, above all, his dominating spirit, contribute much.

These little yellow dogs say that I have no oratorical powers, and yet they often sit there spell-bound. I can lash them into fury, and I can calm them.

I can do anything I like with them.

I can turn them around my little finger.

Voices (from the reporters' tables)—"Try it." (Laughter.)

General Overseer—"He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." Since God laughs at you, His children may: for your impotent vagaries, and your impudent pretenses are such as make men and angels laugh, and also weep.

I Never Claimed to Be the Healer or a Healer.

"Dowie, 'the healer,'" he says.

When did I say I was a healer? I ask Zion, when did I say was the healer?

Zion Restoration Host—"Never."

General Overseer—When did I say I was the Savior?

Zion Restoration Host—"Never."

A Voice—"What are you?"

General Overseer—I am a minister of the Gospel of Salvation, Healing, and Holy Living, through Faith in Jesus, the Christ, and I am Elijah the Restorer. (Applause.)

Who do I say is the Healer?

Zion Restoration Host—"Jesus."

General Overseer—Did I ever say I healed?

Zion Restoration Host—"No."

General Overseer—Did I ever claim the power to heal?

Zion Restoration Host—"No."

General Overseer—Did I ever ask a man for a single penny for my praying for him?

Zion Restoration Host—"No."

A Voice in Audience—"What do you claim?"

General Overseer—I claim to be your teacher and superior. I claim that all Power belongeth unto God; and if I fulfil the Will of God, and pray as God tells me and I can get men to do the same thing, God will bless us every time. (Amen.)

A Few Words to Mrs. Carrie Nation.

At this point a woman in the audience, Mrs. Carrie Nation, arose and said: "Dr. Dowie, I want to ask you a question."

General Overseer—You must not interrupt and disturb this meeting.

I do not wonder that Carrie Nation took an ax to smash the whisky shops.

I do not approve of it; it is not the best way; but thanks be unto God for a woman that has bravery enough to smash whisky shops that exist contrary to law.

That is not the way to do it, Mrs. Nation. I have a profound respect for your earnest spirit.

May God bless you.

Voices from the reporters' table—"Let her be heard."

General Overseer—No, this is my meeting, not Mrs. Nation's.

It is the Yellow Curs that make that request. They want to draw a red herring across the track.

(To the reporters) I will sweep you from these seats.

I dare you to do your worst. Afraid of you?

When did I become afraid of a swarm of miserable mosquitoes and flesh-flies and literary lice? (Applause and hisses.)

I loathe you, but I am not afraid of you.

I never said that I was the healer. The Healer is God Almighty, through faith in Jesus, the Christ, His Son.

Dr. Buckley, you know you lied when you wrote that nonsense about my being the healer, because you read LEAVES OF HEALING every week, and you know that I repudiate being the healer.

You know that I have done so constantly; and I have practiced simple faith in Jesus, the Christ.

I have led my people to the Throne of God, the Father, in the Name of Jesus; and have told them that God would fulfil His promises, and He has done it.

Four Thousand Witnesses to Divine Healing.

You say He is not the Healer? I will show you something. Every one in this audience who, before God Almighty, can

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

say truly "I was sick, and through your teaching and instrumentality, leading me to God, I was healed through faith in Jesus," stand.

(About four thousand rose.)

General Overseer—There are at least four thousand people on their feet.

Did God heal you?

Witnesses—"Yes."

General Overseer—That man said there never were any healings. Do you know of thousands more?

Witnesses—"Yes."

General Overseer—Did I ask you to pay me anything?

Witnesses—"No."

General Overseer—Did God heal you without doctors?

Witnesses—"Yes."

General Overseer—Without drugs?

Witnesses—"Yes."

General Overseer—Did He heal those of you who were blind?

Witnesses—"Yes."

General Overseer—Did He heal those of you who were dying?

Witnesses—"Yes."

General Overseer—And your children that were dying?

Witnesses—"Yes."

General Overseer—And all kinds and manner of diseases?

Witnesses—"Yes."

General Overseer—Do you know of persons that have been healed of cancer?

Witnesses—"Yes."

General Overseer—Do you know of the lame who have been healed?

Witnesses—"Yes."

General Overseer—Who healed you?

Witnesses—"God."

General Overseer—Did I?

Witnesses—"No."

General Overseer—Did I ever ask the glory?

Witnesses—"No."

General Overseer—Now, be honest and put that in your papers, you yellow dogs.

Cowards! You are afraid to do it!

Could Dr. Henson get four thousand people to say that?

Could Dr. Parkhurst? Could Dr. Buckley?

Audience—"No."

General Overseer—Could all the ministers of New York together do it?

"Audience—"No."

General Overseer—Let them hold their peace.

This is a complete answer to all the irreligious, unphilosophical, illogical, and utterly contemptible trash which Dr. Buckley has written in this article, and other writings, on the subject of Divine Healing—*the people are healed in thousands, tens of thousands, and hundreds of thousands, of all kinds of diseases, through Obedience to God and Faith in Jesus, the Christ, His Son.*

Yes, and God honors me in using me in this ministry; and, therefore, Dr. Buckley's opinion of me does not matter.

Why Zion Testifies.

You say, "Why did you bring forward these thousands of witnesses?"

I will tell you. God said, "let them bring their witnesses, that they may be justified: or let them hear, and say, It is Truth." "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen, that ye may know and believe Me, and understand that I am God."

"Bring forth the blind people that have eyes, and the deaf that have ears."

That is why we came down to New York, to teach you something you do not know.

You do not need to howl at us for that.

Are you howling because you are hungry?

The young lions do lack, and suffer hunger:
But they that seek Jehovah shall not want any good thing.

One Malicious Lie Nailed.

Ah, the meanness of the lies!

I will kill one of these lies.

These yellow curs have said all through their papers that I went to my hotel when I arrived here and took a sumptuous breakfast.

I did not eat a bite in my hotel until two o'clock that afternoon. I took a little lunch in the car before I left.

They say that I left you people to starve.

Did I not tell you before we left Zion City that we could not provide breakfast for you here on the morning of your arrival?

Zion Restoration Host—"Yes."

General Overseer—Did you not arrange to take your breakfast with you?

Zion Restoration Host—"Yes."

General Overseer—Did you not take it from Chicago and from Niagara Falls?

Zion Restoration Host—"Yes."

General Overseer—Did you not eat your breakfast on board the trains before you came into New York?

Zion Restoration Host—"Yes."

General Overseer—Is is not a lie to say that you had no breakfast?

Zion Restoration Host—"Yes."

General Overseer—The Yellow Dogs sitting before me at this moment, lied. (Applause.)

Another Deliberate Lie Nailed.

These yellow curs said that my wife had a fifteen hundred-dollar brooch stolen; and tried to make out that some of my party gave the information. My good wife has not lost a single cent in this city. We have been treated kindly; and all that have been around us have been honest, but these dirty birds who wilfully defile their own nests and disgrace their city.

That lie was in type before we reached New York.

When I asked you miserable creatures this morning to quit lying, you would not consent.

You will not quit lying, some of you, until you lie in your graves, with the soil in your mouth.

You seem to wish to lie to the very edge of the grave.

May God convert you! (Amen.)

You may say, "Healing is the effect of mind upon matter."

Suppose it is; it is still a very good thing to be healed.

If you can be healed by mind overcoming matter, thank God for that, but the mind of the yellow journalist could never do anything for you. Why not give God the glory?

But to return to Dr. Buckley.

Wicked and Unwarranted Attack on Intelligence and Culture of Zion People.

He says:

The large majority of his devotees are ignorant, of the very class of which the bulk of the supporters of every fanaticism in religion and politics consists. Of the remainder, many are only half-educated and half-trained, with large imagination, eccentric mental operations, love of being regarded odd and out of conceit with existing churches.

Dr. Buckley, that is all a lie. My men are well-educated.

The man at the head of Zion Law Department, Judge V. V. Barnes, is a graduate of Yale University.

His colleague, next to him, Judge C. E. Lauder, is a Bachelor of Arts and a Bachelor of Laws of the University of Michigan.

Mr. Philip W. Mothersill, one of our attorneys, is also a Bachelor of Arts and Bachelor of Laws, of the same university, and the president of his class.

Mr. Morton S. Cressy, another attorney, is a Bachelor of Arts of Yale and a Bachelor of Laws of Harvard.

My own son, Dr. A. J. Gladstone Dowie, is a Bachelor of Arts of the University of Chicago, and *Juris Doctor* (a Doctor of Law) of that University. He also studied for two years at Harvard University.

The gentleman who is at the head of Zion Building and Manufacturing Association (referring to Mayor Harper) is a graduate of the University of Montreal and holds the gold medal which was given to him by the present King Edward VII. when he was Prince of Wales.

My men are splendidly trained, not only the commanders, but hundreds and thousands of the rank and file.

The gentlemen on this platform are magnificently educated.

The people that are in charge of Zion Educational Institutions are highly educated.

Overseer Brasefield is not only a Bachelor of Philosophy, standing high, but one of the first educators of the world.

Zion City's Schools and Colleges.

Many of our teachers and workers are graduates of colleges and universities.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We build houses, we make railways, we have built schools, and I have had the pleasure myself of presenting to Zion, in two years, school buildings worth, with their equipments, two hundred fifty thousand dollars.

You are barking up the wrong tree, Dr. Buckley.

You have to deal with men that are gentlemen, Christians, scholars, and leaders of men, not ignorant and eccentric fanatics as you falsely allege.

The great majority of our people are thrifty.

They are men that were educated in God's great University of Labor—farmers, toilers, carpenters, builders, blacksmiths, makers of machinery, splendid men in all departments.

In Zion Printing and Publishing House, I print a paper that you cannot excel in New York.

You yellow curs, put that into the paper. You will not do it.

You sit there and do nothing with your pencils.

A voice from reporters' table—"That is all published."

General Overseer—Not by you. You never published that; you have been telling the people I am a low, ranting humbug.

I am not, I am a gentleman and a minister; I am a leader of men and you are a pack of hungry, devilish, filthy curs.

I never have been so ashamed of men in my life as I have been of these yellow journalists in New York.

I do not care if you kill me for it, I will say it.

You cannot kill me. I will go on until my work is done.

Voices from the reporters' table—"We will not kill you."

General Overseer—No, I know you will not.

You are too much afraid of the hangman's rope, you curs!

You kill me? You have not bravery enough to kill me.

You might hire an assassin to do it; you are equal to it.

Voice (from the reporters' tables)—"That is a lie."

General Overseer—That is my opinion of you and it is based upon facts. I do not stand on ceremony with a snake. I hit it on the head with a stick. Jesus said that the scribes of His day were "the offspring of vipers," and the words apply most forcibly to you today.

Dr. Buckley, under the heading, "Dowie's Character and Evolution," says that before people can be under my leadership—

> Reason must first be paralyzed, faith drugged, and this done, it would still seem too large and abnormal a conception for open-mouthed credulity to believe that the Christ of the New Testament should choose the evolver and center of such a flamboyant mixture of flesh and spirit to be the Restorer and His special forerunner. If Dowie believes it, he is in the moonlit borderland of insanity, where large movements of limited duration have sometimes originated.

Elsewhere, he says "the pompous name of John Alexander Dowie will be added to the long list of spiritual Megalomaniacs."

I Am Very Willing to Put Buckley Sober Against Buckley Drunk.

I am willing to put the Buckley of the first part of this article against the Buckley of the second part.

If I am insane, what are the writers of the yellow journals?

Are they sane? Do they show a larger capacity in the way of sanity than I?

Choose that miserable dog there who looks up at me with that impudent face; is he my equal?

Is he my intellectual or spiritual equal?

Is he equal to me as a financier and a leader of men?

You are an impudent boy. You want taking by your mother and birching.

Dr. Buckley says that my "shrewdness became cunning." How does he know?

He says I lead my people into "foolish expenditures."

I ask a question of thousands of people who know Zion. You know I have not drilled you in these questions. Did I tell you I would ask them?

Zion Restoration Host—"No."

General Overseer—Do you know of a man in Zion, or in the Christian Catholic Church in Zion anywhere who has lost money by following my counsel?

Zion Restoration Host—"No."

Prosperity of Zion People.

General Overseer—If you went to the men who bought land in Zion City for five hundred dollars a lot two years ago, you would have to pay more than a thousand dollars for it today.

What is the use of this ridiculous lie that I have led my people into a trap?

I have led my people into a wealthy land and into industries that are the marvel of the world.

Testimony of an Audience of Ten Thousand Intelligent People.

I will close by asking a question of this audience. Have I delivered a discourse that could have been delivered by a maniac?

Audience—"No."

General Overseer—All who believe that I have answered Dr. Buckley properly when I say that he has sinned against God and against us, please to stand. (About ten thousand rose.)

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, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit for Jesus' sake. Bless New York. Bless the wicked men that write its papers for the most part. Give strength to them that do right for Jesus' sake. Now, be with us in this Visitation in Jesus' Name. Amen.

After the singing of the Doxology the meeting was 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, until 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.

RESTORATION MESSAGE.

*REPORTED BY S. O. W. AND A. W. N.

The second Lord's Day of the Visitation closed with a service attended by between ten and twelve thousand people.

To describe that service to regular attendants upon the meetings of the Christian Catholic Church in Zion, we need but to say that it was a genuine Zion gathering, with that peculiar joyous, inspiring quality that makes these assemblies what they are—a power for the transforming of men's lives.

To those who do not know by experience the character of a distinctive Zion service, there are no words that can adequately describe it.

There is in it a spirit of Unity and Love; Unity with God and Love for God, as well as a feeling of the reality of the Love of God—Unity with and Love for the Messenger of God, sent in these times to prepare a people for the Coming of the King, as well as a wonderful sense of his Love for the people; Unity with and Love for one another; and Unity with and Love for all humanity.

There is in the quality of a true Zion meeting, the burning of the Fire of the Holy Spirit, cleansing the spirits and lives of those in the presence of God. There is also the burning of that Divine Fire in the hearts of the enemies of God and of Zion, convicting them of sin, and often making them writhe in their fury.

But, best of all, there is that Well of Water, springing up into Everlasting Life.

There are thousands who have taken of the Water of Life, given by the Christ, through His Messenger, at these meetings, and have realized the great joy and blessing promised by that Divine Son of God to those who should drink of the Water that He should give them.

There is all this and much more that words cannot convey in a genuine Zion service, and there was all this in the wonderful service attended by so many thousands of people in Madison Square Garden on that day.

Those who heard the hisses and the threats and hoarse cries of rage of the rabble in that place on the previous Monday and Tuesday nights, would hardly have believed it possible that the Prophet of God could speak to so magnificent and attentive an audience within six days; but in the meantime, a battle had been fought and won.

*The General Overseer has not revised this report.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The subject of the Message: "The Two Chains; Good and Evil," was only faintly suggestive of all the Restoration Truth that was crowded into it by the man of God, and a beautifully clear and legible diagram, visible from every part of the great auditorium, made perfectly plain the old but neglected teaching which tells men that Jesus came to destroy the works of Satan; to give Salvation from Sin; to give Health for Disease; Life instead of Death, and to take men to Heaven through the conquering and destruction of Hell.

Madison Square Garden, New York City, Lord's Day Evening, October 25, 1903

The service was begun with the impressive entrance of Zion White-robed Choir and Robed Officers singing the beautiful words of the Processional, "O Word of God, Incarnate."

The General Overseer then came upon the platform and offered the following

INVOCATION.

God be merciful unto us, and bless us, and cause Thy face to shine upon us; that Thy Way may be known upon the earth, Thy saving health among all the nations. For the sake of Jesus. Amen.

The Congregation united in singing Hymn No. 43, in the Special Song Sheet, after which the General Overseer read in the Inspired Word of God, first in the 103d Psalm, the 1st to the 5th verses inclusive, and also in the 10th chapter of the Acts of the Apostles, from the 34th to the 39th verses, closing with the prayer:

May God bless His Word.

Overseer Speicher then led in the general supplications.

The tithes and offerings were received, during which the Choir sang "The Glory of the Lord shall be Revealed!" from Handel's "Messiah."

The General Overseer then delivered his Message.

THE TWO CHAINS; GOOD AND EVIL.

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 text for my brief discourse, you will find in the chapter which I read—the 10th chapter of the Acts of the Apostles and the 38th verse.

TEXT.

How that God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil.

We read in the Word of God:

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them!

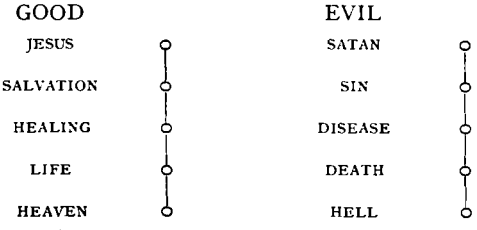
When Isaiah wrote that, in the 5th chapter and the 20th verse of his wonderful prophecy, it was a Great Truth.

It is a Great Truth still.

The people today put evil for good, and make God the author of many evil things.

In this little diagram tonight (pointing to the illustrated diagram before him on the platform), I have represented two Chains: Good and Evil.

The Two Chains, Good and Evil.



The First Link in the Chain of Good is Jesus.

Why? Because Jesus, the Son of God, is the Word of God, the *Logos* of God.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not anything made that hath been made.

In Him was Life, and the Life was the Light of men.

And the Light shineth in the darkness; and the darkness apprehended it not.

There came a man sent from God, whose name was John.

He bare witness of the Light, and told men that by reason of sin they could not find the Light until they repented and did right; until they believed and turned to God.

Then when Jesus, the Christ, Himself, came, He preached the same Gospel, "Repent ye, and believe the Gospel."

Jesus is the Author of Good, because He is the Creator of the world as well as its Savior.

On the other side, Satan is the author of sin.

Satan is not an influence.

Satan is a person.

The forces of evil are organized, but I do not think that they are very well organized.

I Have Deep Contempt for the Organization of the Devil.

I think that Christians have been too much afraid.

I believe that the Devil is growing old and foolish and is drunk most of his time.

He is a mean Devil.

He is a drunken Devil.

He is a filthy Devil.

He is a disease-breeding and contemptible Devil.

He has control, very largely, of the world, it is true, because people are willing to serve him, and those that are not, are afraid of him.

The moment you are afraid of the Devil, he has you, in one way or another.

The most contemptible thing for any man to have, who knows God, is fear.

What have you to be afraid of?

If you are on God's side, will not God see you through?

What are all the hosts of hell compared to Him who sways the Scepter of Universal Empire?

What are the hosts of hell? They are a disorganized rabble, a miserable and inconsistent and continually contending force amongst themselves.

There is no organization among the devils.

If there were organization among the children of God, they could sweep the Devil out on short notice anywhere.

Shameful Abandonment of God in Apostate Churches.

It is cowardice, rank cowardice, shameful abandonment of God, that lets the Devil triumph, and leads so-called ministers of the Gospel into secret societies. There, first stripped of all their clothing, and then with a bit of flannel undershirt and a pair of old underdrawers on, a hoodwink over their eyes and a tow-rope around their necks, they are towed around to kneel at the shrine of whom?

The sun-god in the east, and then in the south and then in the west.

These same apostate ministers take oaths, learn pass-words, and go through the sham and idiotic resurrection of a Hiram Abiff, who is raised by the lion's paw, and the omnific word, "Mah-hah-bone!" "Ma, have you got a bone?"

Oh, the ridiculous rubbish!

Ministers of God there when they should be preaching the Gospel and leading the forces against evil!

Shame upon the whole Masonic humbug, and lying and pretense of resurrection!

It is a rejection of the Lord Jesus, the Christ.

They do not dare to say otherwise; for in the first three degrees of Masonry there is no mention of Jesus, the Christ.

The Devil is a powerful Devil.

Satan Is a Personality.

He fell from heaven, a mighty archangel, a disembodied spirit.

He became embodied in a serpent, and deceived woman and man, and led them into transgression; and that is sin.

"Sin is the transgression of Law."

The transgression of God's Law always brings about disease, whether it be moral, spiritual, psychical, or physical.

The transgression of Law brings about Corruption and Disease, and Disease terminates in Death; and Death in Hell;

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

and there is the Chain of Evil. On the other side Jesus is the Author of Salvation from Sin.

The Christ Is the Conqueror of Satan.

No one else has ever conquered Satan.

When I hear men say, "I said to the Devil, 'Get thee behind me, Satan!'" I say, "Who told you to say that?"

Jesus said that when Peter blundered and said to the Master that He was not to go up and die at Jerusalem, because Peter had a sword, and he would fight for Him.

Jesus said to him, "Get thee behind Me, Satan: . . . for thou mindest not the things of God, but the things of men."

The Devil had got into Peter, and he had to be put behind.

But who puts him behind?

You cannot put the Devil behind.

I cannot put the Devil behind.

If I say, "Get thee behind me, Satan," he laughs at me; but if I pray to my God and Father, and I say, "O God and Father, for Jesus' sake, let the Power come, and put Satan behind me!" then he is gone.

Do you think I bother about him?

Not an atom!

I have never been afraid of him yet.

I Was Born Without Fear.

I know nothing about it.

When men tell me they are afraid, I say, "How does it feel to be afraid?"

I love God, and when a man loves God, he is afraid of nothing and no one, either in earth or hell.

What can man do to me?

The most he could do would be to kill me, and then I would get the quicker to Heaven.

What can they do to me?

What do I care what you think about me?

I do not care a snap of the finger, and your opinion is not worth that much.

The only thing I am concerned about is, what God thinks of me.

What I think of you is of no account.

What you think of me is of no account.

The only thing that matters in this Universe is what God, the Almighty, thinks of us.

Let us get into such a condition that God will think well of us. (Amen.)

Lies of the Press Die and Rot; Truth Lives Forever.

I do not bother about what people think.

I do not bother about what these yellow curs say or do; but just to keep them in proper order, I now and then get out my whip and give them some lashes.

There is one man living, if there are no more, that has no fear of the entire accursed yellow press put together. (Hearty applause.)

They can lie at a terrific rate.

But what does that matter?

Their lies will not do any mischief in the long run.

We have visited four hundred thousand homes in the City of New York, and been received with courtesy everywhere.

The press represent nothing but themselves, and the circle that their stench of smoke and their stink of alcohol can reach; nothing more. (Applause.)

Never be afraid of the Devil, and never be afraid of his myrmidons.

What do they amount to?

The only thing that amounts to anything in God's world is Eternal Truth, and that will live long after we have passed on; but the lie will die, and rot, and be forgotten.

Satan is the author of Sin, Disease, Death, and Hell.

What a shame and a sin it has been for the Church of God to put disease in the Chain of Good, and to say that disease is from God, it is a good thing, and you are to take it from God's good hand, and thank Him for it!

That is a lie.

Disease comes from Sin and from Satan.

There would have been no Disease in this world had there been no Sin.

Either you sinned, your fathers sinned, or some one else sinned; for Disease is the consequence of transgression.

When the Christ came, He came to break every link in that Chain of Evil.

The Christ Came to Fight Satan, and He Fought.

"He did not fight as you fight, Doctor!" some may say. "He did not say the dreadful words you say!"

He did not say the dreadful words I say?

When He got hold of the press liars in His time, He wrung them like rats. (Applause.)

He said to the scribes of His time, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? (Applause.)

He said, "You are full of rottenness and dead men's bones!"

"But He was so gentle!" others may say.

Was He?

Have you forgotten when He made a whip and went into the Temple, and drove out the scoundrels that had turned God's House into a den of thieves?

By the grace of God I will get out my whip again this week. (Applause.)

Disease is the consequence of sin—moral, mental, spiritual, psychical, and physical disease.

But Jesus came to bring Salvation from Sin, and Healing from Disease.

He never said that Disease came from God.

What is the use of telling that lie?

God Wickedly Accused of the Devil's Work.

"O Doctor," a good woman once said, "my dear husband died, and the minister said, 'forasmuch as it hath pleased Almighty God in His great mercy to lay upon you His afflicting hand!'"

That minister lied.

"Madam, what was the trouble with your husband," I asked.

"Oh, I am sorry to say," she replied, "that he used to drink a little."

That means he got drunk often. (Applause and laughter.)

"He was a Freemason, and he had been taking so many degrees."

That means that he got to be a thirty-third degree fool!

"It was just at that time when he got up to a high degree that he came home one night drunk."

"Madam," I said, "I can tell you the whole story!

"He rolled into the gutter and tried to make a blanket of the paving-stone. A good, kind police officer brought him home. Then he grew very sick. You sent for the minister, and the minister said that it was God's hand.

"Your husband knew better. He almost laughed in the minister's face; for he knew it was his own hand. He had drunk the champagne that night, and he was suffering real pain in the morning. (Applause.)

"And he died and you said the Lord took him away; and that is a lie.

"The Lord gave him, and the Devil took him away, and you blessed God for what the Devil had done."

Disease is the work of the Devil. "God anointed Jesus of Nazareth, who went about doing good, and healing all that were oppressed of the Devil"—every form of disease.

Every form of disease was the Devil's work nineteen centuries ago, and if it is God's work now, then God is doing the work the Devil used to do. Is that true?

Audience—"No!"

God Gives Health, Not Disease; Life, Not Death.

Get that thing straight.

Jesus, the Christ, the Son of God, was manifested, that He might destroy the works of the Devil!

When He came to this world, He destroyed Sin, Disease, Death, and Hell.

Those are the works of the Devil; and instead of Sin the Christ gave Salvation; instead of Disease He gave Health, and instead of Death He gave Life.

"O Doctor, God sends death!" some say.

Who said that? Not the Bible!

"The Wages of Sin is Death!"

"The last enemy that shall be destroyed is Death!"

"He hath abolished Death! and brought Life and Incorruption to Light through the Gospel."

Death! Horrid, hateful Death! is the work of the Devil

"Death and hell shall be cast into the lake of fire!"

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Do Death and Hell ever enter Heaven?

Death has nothing to do with God.

Death is hateful to God.

So the Christ came to bring Salvation, and Healing, and Life, and to lead us to Heaven.

Every one that wants to get to Heaven stand up and tell God that you want to get there. (Nearly all rose.)

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. Give me power to trust Thee with my spirit. Deliver me from sin, deliver me from disease. Give me life, that death may be destroyed; that I may sleep in Jesus and not see death when my time comes. For His sake. Amen. (*The above prayer was repeated clause by clause, after the General Overseer.*)

The Recessional was then sung as the Choir and Officers retired.

The General Overseer then closed the service 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.

THE ALL-NIGHT WITH GOD

Outline for Zion's Great Old-and-New Year Service For 1903-1904

Zion's Eleventh Great Annual All-Night with God, marking the close of the Old Year and the opening of the New, will be held in Shiloh Tabernacle on Thursday night, December 31, 1903, and Friday morning, January 1, 1904.

The exercises will begin at eight o'clock in the evening of Thursday, December 31st, with a preliminary Praise Service.

At 9:30 o'clock, there will be a procession of Zion White-Robed Choir and Zion Robed Officers, followed by the Invocation, a Hymn of Praise, the recitation of the Apostles' Creed, the repeating of God's Commandments, the singing of the *Te Deum*, and other features of Zion's complete service.

The General Overseer will deliver his discourse, after which he will administer the Lord's Supper and distribute the souvenir cards with Zion's Motto for 1904.

At the striking of midnight, the General Overseer will kneel, with all the people, and sing the midnight hymn which he has sung with them on similar occasions for so many years: "Pray, Brethren, Pray!"

After the distribution of the cards, there will be an hour's intermission for refreshments.

The services will then be resumed, and the program of testimony, prayer and conference, customary at these meetings, will be carried out.

The meeting will close at 7 o'clock on Friday morning, January 1, 1904.

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.

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 the 8th chapter 17th verse: "That it might be fulfilled . . . ich was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our . . seases."

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 instan . told any p.rson 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 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 impost ures 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, JANUARY 6th or 7th.

Commercial and Social Degeneracy a Sign of the End.

1. *Great prosperity precedes judgment.*—Luke 17:26-30.
   A great time for selling.
   A lively time for buying.
   A piling up of rapid gains.
2. *Social pleasures will be rife.*—Matthew 24:36-44.
   Eating and drinking for enjoyment.
   Given to social festivities.
   Living for sensual instincts.
3. *Men will be bent on money.*—James 4:11-17.
   The love of riches will increase.
   They will to do great things.
   Men will plan for years to come.
4. *Men will beat and devour one another.*—Luke 12:41-46.
   The oppressive spirit is in man.
   He says he is free to do as he wills.
   Those who oppose must suffer.
5. *Adultery and disregard of chastity will be flagrant.*—Mark 8:34-38.
   This sin of sins continues to curse.
   The Christ comes in the face of this sin.
   Creation closes with this sin opening.
6. *Lawlessness will be more and more manifest.*—Isaiah 59:9-15.
   Truth falls to the earth.
   Justice perishes in the street.
   People languish because of evil.
7. *Ungodly men and seducers will wax worse and worse.*—Psalm 2:1-8.
   Sin becomes more and more open.
   Wickedness puts on a bold array.
   All live subject to iniquities' plans.

The Lord our God is an End-predicting God.

SUNDAY BIBLE CLASS LESSON, JANUARY 10th.

The Coming of the Lord is Nigh.

1. *Great care of life and conduct is necessary.*—James 5:7-12.
   We are commanded to be sober.
   We are commanded to be patient.
   We must not become careworn.
2. *Those only who are ready will go.*—Matthew 25:1-13.
   The wise will shine forever.
   The wise man obeys the command.
   Building on sand will not stand.
3. *Some scoff at His coming being imminent.*—2 Peter 3:1-6.
   They want to do what they please.
   They have vain reasonings.
   They ignore all that God says.
4. *The Lord says He will come quickly.*—Revelation 22:16-21.
   As lightning shineth out of heaven.
   In the twinkling of an eye a change.
   Transformed in a moment as He comes.
5. *Its nearness inspires with hope.*—1 John 3:1-7.
   Our fallen nature shall pass away.
   The second Adam will destroy the first Adam.
   We shall be in the Christ's likeness and image then.
6. *The day is surely approaching.*—1 Thessalonians 5:1-11.
   Men will not be looking for it.
   They will be saying, "Peace to thee."
   They rest secure in their darkness.
7. *It is a powerful incentive to Holy Living.*—2 Peter, 3:8-12.
   The life must be holy.
   The conversation must be holy.
   The faith must be steadfast.
8. *Only those looking for Him will be saved.*—Malachi 3:16-18.
   It will be a day of trouble afterward.
   The Lord's treasure will be taken with Him.
   Those who love to talk about the Lord will be with Him.

God's Holy People are a Watchful People.

To all members and friends of Zion near Toronto, we extend an invitation to spend the "All-Night" of prayer and praise with us in Zion Tabernacle, "Broadway Hall," 450 Spadina Avenue, near College Street, Toronto, Ontario, Canada. Services begin at 9 p. m., December 31, 1903. The Ordinance of Baptism by Triune Immersion will be administered during the evening.

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.

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

---LORD'S DAY---

Bible Study, 10:30 a. m. Junior Meeting, 2 p. m.
Full Service, 3 p. m. Gospel Meeting, 7:30 p. m.

Prayer with the Sick at the Close of Each Meeting

Week-night House Meetings in New York City and Vicinity

German Meetings....
Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.
Friday Evening at Mr. Heierle's, 314 Valley Road, Orange, New Jersey.

English Meetings....
Tuesday Evening at Deacon Natino's, 48 West Tenth St., New York City.
Thursday Evening at Mrs. Carlson's, 230 East Fifty-fourth St., New York City.
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn.
Friday Evening at Mr. Newkirk's, 1700 Bathgate Ave., New York City.
Friday Evening at Mr. Erkmann's, 78 Hutton St., Jersey Heights

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 438 Broadway, Room 806, New York City.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Four Hundred Sixty-six Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Four Hundred Sixty-six Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 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 (Zion City).....	4717	
Total Baptized at Headquarters.....		10,091
Baptized in places outside of Headquarters by the General Overseer.....	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	6729	
Total Baptized outside of Headquarters.....		7370
Total Baptized in six years and nine months		17,461
Baptized since December 14, 1903:		
Baptized in Zion City by Elder Royall.....	5	7375
Total Baptized since March 14, 1897		17,466

The following-named six believers were baptized by Triune Immersion in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, November 29, 1903, by Elder Gideon Hammond:

Kurt, Mrs. Catherine....122 North New street, West Chester, Pennsylvania
Matthews, Mrs. Annie.....2427 Stewart street, Philadelphia, Pennsylvania
Raymond, Miss Helen...1339 Thompson street, Philadelphia, Pennsylvania
Shultz, Mrs. Eugenie.....122 North Mary street, Lancaster, Pennsylvania
Slenk, Miss Carrie.....1425 Clearfield street, Philadelphia, Pennsylvania
Young, Miss Fannie .....1932 Baruner street, Philadelphia, Pennsylvania

The following-named believer was baptized by Triune Immersion at Los Angeles, California, on Thursday, November 26, 1903, by Deaconess Laura A. Wilkinson:

Neilsen, George....1038 East Twenty-eighth street, Los Angeles, California

The following-named eight believers were baptized by Triune Immersion, in the Caledonian road Baths, N., London, England, Lord's Day, November 29, 1903, by Evangelist H. E. Cantel:

Freund, Percy Herbert,
160 Bravington road, Harrow road, W., London, England
Keys, Mrs. Lucy .....164 Sangley road, Catford, S. E., London, England
Mannouch, Annie Ellen.....19 Cairns terrace, Cambridge, England
Mannouch, Charles Edmund .....19 Cairns terrace, Cambridge, England
McNicol, G. Norman,
2 Clyde Cottages, Pinner road, Harrow, Middlesex, England
Mithcromen, Amely,
39 Warington street, Camden Town, N. W., London, England
Piedot, George .....21 Cairns terrace, Cambridge, England
Piedot, Bertha Annie .....21 Cairns terrace, Cambridge, England

The following-named two believers were baptized by Triune Immersion, in the South Side Zion Tabernacle, Chicago, Lord's Day, December 6, 1903, by Elder W. H. Cossum:

McGee, Richard.....341 Twenty-seventh street, Chicago, Illinois
Schuerr, Gustave.....5425 Justine street, Chicago, Illinois

The following-named two believers were baptized by Triune Immersion, in the South Side Zion Tabernacle, Chicago, Lord's Day, December 13, 1903, by Elder W. H. Cossum:

Ritcher, Mrs. Mothia.....3331 State street, Chicago, Illinois
Turner, Arthur.....141 Seventeenth street, Chicago, Illinois

The following-named five believers were baptized by Triune Immersion in Shiloh Tabernacle, Zion City, Illinois, Wednesday, December 16, 1903, by Elder F. M. Royall:

Christenson, Louis.....2413 Gilgal avenue, Zion City, Illinois
Christenson, Mrs. Runda.....2413 Gilgal avenue, Zion City, Illinois
Griesheimer, Harry H.....Danville, Illinois
Robinson, Elroy W.....2804 Ezra avenue, Zion City, Illinois
Stringwell, John.....3115 Gilead avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named four children were consecrated to God in Zion Tabernacle, Philadelphia, Pennsylvania, on Lord's Day, November 29, 1903, by Elder Gideon Hammond:

Davis, Burt H.....4310 Westminister avenue, Philadelphia, Pennsylvania
Kester, Leroy.....1320 Lippincot street, Philadelphia, Pennsylvania
Matthews, Charles Wesley..2427 Stewart street, Philadelphia, Pennsylvania
Matthews, Marion.. .....2427 Stewart street, Philadelphia, Pennsylvania

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.

Baptism in Kansas City.

All who have not obeyed their Lord in Baptism by Triune Immersion and who live in the territory contiguous to Kansas City should come to Kansas City and be baptized January 1st. Take advantage of the Holiday rates and come in for the All-Night Meeting and be baptized New Year's. Tabernacle Seventeenth and Campbell Streets,

CHAS. E. ROBINSON, Deacon-in-charge.

All-Night of Prayer.

Members and friends of Zion in New England are invited to spend the All-Night of Prayer December 31st-January 1st, in Huntington Chambers, 30 Huntington avenue, near Copley square, Boston.

REV. WM. HAMNER PIPER, Overseer for New England.
71 Perkins Street,
Telephone 146-2. Jamaica Plain, Massachusetts.

Triune Immersion.

Overseer G. L. Mason will administer Triune Immersion in New York City, Lord's Day, December 27th.

Applicants for Baptism must be at Carnegie Chamber Music Hall not later than twelve o'clock.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	10.13 a. m.	7.03 a. m.	8.30 a. m.	*10.45 a. m.	12.38 p. m
*11.30 a. m.	12.38 p. m.	*8.24 a. m.	9.45 a. m.	2.15 p. m.	4.04 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.	*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.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
		5.05 p. m.	6.20 p. m.	*8.29 a. m.	9.45 a. m.
				5.05 p. m.	6.40 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 10. *ZION CITY, SATURDAY, DECEMBER 26, 1903.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

WONDERFULLY HEALED BY THE POWER OF GOD AFTER TERRIBLE SUFFERING FROM INTERNAL CANCER.

HE THAT BELIEVETH ON ME, THE WORKS THAT I DO SHALL HE DO ALSO.

One day, during His earthly ministry, the Christ was on His way to the home of a ruler among the Jews.

He was going in response to a cry from the grief-distracted father.

His work had been teaching, preaching, and "healing all manner of disease and all manner of sickness among the people."

His teaching and preaching had taken hold upon them, and by their power many had been cleansed from their iniquities.

The wonderful Miracles of Healing which He had wrought had stirred the whole nation.

Great crowds of people thronged Him wherever He went.

They pressed upon Him from every side on the way to the house where the little daughter of the ruler lay.

In the midst of that eager throng, there was a woman who had been afflicted for many years.

God's Word says that she had "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse." But she had heard the mighty words of the Man of Nazareth. She had learned the true meaning of that startling Message, "Repent!" She had seen the mighty works which God had wrought through His Son. Into her spirit there had come that mighty Power, the mightiest in all the Universe—Faith.



MRS. LOUISE GROTE.

In the strength of that Faith she had said to herself, "If I but touch the hem of His garment, I shall be made whole."

Every generation in all the centuries that have followed that Act of Faith has read with joy and thanksgiving the wonderful story of the Miraculous Healing of that woman by the virtue which went forth from the Christ.

It is His promise, given to His disciples just before His crucifixion, "He that believeth on Me, the works that I do shall He do also."

This promise has been good in all the centuries.

There have been sick in multitudes who have longed to feel that Healing Power.

They have "suffered many things of many physicians" and have "been nothing bettered, but rather grew worse."

And yet those who profess to believe on the Christ have not dared to claim the promise. Many indeed have so far forgotten or disregarded His

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

promise as to hold it blasphemous for any one to suppose that he could do the works that the Christ did.

The words are unequivocal.

The Christ meant what He said.

The early apostles claimed His promise in a simple, straightforward, matter-of-fact way.

God honored their simple, child-like faith.

In the Power of His Holy Spirit they did the same works that Jesus did.

Handkerchiefs and aprons from the hands of the apostles healed many sick, and indeed the "very shadow of Peter," as he passed, was the means by which the Healing Power of God flowed into many afflicted bodies and made them whole.

The Power of God has not changed.

His promises do not fail.

It is not blasphemy to claim them; it is simply taking Him at His Word.

In these Latter Times, God has raised up a man, and through him a people who do claim His promises, who do believe that the sick may be healed as the Christ healed them with "a word," with the "laying on of hands," with a "touch;" aye, by the very shadow of one that believes on Him.

The story of the woman whose portrait appears upon the front page of this paper is in many respects similar to that of her sister who nineteen centuries ago pressed her way through the crowd about the Christ and touched the hem of His garment.

Like her, she had been afflicted for many years.

Like her, "she had suffered many things of many physicians, and was nothing bettered, but rather grew worse."

She had gone down into the very "valley of the shadow of death."

Indeed her agony became so intense that it seemed as if death must come to relieve her.

But God, in His Infinite Mercy, gave her partial deliverance and strength in answer to prayer with the laying on of hands, although she had not fully obeyed Him.

She was enabled to get from her Cincinnati home to Chicago, where she attended the services in Central Zion Tabernacle.

There she witnessed that beautiful and never-to-be-forgotten sight — the Procession of Zion White-robed Choir and Robed Officers.

That "form of godliness" has been increasingly "with Power" during the years.

As the sweet-voiced singers passed her, praising and worshiping God, she felt that Power.

And then, as God's Messenger and Prophet, whom He has used so mightily in the healing of His people, came by, she made a complete surrender to God, and believed that she would be perfectly healed by the Power of God through his presence.

"The works that I do shall He do also."

The promise was fulfilled!

The horrible cancer that had been eating out her very life was killed at that moment.

The following morning it began to pass out of her body.

During the next three days it came away in large pieces, until she was entirely free.

She has been well, strong, and active ever since.

She was one of the New York Legion of Zion Restoration Host that helped to carry the Message of the Christ, in whose Name she had been so marvelously healed, from door to door in that great city.

She thrilled the hearts of many thousands as she stood in Madison Square Garden and told what God had done for her.

And now she is going on the wings of the Little White Dove to all the ends of the earth to tell weary sufferers everywhere that the Christ's Message of Healing has not changed: that He has not substituted surgeons' knives, doctors' drugs, and serums for His own Divine Word and for the touch and presence of those who believe on Him.

A. W. N

WRITTEN TESTIMONY OF MRS. LOUISE GROTE.

1525 RACE STREET, CINCINNATI, OHIO,
September 20, 1903.

DEAR GENERAL OVERSEER:—I wish to add my testimony to the many published in LEAVES OF HEALING, and to thank you and others in Zion who prayed for me.

Were it not for Zion and that I have learned to take God as my Healer, I know I would not be living today.

In September, 1900, I was taken ill with chills and fever; also with severe pain in my side.

Previously to this I had suffered hemorrhage of the womb for seven years.

The home physician was called, and diagnosed my case as inflammation of the bowels.

He was called in three times that day, and each time he gave me different medicine, thinking he could check the pain; but I grew worse.

By the third day, he had decided that the trouble was a double conception and advised a council of doctors.

Another physician, one of the most prominent, Dr. Jinke, was called.

After consultation, they decided that they did not know what the trouble was; but that an operation was necessary.

They said that I could live only a few days.

When my husband and my mother asked him what my trouble was, he said that it was an internal growth or a double conception, and that, in order to save my life, I must have an operation.

They stated that if that growth would burst, it would cause a terrible rupture and immediate death.

But my husband objected, because my sister died as the result of an operation.

In the meantime my father had taken ill and died.

This caused them to delay in my case.

Dr. Griewe advised us to call in another doctor and find out if he would do the same as they would.

This third physician said that I was too weak for an operation; that I might pass away at any time.

He would not do anything for me; for, if I were operated upon I had only one chance out of a thousand to live.

I vomited every day for hours at a time.

My sufferings were intense.

All hope and joy seemed to have gone out of my life.

I was too weak to move myself or to speak, as my lower jaw was stiff.

LEAVES OF HEALING was brought to me every week from my aunt, Mrs. Vondersmith, whose daughter has been so wonderfully healed of bone consumption.

But I was a Roman Catholic, and too sick to pay any attention to LEAVES OF HEALING.

I gradually grew worse until I was beyond hope, humanly speaking.

My family did everything in their power for me, having masses read and many prayers offered.

Our priest visited me often, as we had an altar in the house.

The priest would serve the Lord's Supper and pray with me.

With all this, I grew worse.

Finally, I stopped praying.

I said that I was going to give up doctors and God; for I thought that God was very cruel to let me suffer.

So I got far away from God

I did not know that it was the Devil that made me sick.

One day I was suffering so terribly that I tossed about in agony.

I became discouraged and told them to pray that I might die; I wanted to die, for I could suffer no longer.

At that time my boy was suffering with a growth in his nose, which caused him much trouble.

I wanted my husband to take him to a doctor and have it cut out while I yet lived.

Then my mother said that I had better ask about Zion, and let the doctors alone.

We called for my husband and told him, and he agreed to this and went for Elder (now Overseer) Voliva, who was then in charge of the Branch in Cincinnati.

The next day Elder Voliva came, and through his teaching I was directed to God.

I gave up my medicine and doctors and trusted God.

When the Elder prayed and laid hands on me, I received a wonderful blessing.

I was able to get up the next day and sew.

Before this for months, I was not able to retain anything in my stomach.

The vomiting stopped and the pain ceased.

I gained in strength and was able to go to the Tabernacle.

They took me down in a carriage propped up in pillows.

Suddenly, I was taken to bed again with these pains.

I then realized what was the cause of my not getting my healing.

We had a saloon, and I knew it was not pleasing in God's sight.

Elder Voliva told my husband and my mother that we must give up that saloon.

In the evening Elder Voliva and Overseer Mason came to see me, with Miss Turner, who was to stay with me.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We had a blessed evening.

They told us of the wonderful healings in Zion, and read the Bible to us and prayed with us.

I was very much encouraged and felt stronger, but did not get my healing because we did not obey.

I then decided, with Miss Turner, to go to Chicago and get away from all evil influence.

We arrived the 9th of April, with Elder Voliva and family.

Traveling caused me to grow worse, and brought on very high fever for four days.

On Lord's Day afternoon Miss Turner, with a great deal of patience, got me dressed to go to Zion Tabernacle.

She sent a request for you to pray for me, that I might be able to hear the sermon.

After we were seated, Zion White-robed Choir and robed officers came marching in, singing.

It was a beautiful scene. Suddenly the thought came to me, I am going to be healed.

I thought of the woman that was healed, who but touched the hem of the Christ's garment, and was made whole.

This case appealed to me because I had suffered so long with like trouble.

If she was healed by the touch of the Christ's garment, why could I not be healed by your passing me by, as I believed God's mighty Power was with you?

As you passed me I suddenly became warm, and I laid aside my wraps, not realizing that it was the power of God.

I remained until the meeting was over.

I felt much stronger and was able to eat a hearty supper.

After retiring in the evening the Devil assailed me so terribly that I could feel his presence.

My suffering was intense, so much so that I grasped the bed clothes, and could not control myself.

When Miss Turner would pray and read the Bible my pain would cease, then it would begin again.

This lasted until four o'clock in the morning.

Miss Turner said, "We must now have the victory over the Devil. Get up and trust God. We will look to God for the victory."

She walked over to me, took me out of bed and said, "Now we expect your disease to pass away."

Immediately there was a black discharge from my bowels.

From that time until Wednesday evening at nine o'clock, there was a constant discharge of clear substance, then of large pieces of cellular tissue.

Miss Turner took the discharge to Dr. Sayrs, who said that it was a cancerous tumor.

Our physician said that I would never get that disease out of my system.

But I thank God it has never returned.

It has now been two years and six months since my healing, and I am stronger now than ever before. I have not had a sick day since.

Praise the Lord for His mercy and loving kindness! Three days after my healing, we went out and walked ten blocks in Chicago.

We went up to Zion Home on Twelfth street and Michigan avenue, and were glad to have the great privilege of seeing you, General Overseer, in your office, with Elder Voliva.

That was the happiest day of my life when you told me not to fear, that this disease would not come back again, and directed me to go home again to my family and do a wife's duty.

When I got home, my husband and mother had destroyed the saloon.

My mother burned up all the cigars and tobacco and poured out all the wine and brandy and beer, and came into Zion.

I thank God more than I can tell, that I am able, 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.

I thank Overseer Voliva and Overseer Mason for their prayers and pray God to bless them and their families.

May God bless this testimony and carry it on the wings of the Little White Dove, to many a weak and halting woman such as I was, and help them not to wait and waste their time, but to launch out and trust God, who will give the victory.

May God bless you and strengthen you for the New York Visitation.

I thank God that I can be one among the legion, and tell the people of New York what God has done for me.

May God bless you and Overseer Jane Dowie and son and long spare you for the good work.

Your sister in the Christ,

(MRS.) LOUISE GROTE.

CONFIRMATION OF MRS. LOUISE GROTE'S TESTIMONY.

1429 WALNUT STREET, CINCINNATI, OHIO.

DEAR GENERAL OVERSEER:—I desire to state that all that my daughter, Mrs, Louise Grote, has said is true.

The doctors had given her up to die, and told me that I would have to watch her closely, because she might die any moment.

I thank God for His wonderful goodness to the children of men.

I thank God for the teaching of the Full Gospel in Zion, through which we were brought to the knowledge of the Truth and nearer to God.

We thank God for all the blessings we have received through Zion, and pray God to give you strength to carry on your work Till Jesus Come.

Faithfully your sister in the Christ,

(MRS.) CECELIA GRÜNER.

NOTES FROM ZION'S HARVEST FIELD

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

Johannesburg, South Africa.

Conductor, H. M. Powell, 228 Marshall street.
Services—Lord's Day, 6:30 a. m., 3 p. m. and 7:30 p. m.; Wednesday, 7:30 p. m.; Juniors, Lord's Day, 10:30 a. m.; open air meeting, Thursday and Saturday, 7:30 p. m.

JOHANNESBURG, September 3, 1903.

DEAR OVERSEER:—The work is steadily going forward in Johannesburg. Only yesterday a man came from the Orange River Colony, bringing his wife with him to be prayed for.

These are the best times I have seen since I turned to God. I thank Him for them.

Since March, seventeen applications for membership have been sent in.

These represent backsliders restored, some born into the Kingdom, as well as God's children brought closer to Himself.

Many others are interested in Zion.

Zion Restoration Work is done Lord's Day morning, Wednesday afternoon and Tuesday and Saturday evenings.

The number of LEAVES sold during July and August was approximately one thousand seven hundred, and messages given nearly three hundred seventy.

We have had to cable to double the supply of LEAVES.

A few of the recent testimonies given are enclosed, although they lose much when placed in writing:

MRS. W. CABELL SHEPPARD—"I thank God for Zion's Gospel. I desire to serve God faithfully, and my whole house with me.

"I had a confession to make which was very difficult. I told my husband an untruth, and although I knew it was right to tell him what I had done, I hesitated because I knew he had complete confidence in me, and I thought his confidence might be shaken.

"I was not strong spiritually and I could not pray.

"One day I determined I would confess the wrong to him. I could stand it no longer.

"We knelt down together that night, but I could not pray.

"I said to my husband: 'I want to speak to you,' and I told him how I had lied and could get no peace over it. He forgave me freely.

"I thank God for the way He is blessing us."

B. J. DANIEL—"I thank God for healing me a number of years ago, when I was unable to move on what was thought to be my death-bed.

"God also, later on, removed from my head a large cancerous tumor, in answer to prayer."

MRS. H. M. POWELL—"I thank God for healing me of pleurisy.

"I did not believe much in Divine healing, but when my husband asked me if he should pray I consented. I believed in simple remedies, and was wearing hot paraffin flannels, but I kept on getting worse all the time.

"My husband asked, 'Why is it my prayers are not being answered? What are you doing?'

"I told him what I was wearing, and he said, 'No wonder God did not answer; off with these things.'

"'But,' I objected, 'I will catch cold if I take them off now.' But he insisted.

"When I had taken them all off, he knelt down and prayed, and immediately I felt the pain fade away, as it were.

"When he said 'Amen,' I said, 'Praise God, your prayer is answered!'"

MRS. E. CLARK—"I thank God for His care over me, and that, although I have been a widow for many years, I have been able to bring up my family and have never wanted.

"I thank God that I am permitted to do this glorious work of selling LEAVES OF HEALING in the saloons.

"This work is very much on my heart. He gives me words of kindness to speak to these poor boys around the bars."

JAMES BROOKS—"I thank God that He has brought me back to Himself.

"I am thankful that He brought me among you people, and I am thankful for what is preached here.

"I mean to follow God in all things."

J. KERNER—"I thank God for having brought me to repentance through these meetings."

H. ULYGATE—"I thank God for the teaching in LEAVES OF HEALING, because it agrees with, and is, the teaching of the Word of God.

"LEAVES OF HEALING has enabled me to understand the Bible.

"I thank God that He saved me before I had gone very far down."

MRS. J. THOMSON—"I thank God for Zion's teaching in regard to repentance; and that He enabled me to repent thoroughly.

"I have never before felt so strong and able to work as at this time."

H. URIDGE—"I thank God for His keeping power amid trying circumstances in my daily life, and for keeping me in good health."

J. E. MAPSTONE—"I thank God for the blessing I have received at these meetings.

"I feel thoroughly in sympathy with Zion, and would be glad to work in Zion for the extension of the Kingdom."

MISS CARRIE DANIEL—"I thank God for being able to attend the meetings again having been healed of a sickness which brought me close to the gates of death."

God is blessing us, and we are looking forward to the arrival of Overseer Bryant and his wife, and praying that they may come in the fulness of the Spirit.

Yours in Jesus' service, JOHN THOMSON,
Custodian Zion Gathering.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, DECEMBER 26, 1903.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, DECEMBER 26, 1903.

GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Louise Grote, ... 290
Confirmation of Mrs. Louise Grote's Testimony, ... 291
EDITORIAL NOTES—
Christian Advocate Should be Called "*Devil's*" *Advocate*, . 292
Judgment Uttered Upon Two Wicked Men, ... 293
Painful Task of Investigation and Exposure, ... 293
F. D. Bovard Again Writing Infamous Lies in *Christian Advocate*, ... 293
F. D. Bovard Branded as a "Liar and a Coward," 293
"Correction and Explanation" Made Over Four Years Ago, . 293
F. D. Bovard to Be Dealt With Face to Face, in San Francisco, January 19, 1904, ... 294
Farewell Service in San Francisco January 20, 1904, ... 294
Last Week But One of Closing Year Records Great Blessing in Zion, ... 294
General Overseer and Party to Leave for "Sunny South" January 1, 1904, ... 294
Work in Preparation for Visitation Around-the-World Very Great, ... 295
Itinerancy of Around-the-World Visitation, ... 295
Splendid Behavior of Zion Children on Christmas Eve, . . . 295
How Zion Children Differ from Children in Public Schools Throughout United States, ... 295
Many Thousands Gather in Shiloh Tabernacle Christmas Day, 296
General Overseer Acting as Santa Claus, ... 296
One of the Most Delightful Christmas Day Gatherings in Zion City, ... 296
Marriage of Evangelist H. E. Cantel and Deaconess Annie Ruth Stevens, ... 296
Evangelist Cantel Ordained to Office of Overseer in the Christian Catholic Church in Zion, ... 296
Deaconess Stevens-Cantel Ordained to Office of Elder in the Christian Catholic Church in Zion, ... 296
No Persons in Zion City Needing Food, Clothing, or Fuel, . 296
Prospects of Most Prosperous Year in Zion During 1904, . . 296
Zion's Finances Acknowledged Everywhere to be Strong and Sound, ... 296
Zion Schools and College Attracting Christian Parents in This and Many Lands, ... 296
Zion City Compared With Other Cities of the World, . . . 296–297
Zion City Left in God's Hands and in Hands of Excellent Men, 297
Greater Activities for Zion in the Near Future, ... 297
Overseer Jane Dowie and Party Passing Through Red Sea, . 297
General Overseer Plans to Return to Zion City Two Weeks Before Fourth Feast of Tabernacles, ... 297
SERVICES IN CAXTON TOWN HALL, LONDON, ENGLAND—
ADDRESSES OF OVERSEER JANE DOWIE AND DR. A. J. GLADSTONE DOWIE—
Subject—"The Principles, Purposes, and Practices of the Christian Catholic Church in Zion," 298–302
Subject—"Facts Concerning Zion City," 302–308
ILLUSTRATION—General Overseer Christian Catholic Church in Zion, ... 309
EXPOSURE OF JAMES M. BUCKLEY'S LIES CONCERNING JOHN ALEXANDER DOWIE AND STEPHEN MERRITT, WITH A SOLEMN JUDGMENT PRONOUNCED IN CHRIST'S NAME AT A CONFERENCE, ... 310–319
ZION'S BIBLE CLASS, ... 320
OBEYING GOD IN BAPTISM, ... 320

EDITORIAL NOTES.

"IF THOU TAKE FORTH THE PRECIOUS FROM THE VILE,
THOU SHALT BE AS MY MOUTH."

THESE WONDERFUL WORDS of God in the 15th chapter of Jeremiah, were given to us through the lips of a Daughter of Zion when we were passing through deep waters nearly twenty years ago.

WE THINK it well to quote them in full, with their wonderful setting, in the last three verses of that wonderful 15th chapter of the prophecies of Jeremiah:

Therefore thus saith Jehovah,
If thou return, then will I bring thee again,
That thou mayst stand before Me;
And if thou take forth the Precious from the Vile,
Thou shalt be as My Mouth:
They shall return unto thee,
But thou shalt not return unto them.
And I will make thee unto this people a Fenced, Brasen Wall;
And they shall fight against thee,
But they shall not prevail against thee:
For I am with thee to save thee and to deliver thee,
Saith Jehovah.
And I will Deliver thee out of the hand of the Wicked,
And I will Redeem thee out of the hand of the Terrible.

ON CHRISTMAS NIGHT the dreadful task was imposed upon us of dealing with the most shameful set of Falsehoods that it has ever been our lot to face, even in the pages of the "*Devil's*" *Advocate*, edited by James M. Buckley of New York.

HE CALLS it the *Christian Advocate*, but until he passes away from its control, and a truthful and honest Christian man takes his place, we shall call it *The* "*Devil's*" *Advocate*.

ON PAGES 310 to 319 will be found our Exposure of the shameful lies of James M. Buckley, who has dragged down Stephen Merritt into the Horrible Pit of Deceit, where it is Buckley's delight continually to wallow.

IN OUR ISSUE of last week we gave a full report of our reply delivered in Madison Square Garden, New York, to his attack in the *Century Magazine* of October, 1902.

We give in this Issue of LEAVES OF HEALING our Reply

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

to his shameful Editorial Letter in his paper of December 10th. This is done in the form of the Report of a Conference held in our Library at Shiloh House last night.

IT WILL also be seen that at the close of that Conference we have exercised the Apostolic and Prophetic power committed to us by God, and have uttered Judgment in the Name of the Most High God upon these Wicked Men.

THEIR LIES have gone out through all the land; and no doubt have been sent quickly in advance of us round the World.

But we know who will prevail, for God is with us, and the Facts are with us, and every Honest-minded Man must be with us in our Conclusions.

As for those who are dishonest and ungodly, their good opinion would be an insult and a humiliation.

IT HAS BEEN a most Painful Task for us to accomplish, and has taken more than twelve hours of constant work to conduct the Investigation, and put the Evidence before our Readers in such a way as to show the Justice of our Decision.

It has cost us a long night of toil, for we did not begin the task until 4:30 p. m., on Christmas Day, and as we dictate these Notes to our Stenographers, the clock in front of us shows that the time is exactly 4:30 a. m., of this date.

But we felt that we owed it to God, to Zion everywhere, and to ourselves to put this matter right in the Presence of God and Men, Angels and Devils, ere we left our beautiful City of Zion on our Visitation Around the World.

THIS IS the last Issue of LEAVES OF HEALING for the year 1903; and we would have chosen, had we been permitted the choice, a more Delightful Theme than that which has compelled our attention in this Exposure of Methodist Apostasy in its highest places; which are also its lowest.

IN THE same Issue of the "*Devil's*" *Advocate*, there is another Villainous Article, which we have been unable to find time to answer in this Issue of LEAVES OF HEALING.

It is entitled, "Dowie's Story of the Pacific Coast," by Freeman D. Bovard, D. D., Editor of the California *Christian Advocate*.

THIS MISERABLE CREATURE was fully dealt with by us long years ago for Shameful Wickedness, but he still goes on with the Same Old Lies, adding only fresh Venom.

He is a Bitter Literary Viper, and was exposed by us, and by many members and several Ministers of his own Denomination, more than Fourteen Years ago in our Quarterly Issue for October, November and December, 1899, of our California Edition of LEAVES OF HEALING, pages 100 and 101.

We also exposed him in a very large meeting, called for that purpose, in the Baptist Tabernacle, at San Jose, on July 9, 1889, where a Unanimous Vote of Confidence in ourselves was passed, and a resolution branding F. D. Bovard as a "Liar and a Coward."

WE REPEATED this Exposure on March 24, 1890, at the Cumberland Presbyterian Church, San Jose, California; and we finally repeated it in our Farewell Address in San Francisco, delivered in Union Square Hall, June 10, 1890.

YET HE still continues to resurrect the Same Set of old miserable lies concerning God's Work through our agency during the two years we were on the Pacific Coast, from June 9, 1888 to June 10, 1890.

NEITHER DR. BOVARD, nor any other of our False Accusers ever dared to take up our challenge to prove their Lies, or to utter a word of reply to our public Exposure and Denunciation of their Falsehoods.

IN THE article to which we refer in Dr. Buckley's paper of December 10, 1903, Bovard again repeats the story of the Mistake which was made by one of our Friends and Correspondents, who had informed us of his death several years before.

He says we are continuing to repeat that mistake.

He knows he lies, for the moment that we found that our friend had unintentionally misinformed us, we published in LEAVES OF HEALING, Volume V., No. 41, August 5, 1899, pages 788 and 789, "A Correction and an Explanation" of the mistake into which we had been unintentionally led in making our "Reply to D. L. Moody and the *Ram's Horn*," in an Address in Central Zion Tabernacle, Chicago, on March 12, 1899.

THAT "CORRECTION AND EXPLANATION" was not only published in LEAVES OF HEALING, as we have said, but in a Special Four-page Insert it was attached to every copy of our "Reply to D. L. Moody," that has since been issued from Zion Printing and Publishing House.

So it is more than Four Years ago that the Correction was made, and that was done within Five Months of the time the Error was made—the only error in fact of the kind, as far as we know, that has ever appeared in LEAVES OF HEALING.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

WE WILL not, however, burden our Editorial Notes or our Pages with any further reference to F. D. Bovard at this time.

But since God led us, contrary to our first intention, to Leave America on our Visitation Around the World from the Port of San Francisco, instead of Vancouver, British Columbia, we now intimate to F. D. Bovard, and to any who may sympathize with him in his wickedness, and to our Elder-in-charge of the Branch of the Christian Catholic Church in Zion, and to our Officers and Members in San Francisco, that we shall deliver an Address on the Evening of Tuesday, January 19th, God willing, in some Public Hall in San Francisco, where we shall make a Final Reply to this wicked man.

He wickedly and falsely says that our path in California was "strewn with religious cripples" and that "spiritual death and devastation" everywhere followed our "wretched delusion." We shall deal with him in his own city and to his face, and brand him once more as a "Liar and a Coward," the only words that adequately express his character.

WE SHALL also take pains to show that God healed from 1888 to 1890 in California many who are alive and remain unto this day; and we have directed our Elder in San Francisco to endeavor to get as many of these together as possible, that they may Testify in their own Living Bodies to the Power of God to Heal, and to Keep through Faith in Jesus, the Christ, our Lord.

WE SHALL, therefore, leave F. D. Bovard and our final dealing with him to the last day, but one, of our stay in San Francisco.

WE DESIRE to inform our friends in San Francisco that we hope to have the pleasure of receiving as many of them as possible personally, and of delivering a Farewell Address on Wednesday, January 20th.

We shall sail, God willing, the following day, as has been already announced, by the Oceanic Steamship Company's steamship Sonoma.

IT IS utterly hateful to us to be compelled to load our Columns with this Conflict with the Brood of Vipers who curse the Methodist Episcopal church, and who have maligned us from Ocean to Ocean for many years.

OVER AND OVER again Bishops of that church, such as Bishop McCabe and others, have kept alive the Mistake which our friend made in telling us that Dr. F. Bovard had died, when it was a Dr. M. Bovard, who had died at Los Angeles in December, 1891.

UTTERLY IGNORING our widely-published "Correction and Explanation," to which we have already referred, Misrepresentation and Falsehood have done splendid service for Satan in the "*Devil's*" *Advocates* all over the United States.

But the race of this Lie is well nigh run, and we shall do our best to dig a grave into which its dishonored carcass can be rolled in a few weeks, at the Golden Gate at San Francisco.

IT HAS been a great joy during past years to receive again and again visits from, and to hear the public testimony of, those who were Wonderfully Healed by God during our Ministry on the Pacific Coast from 1888 to 1890.

We confidently trust that those who are "alive and remain" will be Brave and Honest enough to be ready to give their Testimony when called upon by us on January 19, 1904.

AND NOW we desire to record a week of Great Blessing in Zion, the last week but one of the closing year.

Many Thousands have gathered in Shiloh Tabernacle in Zion City at this Happy Christmas time; and many Thousands are preparing to gather tomorrow afternoon to listen to our Farewell Address, and to take part in our Farewell Service, in the Chicago Auditorium.

LARGE NUMBERS of Professional Men, eminent in Law and Literature, and large numbers of Business Men of the highest standing, both as Merchants and Bankers, have applied for tickets, desiring to be present and hear our last words ere we go upon our Visitation around the Earth.

Still larger numbers are preparing to join with us in our Weekly Rally next Wednesday night, and at the All-Night with God, which begins on Thursday night, December 31st, at eight o'clock, as previously announced, and which will terminate, probably, about seven a. m., on January 1st.

ON THE Afternoon of that Day, about half-past two o'clock, we expect, God willing, to leave Zion City *en route* for the "Sunny South," where we shall make a Series of Private Visits in Mississippi, Lousiana, Texas and California, and rest for a few days beside the warm waters of the Gulf of Mexico and the Pacific Ocean.

WE HOPE to spend a few days in San Diego and Los Angeles, but the only Public Services that we have announced, or that we are likely to announce, are those which will be held in San Francisco on January 19th and 20th.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE PRESSURE of Work in connection with the Preparations for our Visitation has been very great; but we have been assisted in them, not only by our splendid Staff in all departments of Zion, but by the kindness of many of our friends in not persisting either to write to us, or to attempt to interview us.

WE HAVE done all that we could to be helpful to all in Zion, and shall continue to do so.

But we again ask that our friends will be considerate, and remember that our strength has been severely taxed; and while it still continues to be wonderfully great, yet the necessity for Rest is more and more impressed upon us, after the Fifteen years and a Half of continuous work since we landed in America on June 9, 1888, at the Golden Gate, San Francisco.

WE SHALL PUBLISH, God willing, in our next issue a *facsimile* of our letter to the Peoples of the World, which is bound up in the Program of our Visitation Around the World, of which we are sending advance copies to Australia today.

WE EARNESTLY ASK that Zion shall everywhere continue to pray for us, that God will enable us to "go through the Gates, prepare the way of the People, cast up the Highway, gather out the Stones, and lift up the Ensign of Zion on every Continent, over the Peoples" of every Tribe and Nation.

And this will we do, if God permit.

WE SHALL CONTINUE to go forward fulfilling His will, doing His work, helping His people, by His grace, and extending His Kingdom of Righteousness and Peace and Joy in the Holy Spirit over All-the-World.

THE FOLLOWING is our Itinerancy, as it is set forth in the Preface to the Program of the Around-the-World Visitation:

The General Overseer leaves Zion City on his Around-the-World Visitation on the afternoon of Friday, January 1, 1904. He will be accompanied by Overseer John Gabriel Excell, General Ecclesiastical Secretary of the Christian Catholic Church in Zion; Deacon Carl F. Stern, his personal attendant; Deacon Arthur W. Newcomb, General Associate Editor of Zion Publications, and Secretary and Special Correspondent of the party, and Deacon Ernest Williams, Special Photographer and Stenographer.

Three other members of the party left Boston, Massachusetts, on Saturday, October 24, 1903, and join the General Overseer in Australia. They are Rev. Jane Dowie, Overseer of Women's Work in the Christian Catholic Church in Zion, Throughout the World; Deacon A. J. Gladstone Dowie, J. D., Deacon in the Christian Catholic Church in Zion, and Attorney in Zion Law Department, and Deaconess Ida M. Stern, Private Secretary to Overseer Jane Dowie.

The General Overseer and party, after a series of visits in Louisiana, Texas and California, expect to arrive at San Francisco, probably, on Wednesday, January 20th, and hold a meeting with the Branch of the Christian Catholic Church in Zion in that city.

On Thursday, January 21st, he embarks, with his party, on the Oceanic Steamship Company's steamer Sonoma. He touches at Honolulu, Hawaii, on Wednesday, January 27th, Pago Pago, Samoa, February 3d, Aukland, New Zealand, February 8th, and lands at Sydney, New South Wales, Australia, Friday, February 12th.

Meetings will be held in Sydney, from Lord's Day, February 14th, to Wednesday, February 17th.

The General Overseer and party will then go to Melbourne, Victoria, and there divide. Overseer Excell, Deacon Newcomb and Deacon Williams will remain in Melbourne, to assist the Rev. Wilbur Glenn Voliva, Overseer of the Christian Catholic Church in Zion for Australia, in a series of meetings. The General Overseer, accompanied by his personal attendant, Colonel Carl F. Stern, will proceed to Adelaide, there to join Overseer and Dr. Gladstone Dowie.

The General Overseer and his entire party, including Overseer Jane Dowie and Dr. A. J. Gladstone Dowie, will conduct services in Melbourne from February 28th to March 7th, closing with a General Conference of the Officers of the Christian Catholic Church in Zion in that city, on Tuesday, March 8th.

Meetings will be held by the General Overseer and his entire party in Adelaide, South Australia, from Lord's Day, March 20th, to Lord's Day, March 27th, and on Monday, March 28th, there will be a morning Conference and evening Farewell Meeting.

Leaving Adelaide about April 8th, the entire party will proceed to Colombo, Ceylon, whence Overseer Jane Dowie, Deacon A. J. Gladstone Dowie, and Deaconess Ida M. Stern will depart at once for Italy.

The General Overseer and his party will visit Madras, Calcutta, Darjeeling, Lucknow, Cawnpore, and Bombay, India, and will proceed thence to Northern Africa, Italy and Switzerland.

The principal meetings in Europe will be held in Switzerland.

A General Conference of the Officers and Members of the Christian Catholic Church in Zion in Europe, will be held early in June in Zürich, Switzerland, of which more definite announcement will be made later.

After a brief Visitation in London, England, the General Overseer and his party will leave for America about the middle of June, and, after one day's meetings in New York City, possibly in Madison Square Garden, will return at once to Zion City, arriving there about June 30th.

WE SHOULD be doing our Little Ones in Zion a wrong if we did not take notice of their splendid behavior on Christmas Eve, when nearly Two Thousand Children, and nearly twice that number of young men and women and grown-up people were gathered in Shiloh Tabernacle, Zion City.

IT WAS A GREAT delight to conduct that Christmas Eve Service, to hear the Sweet Carols of the Boys' and Girls' Choir, and to mark the Perfect Order of the Children throughout the entire service.

This does the utmost credit to Overseer Brasefield, who is the Vice-president of all Zion Educational Institutions, to the Teachers in all the schools, to the Officers of Zion Junior Restoration Host, and not least to the increasingly good government of Zion fathers and mothers in their homes.

It is not only our opinion, but it is that of all who see them, that the children in Zion City are a Happy, Healthy Band; but without the noisiness and roughness in play, and wickedness in word and deed, which, alas, characterizes the majority of children in Public Schools of Chicago, and practically of all public schools in nearly all the great cities of the United States of America.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

IT WAS our Joy to act as the Santa Claus, and to provide and to direct the distribution of mountains of oranges and



apples and boxes of Zion Candy, made like little books, each of which had the little picture now inserted with this Note.

IT WOULD also be wrong for us to pass over one of the most Delightful Christmas Day Gatherings in Zion City.

AN AUDIENCE of nearly Six Thousand persons assembled yesterday, Christmas Morning, in Shiloh Tabernacle at Half past Ten o'clock, when we conducted the Service and preached on "The Circumcision and Naming of Jesus."

AT THE CLOSE of this, it was our Joy to unite in Marriage Evangelist Harry Eugene Cantel, who has been for Three Years in charge of the Christian Catholic Church in Zion in Great Britain and Ireland to Deaconess Annie Ruth Stevens of London, who has been a most esteemed guest in Zion City for some time.

THIS MARRIAGE of two of our most efficient, beloved workers was witnessed with quiet but intense interest by the thousands present; and was a great delight to all the personal friends of the Bride and Bridegroom.

IT WAS the first Wedding Ceremony that we have performed in Shiloh Tabernacle, Zion City.

AT THE CLOSE of the Marriage Ceremony we had the joy of ordaining Evangelist Cantel to the office of an Overseer in the Christian Catholic Church in Zion, and also Deaconess Annie Ruth Stevens-Cantel to the office of Elder.

AT TWO O'CLOCK we had the pleasure of receiving the Bride and Bridegroom, all the Overseers now in Zion City and their wives, and a number of other friends of the newly-married, in Shiloh House.

We also had the honor of entertaining a number at a Wedding Dinner.

CHRISTMAS WAS a Happy Day of United Religious, Social and Family Celebration.

Zion City is peaceful and bright, but is never dull or dreary: for the Kingdom of God reaches its fullest fruition in Eternal Joy.

A Joyless Life is not a Christian Life.

WE HAD already taken care of the comparatively few poor whom we had in Zion City; and it is our delight to be able to say that there is no one known to be in need of either food or clothing or fuel in any house or home in Zion.

EVERY HOUSE in the City is occupied save one, the owner of which is renovating the interior, and has many applicants for its rental

ZION CITY, notwithstanding the severe trials through which we have recently passed, is full of Loving, Healthy, Happy and Industrious people.

WE SHALL soon run, as we have often done during the past year, Double Shifts of Workers at the Machines in Zion Lace Industries.

There is every prospect of a most Prosperous Year in all the Institutions of our Beautiful Little City of Zion in 1904.

OUR COMMERCIAL AFFAIRS in Zion are now getting firmly settled down to a Cash Basis, where they have been for fully Two Months.

Everything connected with Zion Finances is acknowledged everywhere to be strong, and safe and sound.

THE IMMENSE RESOURCES of Zion, and the "Many Millions" to the good, of which all the World knows now, have impressed the people everywhere; and even now, in the midst of Winter, many Visitors are continually coming to the City and are viewing its varied Institutions with intense interest and satisfaction.

Zion College and Schools are becoming very attractive to Christian parents in this and many lands, and we have many people from distant places.

SEVERE COLD WEATHER has once more set in, and Snow is now lying thickly on the ground. It is a sunny, stimulating and typical American Winter.

For a few days we had a thaw and mild weather, but it is probable that the Winter will continue cold for some time.

THE HEALTH of the City has, however, been good and the deaths exceedingly few.

There was a period of many weeks in which there was not

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

one single death, and few cases of serious illness. There are many Births and many Marriages; and even in the cold winter weather many new houses are going up.

SPIRITUAL LIFE, Educational Progress, Commercial Activity, and Political Security are all Zion's Portion in an eminent degree.

While the cities around us are suffering from Epidemics of Crime, there is no crime in Zion City.

While drunkenness and debauchery hold high revelry, there is no drunkenness nor known vice in Zion City.

Midway between Chicago and Milwaukee, and forty-two miles from each, Zion City is as quiet and progressive and happy as if neither intoxicating liquors, nor tobacco, nor theaters, nor gambling hells, nor piggeries, nor drug stores, nor dancing saloons had any existence.

Where can our carping enemies, who love to paint us as lunatics, fools or knaves find any parallel to Zion City in all their widely-extended Apostasies?

Perhaps Buckley and Bovard's "*Devil's*" *Advocates* will favor the world with a reply.

A religion that constructs nothing is worth less than nothing.

GOD HAS MADE us a Happy People, and all the lies continually fabricated by the Newspapers of a contrary nature, have not one single iota of foundation in fact: for they are the "bad dreams" of bad people.

Our statements regarding Zion City are Incontestably True.

We confidently leave our people in God's Hands, and in the hands of the Excellent Men whom we have appointed to control the affairs of the City during our few months' absence, assured that we shall find all in good order on our return.

CHIEF OF THESE men will be the Rev. John G. Speicher, M.D., B. D., Overseer of the Christian Catholic Church for the City of Zion, who is also our Health Commissioner.

He has been one of our most reliable friends and co-workers for nearly Ten Years.

His purity of life, sincerity, intelligence, zeal, caution, faith, and progressiveness have marked him out to us as one who may well be entrusted with our Powers of Attorney as the Overseer-in-charge of all Zion Institutions.

DEACON CHARLES J. BARNARD, our esteemed General Financial Manager of all Zion's Institutions will also be entrusted with important Powers of Attorney.

Our Highly Esteemed Judge V. V. Barnes has also been appointed by us as Chief Counsellor to the two Brethren already mentioned.

They will form what might be called a Zion Triumvirate, although the chief executive power will be entrusted to Overseer Speicher.

ALL THINGS will, we believe, go on in the same smooth progressive manner in which they are now going forward.

ZION IS WELL organized, and its Institutions are becoming more and more effective.

We have learned many lessons in establishing and building up Zion City.

THE BLESSING of God and the Confidence of our friends continue; and we do not doubt that ere the snows of winter have passed away, Zion, which is now stronger than ever, will be fitted to enter upon the greater activities, which beyond all question will be put forth in the coming year.

IT WILL no doubt be gratifying to Zion in all the Lands to hear that we have received during the past week a Cablegram reporting improvement in the health of our Beloved Wife. She had reached Port Said in Egypt, at the Mediterranean end of the Suez Canal.

She is with our Son Dr. A. J. Gladstone Dowie and her Secretary, Deaconess Ida M. Stern, on board the Steamship Moldavia, which is now passing eastward through the Red Sea.

The next port of call is Aden, where she arrives on Monday next.

From thence the Vessel proceeds to Colombo, Ceylon, and then to the Australian Continent, and she will arrive, God willing, at her old home in Adelaide, South Australia, on January 18th.

ADDRESSES DELIVERED in Caxton Hall, London, last November, by our wife and son will be found on pages 298 to 308.

EVEN NOW, before we have started on our Journey, we are looking forward to our Return, and anticipating with great delight the joy of meeting with Zion friends from many lands, and from all parts of the American Continent, at the Fourth Feast of Tabernacles in Zion City, beginning on July 14, 1904.

We trust to be in Zion City about two weeks at least, before the beginning of the Feast; and we make this Announcement now, in closing these Notes, because of continuous inquiries on the subject.

WE EARNESTLY desire our friends everywhere to pray for the many tried and true Christian men and women to whom we shall entrust the affairs of Zion in all departments.

AND ONCE more we raise our Ebenezer, and gratefully sing as the Year 1903 is closing, "HITHERTO HATH JEHOVAH HELPED US."

BRETHREN, PRAY FOR US.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Services in Caxton Town Hall, London, England

Addresses of Overseer Jane Dowie and Dr. A. J. Gladstone Dowie Delivered Lord's Day Afternoon and Evening, November 8, 1903.

REPORTED BY I. M. S. AND H. E. C.

For the mouth of them that speak lies shall be stopped.

This promise was manifestly fulfilled to God's people in Zion as well as to the large number who met with Zion in London, in the two large and eminently successful meetings which Overseer Jane Dowie and her son, Dr. A. J. Gladstone Dowie, conducted in Caxton Hall, Westminster, on Lord's Day afternoon and evening of November 8, 1903. Only three years before, God's Prophet had planted the Banner of a Ful Gospel in the very heart of London.

Thousands have never forgotten the story of that wonderful Battle, in which those modern angels of so-called light, the medical students, set themselves in array against God's Truth and His Prophet.

Truly might the words of the town clerk of Ephesus be applied to them: "Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash;" but while the heathen raged and the peoples imagined vain things, God's Truth, with its irresistible Power, went forth conquering and to conquer.

It was the old story of Darkness trying to overcome Light.

As well might men attempt to blow out the sun with their breath!

During these three years that have elapsed, the Leaven of Truth has been leavening the whole lump, and, notwithstanding the continuous plague of lies with which the Devil has been afflicting the people, there have been many, both in this city and in the United Kingdom, who, having seen the Christ uplifted in Zion, have looked in faith and have been both saved and healed. It was not to be wondered at, therefore, that a large number should come to Caxton Hall, which is within a short distance of St. Martin's Town Hall, where the General Overseer, only three years before, had used the Word of God so mightily, to the confusion of the enemies of Truth and to the salvation and healing of many.

Fresh from Satan's Waterloo at New York came Overseer Dowie and her son with wondrous accounts of the mighty victories which God had given to His Prophet, and Zion Restoration Host which accompanied him, in that Imperial City. With but one exception, the audience was most attentive and respectful. This occurred when Dr. A. J. Gladstone Dowie was commenting upon the legal enactments obtaining both in England and in the United States, which enactments seek to constrain the people to have medical attendance in the event of sickness or injury. Several of the slaves of this school of darkness voiced their approval of these enactments.

Thereupon Dr. Dowie promptly and energetically rebuked them.

This was sufficient, and there was no further interruption, the entire audience continuing throughout both services to follow with deepest interest the unfolding of Zion's principles and the recital of their embodiment in daily life and in the City of Zion.

The audiences were representative, and even a casual observer could have noticed that those who had assembled to hear God's servants were far above the average intelligence; in short, men who had come from professional ranks of life.

Notwithstanding the gross misrepresentations of the press, intelligent and thinking people everywhere are coming in larger numbers to see that the mighty works which are being done through the ministry of John Alexander Dowie and the Christian Catholic Church in Zion cannot rest for their foundation upon what the mockers call "imposture," "idiocy" and "blindness."

Herein again the Scripture is being fulfilled: "By their fruits ye shall know them."

Already telling evidence of the harvest born of the seed sown at these services is being manifested. Lives are being transformed, and moved out of the traditional path of darkness into the clear Light of God's Truth. And this is only the beginning!



OVERSEER JANE DOWIE.

No noise of shot or shell, or smell of smoke, characterized these battles, but steadily and firmly the Truths of God went home. Truly the Word through which the worlds were made, and are still upheld, is alone sufficient to recall the spirits made in the image of God to their Maker, for—

He spake, and it was done;
He commanded, and it stood fast.

To Him be all the glory! Great things He hath done:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Caxton Town Hall, London, S. W., Lord's Day Afternoon, November 8, 1903.

The meeting was opened at three o'clock, p. m., by the Choir's singing, "Jesus, Lover of My Soul."

Overseer Jane Dowie, Dr. A. J. Gladstone Dowie, and Evangelist H. E. Cantel then ascended the platform, Overseer Dowie greeting the company of worshipers with the salutation of Zion, "Peace to Thee;" to which came the hearty response from the audience, "Peace to Thee be Multiplied!"

Overseer Jane Dowie then pronounced the Invocation, after which the Choir and Congregation joined in singing Hymn No. 715:

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!

Dr. A. J. Gladstone Dowie then led the Choir and Congregation in the recitation of the Apostles' Creed, after which he read the Eleven Commandments, the Choir singing the response.

Evangelist Harry E. Cantel offered the general supplication.

Overseer Jane Dowie read the Scripture lesson from the 3d chapter of the Acts of the Apostles, and then introduced Dr. A. J. Gladstone Dowie.

Dr. A. J. Gladstone Dowie said:

I will speak to you briefly in regard to the position Zion takes regarding her right to pray with the sick, concerning which the English press has had much to say of late.

There is a certain class of people who think that a doctor is a sacred and holy being whom God has appointed to take care of their bodies, but exactly how the doctors are sacred and holy these people have neglected to state.

They think that they must respect the doctors very much as the African respects his fetish man, and they do it with just about as much sense.

We say that

It is a Christian's Privilege and Duty to Pray to God When He Is Sick.

If he is leading a clean life and has repented of His sins, God will heal him.

Along comes the New York Legislature, or the British House of Parliament, and they decide that they know far more than God Almighty.

So they decree accordingly that no man can allow his wife or children to die unless they are aided by the doctors in doing so.

We do not deny their legal right to pass such laws; but we do deny that they can make us subscribe to the law.

We will pay any fines which the law may inflict, for we are a law-abiding people, but we will do all we can to destroy that law in a legal manner.

If the law says that we must pay a fine for rejecting vaccination, then we think that paying a fine is being relieved from it very cheaply.

In the state of Massachusetts, recently, they taxed a man five dollars a year for the privilege of escaping vaccination, and I think to escape from having poison put into your system at that price is dirt cheap. (Laughter.)

I would be willing to pay five hundred dollars a year to avoid vaccination, and to avoid doctors, if that were the only way to do it.

A Folly in Legislation That Must Be Admitted.

But I believe that if such cases are pushed to the fullest extent the courts and the legislature will recognize the folly of such legislation, and will amend the act.

There is a case in Massachusetts on vaccination, which I believe has been pushed by the Anti-Vaccination League to the Supreme Court of the United States.

I believe that the case is going up on the grounds of freedom in religious worship.

There is a clause in the Constitution of the United States which allows for freedom in religious worship.

We would have to fight such a case strictly on the grounds of its being an inalienable right of the common law that we could lead a clean life without medical muck being poured into us, and that no man living could force us to take medical poison against our consciences.

Evangelist Cantel made the announcements, and the tithes and offerings were received.

Overseer Jane Dowie then delivered her discourse.

THE PRINCIPLES, PURPOSES, AND PRACTICES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come. For Jesus' sake. Amen.

My subject this afternoon is, "The Principles, Purposes, and Practices of the Christian Catholic Church in Zion," and I will first speak concerning the Principles.

Why have we established another Church? we are sometimes asked.

Many years ago, when the thought came to the General Overseer that we should meet together as a Church, he often said to me, "I will never be guilty of forming another petty little sect;" and he has not been guilty of that.

Apostate Churches the Enemies of the Full Gospel.

For many years he and I together took this beautiful Gospel of Salvation, Healing, and Holy Living to the churches.

We carried the Lost Chord of the Gospel to them.

We left our home, and our beautiful country, and came to the great American continent, not knowing any one there.

But we went out in faith to carry the Gospel of Divine Healing to the churches and to the people everywhere—to the poor, the sick and the suffering ones.

We took it into their churches, but they would not accept it; they could not stand the thoroughness of a Gospel which stretched from Repentance to Holy Living.

Individual members accepted it, and when the people began to receive the blessing of Divine Healing, when the blind were receiving sight, and the deaf hearing, and the lame walking, and they all praised God, some of the ministers of their churches began to tell terrible lies about us and about the work that we were doing.

For downright lying, an apostate and false minister takes the palm; he can tell lies even better than the newspapers.

Why the Churches Would Not Accept the Teaching of Divine Healing.

The churches did not want to accept Divine Healing because it was too thorough for them.

In order to receive healing, people must live rightly; they must repent of their sins, get right with God, and do the things that are right in His sight.

It is too thorough and too searching for the majority of the people, and they do not want it.

But the sick, the sad and the suffering, those who were near to the gates of death, came and were blessed and healed by God in answer to prayer, and accepted the teaching of the Full Gospel.

The common people received the Good Tidings gladly as they did when Jesus was on earth and taught in bodily person, and multitudes were blessed and healed in all the churches.

The outcome of it was that they would come to us and say, "What shall we do? You come here and hold a Mission and then go away, and when we go back to our churches we are looked upon as if we were not quite sane.

"When we speak of ordinary things it is all right; but as soon as we begin to tell of the wonderful things that God has done for us then they will not listen, and the minister puts his foot down upon us and says, 'You cannot talk about Divine Healing; it is all nonsense. Tell about the spiritual blessings but do not talk about bodily healing!'"

The Great Importance of Caring for Our Bodies.

Some people think that the body does not amount to much, and that there is no use in thinking about it, for it is only dust.

We do not elevate the body above the spirit, but we do say that the body is very important to us while we are living in it, just as it is very important for people to keep the houses in which they live clean.

While our spirits live in our bodies it is necessary for us to keep our bodies in good order.

The spirit is the part of our being which comes from God; He is the Father of our spirits.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Our parents are the fathers and mothers of our bodies.

In the beginning, God created the body from the dust of the ground, and breathed into it the breath of life, and man became a living soul.

People have been accustomed to speak of the soul as if it were the spirit, and the spirit as if it were the soul.

Man is a tripartite being.

The soul is the animal life—the life that is in the blood.

The Word of God says: "The soul that sinneth it shall die."

The soul dies but the spirit lives.

The spirit is immortal and cannot die; it goes back to God from whence it came.

But we must live clean lives and keep the spirit, the soul and the body together.

When the Christ died on the cross, His blood was shed by sinful men; but He gave up His life willingly.

The Christ Not a Bleeding Man on the Cross.

He is now in Heaven at the right hand of God the Father Almighty in a bloodless body—not in a body dripping with blood, as He is portrayed in so many of our churches today—not a bleeding man on the cross.

I cannot bear to see these pictures of the bleeding Christ on the cross.

It goes to my heart every time I see them.

One of the principles of the Christian Catholic Church in Zion is to preach a Living Christ, not a dead Christ.

He lives in His people, and "Where'er we seek Him He is found, and every spot is hallowed ground."

We Bring You This Blessed Gospel of the Living Christ.

The Christ first, last and all the time, until the Time of the End when the Christ, Himself, shall have delivered up the Kingdom to the Father, and then God Himself shall be All and in All.

We look for that time—the Time of the Final Restoration of All Things.

We have not reached that time yet. We are only at the beginning of the Times of the Restoration.

When the Messenger of the Covenant went out to preach this Gospel, it was like a Burning Fire, which went in and out separating the false from the true, as the Sword of the Spirit, the Word of God, separates between the good and the evil.

We do not say that evil is good and that good is evil.

We distinguish between good and evil.

People are sick, and they say it is the hand of God.

It is no such thing.

It is not the hand of God that makes people sick, it is the hand of the Devil.

It was the hand of the Devil that smote Job with sore boils from the soles of his feet to the crown of his head.

The Book distinctly says, "Satan went forth from the presence of Jehovah and smote Job with sore boils from the sole of his foot unto his crown."

The people have been saying that God did it.

God Does Not Do Evil, But He Sometimes Permits It.

The Word of God teaches that God never sends sickness, because God is good.

He is not the author of sickness.

The Evil One is the author of sickness.

Sickness comes as a consequence of sin and the breaking of God's Laws.

As this is the case, we can pray to God and ask Him to take away our sicknesses, because we know that it is neither His work nor His will.

These are some of the fundamental teachings of the Christian Catholic Church in Zion.

We taught this Doctrine in the churches, and the people believed it and received it.

We taught it first in Australia and in the Islands of the Seas, and then we took our journey to the great American Continent.

For many years we preached this Gospel and the churches got all the benefit of our teachings.

We preached without money and without price, and never made a charge for any service that we rendered to the people.

What they gave us they gave as free-will offerings and thanksgiving offerings to God, and we paid our own expenses all the way along.

After a time the people began to come to us and say, "We are not comfortable in our churches any more, what shall we do?"

Then we would say to them, "Go and see if you cannot make these churches better."

They tried that and found that it was a waste of time to try to reform the churches.

Our leader has been impressed with the belief that it is utterly impossible to try to reform the churches as they now exist, because they are dead for the most part.

They have a form of godliness, but they have very little of the Power.

A Vile Evil Practiced in the Apostate Churches.

We are not bringing a railing accusation against the churches when we say that, because they say it of themselves. Just the other day I read a sermon published in one of the leading periodicals in this country, and in it the minister admitted that there was no interest and no power in the churches.

He said that they were dead, and many ministers all over the world say it of their churches.

They say that the ministers are afraid to tell the people that it is wrong to indulge in intoxicating drink, and they even take it themselves, many of them, and smoke tobacco also.

Yesterday I went with my son to one of the afternoon services in Westminster Abbey, and I could scarcely remain in my seat because of the smell of tobacco.

We never have any odor of tobacco in Zion City, even among the humblest working men, and it seems obnoxious and vile to us.

Zion Teaches Against Poisoning the Body with Drugs.

Can people live clean lives when they saturate themselves with that stuff?

Among the evils we teach the people to give up, is the use of tobacco.

We claim that we have a perfect right not to use it, and we also claim that we have a perfect right not to poison ourselves with drugs.

You may say that drugs are not poisonous.

But they are; and common sense should teach you that the place to keep poisons is outside of your body.

I believe that the time will come when the people all over the land will accept Divine Healing, and when they will all know that poisoning themselves is a dangerous thing.

Taking poisons into your body is not a way to get yourselves well.

When my husband was here three years ago, some of the young freshmen of the medical schools were among the people who tried to make an uproar, just as in the olden times the silversmiths who made shrines for Diana made a fuss.

These smiths all cried out at the top of their voices: "Great is Diana of the Ephesians!"

The Argument of Those Who Cannot Think or Reason.

When we were here before, these young men who were studying to be doctors were sent on here, to make a noise and a fuss.

They had no arguments to offer against us so they made a howl, and that is a poor argument.

Some people seem to have the notion that they have a right to come into a meeting, and then as soon as they do not like something that is being said, start up and walk out.

Then the press, which is just as foolish as they are, takes up their noise, and makes a big story about it.

The noisy people are so small that they feel complimented because the press notices them, and they come back and do it again and again. (Laughter.)

Is there any argument in that?

We had an exhibition of that kind in New York City, just before we left.

Great audiences came to listen to the General Overseer, but a few people can make a noise when they get up at the same time and walk out.

Just think of any decent press encouraging that kind of nonsense!

I think we ought to have a law which would compel people who want to make a noise to stay on the outside.

Let them all get together and talk their kind of talk, and if they want to talk against us, why not rent another hall for themselves if they can get any one to come and listen?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

People are invited to our meeting to listen, not to make an uproar.

Doctors Admit That Vaccination Does Not Check Smallpox, but Spreads It.

We are not talking nonsense when we say that we have a perfect right not to take poisons into our bodies.

This talk is all nonsense about having to be inoculated with filthy poisons to keep from getting disease.

I know of many people who have suffered all their lives because of having had that filthy vaccine pox taken from diseased cows and put into their blood when they were children.

My son escaped being vaccinated because of a kind doctor.

When he was a little fellow I took him to the family doctor, because I did not understand about Divine Healing at that time.

He was a man whom we had known from childhood, and he said to me, "Mrs. Dowie, I will not vaccinate your nice, clean little baby.

"I will not vaccinate people for whom I have very much respect." (Laughter.)

Later, my son took the smallpox, because he slept in a room from which a man had been taken to the pesthouse, and we had not been told about it.

As a result, both of my children took the smallpox.

The eruption came out all over them, but scarcely left a mark; only just enough to be able to keep them from being forced into vaccination.

We Protect Our People.

Perhaps you think that these are not the fundamental doctrines of the Christian Catholic Church in Zion, but if you will just think of it, you will see that these are among the reasons why we had to bring the people out and protect them.

We protect our people.

We hold that all good laws should be obeyed; but where they are contrary to the Constitution, we have a perfect right legally to fight them and to see that they are changed.

That is what we propose to do.

We know our rights, and we mean to have them.

We do not believe in sending out an army to fight; we believe that is murder; but we do believe in endeavoring to get good laws passed for the good of all the people.

What were the people to do who believed in Divine Healing and Holy Living?

They could not remain in the churches, for there they were persecuted and often put out.

They were like sheep without a shepherd.

The Christian Catholic Church in Zion had to be organized, and the people brought together.

The Meaning of the Words Christian Catholic.

We believe that to come into Christian fellowship with one another in the Church we must believe in the Christ as the Savior from sin, and must repent and believe the Gospel.

Then we believe that the Church should be Catholic.

A great many people said, "If you call the Church Catholic, no one will enter its fellowship because there is such a prejudice against the Roman and Greek Catholic churches."

That is absurd.

The word Catholic merely means Universal, and we know that the Christian Church should be a Universal Church.

So we have no hesitation in calling the Church both Christian and Catholic.

It is not Roman Catholic, but Christian Catholic.

We will admit no one into the Church who does not believe in the Atonement.

We will not admit people who say that the Christ is a principle and not a person.

We believe in a present Living, Triune God—God the Father, God the Son, and God the Holy Spirit.

There is nothing in our doctrines or in our teaching that would keep any one who has belonged to the Church of England or the Roman Catholic Church from entering the fellowship of the Christian Catholic Church in Zion. But they must be converted.

We have several thousand among us who have come to us from the Roman Catholic Church; the teaching appeals to them.

They have been taught that the Christ is the Healer and, although they have added to Him angels, saints, and shrines, they believe in the fundamental teaching that the Christ is the Healer, and then they get out of Rome.

They believe that if they go to the priests and have them pray for the sick ones in faith, after their having made everything right with God, that they can be healed of their sicknesses. And even whilst in Rome many true Christians are blessed.

We Do Not Come in Conflict With the Roman Catholic Church in Regard to Divine Healing, but the Contrary.

We often hear about people who have come out of the Roman Catholic Church into the Christian Catholic Church in Zion to whom their friends and neighbors say, "You have departed from the true Catholic faith; what will you do when you come to die?"

Then they reply, "We have done no such thing; we belong to the Christian Catholic Church, and to be a Christian Catholic is better than to be a Roman Catholic. Is not the Christ better than Rome?"

That appeals to them.

When they come into Zion they receive healing much quicker than some of those who come to us from the Protestant denominations.

We have taken the Gospel to the churches and they have rejected it.

So now we tell the people to come out from these apostate denominations that do not believe in the Christ as the Healer, and enter the fellowship of the Christian Catholic Church in Zion.

They have come in thousands and tens of thousands from all over the world, and still they come.

We are one people and one united Church.

Elijah the Restorer in Our Midst.

"But what about the Elijah?" some people say, "do you believe that Doctor Dowie is the Elijah?"

Yes, we do believe it.

Elijah the Tishbite did his work when he was here on earth, and then he was taken up to Heaven.

When John the Baptist came he came in the spirit and power of Elijah.

He was the manifestation of Elijah. The Christ said it Himself.

When the Christ was asked if Elijah must first come, He said that he had already come.

He spoke then of John the Baptist as Elijah, and said that before His coming again, Elijah must come the third time.

All the theologians have declared it, and the Bible declares it.

We believe that the General Overseer has come in the spirit and power of Elijah to do the work of Elijah the Restorer.

The Jews have always believed that Elijah must come before the Christ comes.

At regularly appointed times they gather in their synagogues and pray for Elijah to come to his Temple; they are looking for Elijah everywhere.

He has come to turn the hearts of the fathers to the children, and the hearts of the children to their fathers.

He has come to bring this beautiful Gospel of Salvation, Healing and Holy Living, and the churches have fought him.

They say that they will have nothing to do with him, and try to keep the people from believing in his message and authority.

In the face of it all, he has brought his Message to the churches and to the world.

What is this work but the beginning of the Restoration of All Things?

It is only a beginning, and it seems as if it were such a little beginning; but all things must have their beginnings.

How long it will be before the coming of the Lord we cannot tell; but we do believe that the Lord is coming again, and that His coming is near at hand.

The day and the hour we cannot predict.

All scholars who have thoroughly studied this matter from a Biblical standpoint, declare that before the Lord comes Elijah must first come.

So he must precede the Second Coming of our Lord when He comes to this world to take from the world His own.

I believe that my dear little daughter will be one of those who is coming with the Lord when He returns to this earth to take from the world His own, after which He will return again to reign as the King of kings and Lord of lords.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The chief end of man is to glorify God, and to enjoy Him forever.

A Beautiful and Triumphant Passing From This Life Into the Heavenly City.

Our sweet, beautiful daughter, who was with me when I was here before, and whom I know is in many of your hearts today, as she is always in my heart and thoughts, went out of this life in a moment.

As she went out she was saying the words, "Though I walk in the valley of the shadow of death—"

To her death was not death, it was without even a shadow; she had not a particle of fear in her heart.

I have seen many dying people, but I did not see my dear daughter die.

She only went out from earth to Heaven, her brain bright and clear to the last moment, for she had not had any horrible drugs to destroy her brain.

She had a beautiful spirit in a beautiful body, but the horrible flames had gone over that body, and only the head and beautiful face were free from the terrible burns.

We had sweet communion with her all that day.

She was talking about God and about Heaven, and about the beautiful home that she would prepare for us if God would let her.

She talked about the time when the Lord would come again, and she thought it would be so nice if the Lord would let her come with Him.

While she was talking about that, knowing well that the time was near when she must go out of the body, she began to repeat the beautiful Shepherd's Psalm, and when she came to the part, "I will fear no evil, for Thou a-r-t"—her voice as clear as a bell—and then, with just a breath, "with m-e," and her beautiful spirit went out to God who gave it.

No struggle, no gasp for breath; the sweet spirit gently left her body!

Can you believe that the spirit can die?

We know that her spirit lives in heaven, even though we saw her life's breath leave that magnificent body.

Her spirit could not inhabit that body any longer; God could not let her live in a burned body so He took her to Himself.

My son has said to me often, "Mother, I do not believe that the Devil intended to kill dear Esther, I think he only intended to injure her and destroy her beauty."

But God did not let him do that, and He took her out of the body to Heaven, where she is today.

I believe that she is preparing a place, and that is what Jesus is doing for us.

Oh, the beautiful life that there is in the Heavenly City!

In The Passing Away of the Christian There is no Sting of Death.

My dear daughter's body was not diseased.

People ask "What did you do for her after she was burned?"

We wrapped up her wounds, and took care of her, but when we saw that God was not going to let her stay with us we let her go.

When you see that God is not going to permit your dear ones to remain with you, let them go.

It is sometimes better to let them go than to have them stay.

So we let our dear one go, and she is now with the beautiful ones in the Heavenly City, but her work is not ended.

So with those of our people who have accepted this Full Gospel, they do not realize the sting of death.

They pass peacefully from this life into the life beyond, and there is not the pain, the suffering, the agony, or the deadening of the senses which is caused by the taking of drugs.

The Christians that die do not see Death, for Death is swallowed up in Victory.

The gain is theirs, but the loss is ours, and oh, how we feel it!

Just a few weeks before my daughter went to heaven, she wrote an essay entitled "The Aims and Objects of Zion City."

Among other things she said that Zion City was founded "to make it hard to do evil and easy for the people to do right."

That is true; Zion City is a place where it is hard to do evil and easy to do right.

For the most part, it is easy for people to do wrong everywhere, and hard for them to do right.

But we must come out from those places.

We Are a Unit in Zion.

If any of our members are prosecuted because they will not let the doctors vaccinate their children, or something of that kind, we will stand by them and help them.

So we are a unit in Zion City.

People say "Is it not wonderful that the General Overseer can get all these people to do what he tells them?"

No, it is not wonderful at all.

He loves them and they love him, and they work together to do God's Will and obey the voice of their leader.

The first thing that we teach in the Christian Catholic Church in Zion is Repentance toward God and man and faith in our Lord Jesus, the Christ.

People must do right in the sight of God and to one another, and then they will be blessed.

All who want to give themselves to God, spirit, soul, and body, and do right, that they may receive these blessings from our Heavenly Father, stand and tell Him so. (Nearly 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 be: clean in spirit, clean in soul and clean in body. Forgive my sins and cleanse me from all unrighteousness. Make me wholly Thine. For Jesus' sake. Amen. (*The prayer was repeated, clause by clause, after Overseer Jane Dowie.*)

Overseer Dowie—Dear ones, if you have truly repented of your sins, if you have come to God in the right spirit, then He who said, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," has forgiven your sins and He will cleanse you from all unrighteousness.

The service was then closed by Overseer 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.

Caxton Town Hall, London, S. W., Lord's Day Evening, November 8, 1903.

Overseer Jane Dowie opened the meeting with prayer, after which Hymn No. 584 was sung by the Congregation and Choir:

Hushed was the evening Hymn;
The Temple Courts were dark;
The lamp was burning dim.

Evangelist H. E. Cantel then read from the Inspired Word of God, the 35th chapter of the book of the Prophet Isaiah.

Prayer was offered by Overseer Jane Dowie; she then said:

This evening I want to have you hear Dr. Gladstone Dowie again.

I desire him to tell you something about Zion City, of which he has a better knowledge as to details than I have.

There are some things that he can tell you better than I can.

Dr. A. J. Gladstone Dowe said:

Mrs. Dowie spoke to you this afternoon about the reasons for the formation of the Christian Catholic Church in Zion.

It was largely these same reasons which have led up to the founding of Zion City.

Zion City Furnishes Clean Environments.

Those of you who are Christian people will very easily see that it is almost impossible for your children to live in a city like this, or in a city such as any of our great cities are, and have them free from temptations of every kind.

I suppose this city is very much like the City of Chicago, where almost at every corner is a public house, and a good many between corners.

I think that is very nearly so in almost every large city.

There are constant temptations to vice of every form, and however unclean a life a man may live, he desires that his children shall be free from temptation, and that they shall be brought up in an atmosphere of holy life and purity.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

As the work increased in Chicago, we came to have a great many thousands of members—and we still have a great many thousands of members there—and the demand came for a city where men could live clean and pure lives, free from temptations, as far as we are able to be free from them in this life.

When the General Overseer came to London the last time, he had just prepared the plans of the City, and the *Daily 'Wail'* said that Zion City was only a City on paper, and in the imagination of Doctor Dowie.

But in a very few months after that Zion City was a solid reality.

He reached the United States from London in January, 1901, and on July 15th the first land was put on the market.

It takes more than a day to get a plan of that magnitude under way. The City site comprises six thousand six hundred acres of land. It is about forty-two miles north of Chicago on the west shore of Lake Michigan.

It has about two and a half miles of frontage on Lake Michigan, and runs back for about five miles from the lake shore.

This land was put on the market with certain restrictions.

Leases Which Safeguard the Principles of Zion.

The land in Zion City has an eleven hundred year lease, and in that lease the lessee agrees that he will not allow any public houses, houses of ill-fame, a practicing physician and other named evils on that spot while he has the lease of the land.

There are other covenants in the lease which in effect mean that the lessee will permit nothing that is contrary to clean living to exist on that spot of land, and if he breaks any of these covenants he agrees that his lease is to be forfeited, and that he can be turned out within twenty-four hours.

But there is another thing which the press has omitted to state, when they state that clause of the lease: the forfeited land and improvements are to be appraised by three appraisers; one to be selected by the General Overseer, one by the lessee and the other by these two.

They are to place a valuation on the land and improvements and any income, and the General Overseer will buy back the land, or the lessee may sell it to any one whom he desires at their valuation. If he will not perform the covenants of the lease he will have to go. The leasehold can be transferred under these conditions. This was the only way we were able to safeguard the interests of Zion and the interests of those who obtain the land also.

We guarantee to defend that leasehold against every claim, and so far I do not think that any lawyer has been able to pick a flaw in any part of that lease.

Excellent Facilities for Obtaining Education.

The City was opened as I have said, on July 15, 1901.

The people who came in the first year numbered about 2,500, and one square mile of the land opened for sale was sold within the first three hours after the leases were placed on sale.

Most of that land went to people in Chicago and in the country around about there, who had been members of the Church for a long time. They came there with the intention of living clean and pure lives, and of educating their children in the Zion schools; for we have a complete system of education entirely apart from the state schools.

There are no state schools in Zion City.

The General Overseer out of his own pocket has donated to the City a one hundred fifty thousand dollar College Building and four branch schools.

I believe that you would call them board schools here.

We have a complete educational system from the Kindergarten to the College, and we are planning to develop Zion College into a University as fast as time and money will permit.

You cannot make all these things spring up in a day.

You cannot bring ten thousand people into a place like that without having provided some kind of income for them to enable them to live.



DR ALEXANDER JOHN GLADSTONE DOWIE.

Industries Which Furnish Occupation for People.

They cannot live merely on the income of their investments. So the General Overseer looked around for an industry which would be unique in the United States, and which would bring in a greater revenue than any other, and he picked eventually upon the Lace Industry.

I suppose a great many of you here have heard or read descriptions of how Zion Lace Industries was established.

The General Overseer arranged, then, to establish that Industry in 1900.

He brought over the workmen from here.

We brought them over from this side of the water because at that time there were no Lever's Lace Machine workmen, or designers of lace, such as we have in the United States at the present time.

It was an entirely new Industry in the United States.

We have built the largest Lace Factory of its kind in the world.

Zion City lace factory has a floor space amounting to eight acres.

I have taken there a great many sociologists and men who have been through all kinds of factories in the United States and in Europe, and practically through every kind of factory on earth, and they tell me that our factory, considered from a sanitary point of view, with regard to the health of the workmen, is perhaps the best of its kind in the world.

We try to make everything as clean and as pure as we possibly can in that City. The lace industry is perhaps our largest industry, next to the building up of the City itself.

You can imagine that to build homes for ten thousand people in two years and three months, necessitates quite a large force of workmen to be employed at building all the time.

We build through the winter, which is not as unusual here as it is there, because it grows much colder there.

Last year we had to use dynamite for blasting for foundations, and sometimes the men could not dig a hole for a fence post without putting in a little dynamite to stir the earth.

So we have gone through the winter with the building.

At present, in the Building and Manufacturing Association, which comprises the greater part of the working men of the town, and takes in various industries, we employ about one thousand five hundred men who are builders, workmen in the brick-yards, lumber-yards, and so on. One of our other main indus-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

tries is the Candy Factory. The Lace Industry employs about seven hundred fifty men and women, and the Candy Industry about one hundred men and women.

You will see from these figures that a great percentage of our population does not work for a living.

We have a great many retired farmers and people who have come there to spend the rest of their lives and to educate their children in our schools.

We Have a Unique Record Among Cities of Our Size in Criminal Matters.

We have a Court of Arbitration, established under the laws of the State of Illinois, which provides for the establishment of such courts.

The decisions in that court are final by the signing of papers, by the parties in dispute, that they will abide by the decision of the Judge of Arbitration.

I think that last year there were three disputes before the Judge, and there was not a single civil suit started all last year in Zion City.

We had only three criminal cases.

One of them was a sort of semi-criminal case, where a newspaper reporter was arrested for disturbing a religious meeting.

The other was an offense of rather a bad nature, committed by a man who had only just joined the Church for the purpose of securing employment in Zion City.

The third one was really the only criminal case we have had in two years and three months, which makes a very unique record for a city of that size.

We discourage litigation as much as possible.

We have property interests outside as well as in the City, so that it takes quite a large legal department to handle that alone.

Men Who Rank High in Education and Business Ability.

We have a complete Educational system, as I have said before, and our men at the head of it are leaders in Educational matters.

The Vice-president of Zion Educational Institutions, Rev. Harvey D. Brasefield, is one of the best men in his line that there is in the United States of America.

We have many College graduates in our faculties in the College, Preparatory and Junior Schools, who are not to be excelled anywhere in the United States, and yet we are branded by the press everywhere as a lot of ignorant fools.

I think for intelligence and education, our leading officers in every department will stand well up with any men of their position, either in the United States or Great Britain.

It may seem strange to you, as it usually does to outsiders, that religion and business shall go hand-in-hand.

It seems to me that the churches have entirely forgotten the words of the Christ when He gave the parable of the Ten Talents, in which the master said to the servants, "Trade ye herewith till I come."

It seems to me that the churches have entirely lost the meaning of that.

Where Religion and Business Go Hand-In-Hand.

We have proved that religion and finance will go very well hand in hand.

The General Overseer does not deny that he desires to make as much money as possible; but he wants to make it so that he can put it back into the work of extending the Gospel of the Christ and send out Missionaries to China and Japan and all over the world.

There is a great deal of nonsense talked by the press about our tithing system being a sort of private "rake-off," which the General Overseer puts into his side-pocket. (Laughter.)

I may say to clinch that lie that for the last six years the tithes have never equaled the expenditure connected with Church matters at Headquarters, and that there is always a back difference which is met by the General Overseer's personal check.

I hope that every one who hears that nonsense about the tithes enriching the General Overseer will kindly take the opportunity of saying that it is not true, although I do not suppose the press will want this information; it is not the kind of information which is acceptable to them.

We went to Zion City to live clean lives, but we did not go there to form some sort of "way up there in the sky" movement and look upon the rest of the earth as "away down there."

We Do Not Intend to Get Above the Level of Humanity.

We want to come down and help all the people in all the large cities as much as possible.

Last year we sent into Chicago every Lord's Day during the winter from five hundred to fifteen hundred people; and they went out two and two through every street and into every house in Chicago.

We visited every house in Chicago seven times.

Chicago's population is very nearly two millions, so you see to visit the homes of a population of that size seven times is no small task.

We have visited more homes than all the churches in Chicago put together.

We have relieved more of the poor and distressed than any other church.

As Zion Seventies go from house to house in Chicago they will find some one sick.

Then they send word to the Elder of the Parish and that sick one is looked up.

If they find any one in dire distress and suffering from cold or lack of clothing, they report the matter promptly to the Deaconess in charge of the Dorcas Work in the Parish and they are attended to.

Mrs. Dowie has about four hundred workers in Chicago, who meet every week to sew for the poor in their district.

We do this wherever we have a Branch of the Church.

We will relieve and help any person whom we may find, whether he is a member of this Church or not, as long as he will satisfy the officer in charge that he is worthy and deserving, and not a "lusty beggar."

The work in Chicago, then, of the Zion Restorationists who went out every Lord's Day from Zion City, furnished a training ground for Christian work which, perhaps, has been equaled nowhere.

You see, through the week they were getting their religious instruction at home, and on the Lord's Day they went into Chicago and came into contact with the people who needed this teaching.

The General Overseer then had Three Thousand of this great Host to go to New York with him.

In Zion City we arranged that those who were members of Zion Restoration Host and wanted to go to New York, who had their families to support, and were unable to pay the expenses of the trip, should have their expenses paid either by some of their richer brethren or from the Church Funds or from the General Overseer's pocket.

It All Depends Upon Who Does It.

While I am at it, I wish to nail down another lie of the press of this country.

I believe that there is a paper which calls itself *Christian* which says, referring to the General Overseer, that people would know the character of the man by the mere fact that he travels all through the United States in a private car and lives in the greatest luxury, while his people—they do not exactly say it, but the inference is—while his people travel in cattle cars. (Laughter.)

The fact is, that the General Overseer never paid a cent for his private car, and that its use was a present to him by the president of the road, and that it was just a little cheaper for him to travel that way than in the regular way. (Laughter.)

Of course, there would have been no comment made if General Booth or some one else traveled in a private car in England or anywhere else; that would merely be an act of courtesy on the part of the Company, and would be quite the thing for him.

General Booth can live at the Auditorium in Chicago, and live in the finest suites, but let Dr. Dowie dare to do it! Oh! Horrible!

You see, it all depends upon who does it. (Laughter.)

The New York Meetings were very quiet and orderly after the first week, as we have since learned from the General Overseer.

All the best people are with Zion everywhere when they really understand that Zion teaches nothing more than the Everlasting Gospel, and the working out of it in Holy Living.

It is usually the Living it that hurts the press and other people.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They are quite ready to listen if you only have a theory about Divine Healing, but you do not dare to practice it.

It hurts the medical profession, and it hurts other wicked professions, and they do not like that.

How the Press Fills Its Columns.

The press also stated that while we were in New York we had a lot of decrepit, overworked people, suffering from consumption in the last stages, and from pneumonia, who were unable to do any work at all.

That was another of their inventions.

Then when Mrs. Dowie, Mrs. Stern (her secretary), and I left America two weeks ago Saturday, the press came out with the story that we were practically escaping from justice, although they did not dare state that.

They said that we would never go back to the United States, and that the General Overseer had gone from New York to Boston, where he would join us.

How they managed to explain it to the people when they gave reports of his meetings the next day in New York, I do not know.

That is yellow journalism; that is enterprise for you.

Then the English papers got up the story that we were running away with a chest of four and a half millions—some said seven millions in gold—and they are still looking for it.

I do not know where to find it.

If you know where it is I wish you would let me know (laughter), for so far we have not been able to find any trace of it.

I had one letter from a storage company here, quoting prices for storage; I suppose that was apropos of that story.

I may sum up the New York Visitation by merely saying that it has been most successful.

Evangelist H. E. Cantel then made the announcements, and the tithes and offerings were received.

Overseer Jane Dowie pronounced the

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto these people and unto all to whom these words may come. For Jesus' sake. Amen.

She then said:

I wish to give you a few general statements about Zion City and to add to some of the things which Dr. Gladstone Dowie has just pointed out to you.

He covered a great deal of ground in a short space of time, and it has given me much pleasure to hear him, as I am sure it has you, from the interest you have shown.

Why Candy Is Made in Zion City.

Our Zion City candies are acknowledged by all who have tasted them to be the best and finest candies made in the United States.

We received orders for seventy tons at one time from one city in Ohio.

The reason the General Overseer established the candy industry, was first, because he had a man in that business who was willing to establish the industry in Zion City.

He had been healed of a deadly disease a few years before and he wanted to come with his family and live in Zion City, and was willing to use his ability for God, who had given him back his life.

There was also a man who understood another branch of this business, and he, too, desired to come and live with his family in Zion City.

These two men now work well together.

The candy business is a profitable one.

Another reason was that the children were getting impure candies which they were buying at the stores, and we could not supply them with any other kind.

We found that our children in Zion City would eat candy, and many of us liked it ourselves, so he decided to establish the industry in our City.

The candies that we make in Zion City are pure, and the coloring is pure vegetable coloring.

The man who superintends the making of the candy has a national reputation as an inventor of new candies.

A little while before we engaged him he went to New York and was paid a considerable sum of money by the finest candy manufacturer in America, for giving four lessons in a certain process of glazing.

We make candies for the glory of God.

In addition to the Candy factory we also have a bakery in which we bake bread and biscuits without lard.

We have no pig in Zion City.

We also have a brick factory, a box manufactory, planing mills and we have a large electrical power plant.

We have begun the building of a large tabernacle, and the clay that is being taken out for the foundations is being used for making brick.

Zion's Power House.

One press reporter told the truth accidentally in one of the magazines.

Sometimes they do tell the truth by mistake. (Laughter.)

In one of these magazines they gave a large, beautiful picture of our present Shiloh Tabernacle.

This Tabernacle holds about seven thousand three hundred people.

It is a large wooden structure.

Under this picture they had the words, "The Power House of Zion."

It is the Power House.

It is the place from which the Power in Zion largely flows, but not in the sense that they meant it.

It is the Power of God which flows from that building throughout the City, and, in LEAVES OF HEALING, throughout the world.

The General Overseer speaks very plainly to the people there, as well as he does to press reporters and strangers.

He speaks very plain truths when he thinks there is occasion for it.

We do not consider that he is an infallible man.

Do not go away with that idea.

Elijah was a man of like passions as we, the Book says, and the General Overseer is a very human kind of man.

We do not put him up on a pedestal and worship him, but he comes right down to the needs of everyday life.

He will take as much trouble with some poor sinner, to try to get him right, as he will take over his greatest meetings.

He will often take more trouble with the poor sinners and sufferers than he will with people who think themselves of very much importance.

What Christianity Means in Zion.

We have services during the week as well as on the Lord's Day.

On Wednesday night we have the mid-week Rally, which is something like a big town-meeting, when we talk on all kinds of subjects, but all from a spiritual standpoint

We believe in making a business of our religion, and we believe in taking religion into our business.

I believe that is one of the things that the churches have failed to do in the past, as well as to neglect the Gospel of Healing.

They believe in being religious only on Sunday, while a man can cheat and lie all the week in his business.

How can a man call himself a professing Christian and go to the filthy theaters and listen to the impure songs of women on the stage?

Why should a man be allowed to do that and call himself a Christian?

We consider, in the Christian Catholic Church in Zion, that it is a sin to tell a lie! Actually, that it is a sin to tell a lie!

If a man tells a lie in Zion, and it has been proved that he has told that lie, he must confess, and if he does not repent he is suspended from fellowship.

If a person makes a mistake, he will put the mistake right; but if he tells a wilful lie and will not make it right, then we have to deal with him.

It is very easy to distinguish between a mistake and a wilful lie.

God's Searchlight Turned Upon the Hypocrite.

Hypocrites do get in sometimes, and we wonder why they come in, but they are very soon discovered.

They set the net for their own feet.

They stay for a while, but the Light is so strong there that they are soon found out.

God finds out the liars and the hypocrites when they come into the House of God.

They may deceive others, and they may deceive themselves for a little while, but they cannot for any lengthened

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

period deceive God's minister, and they cannot deceive God.

Oh, it is a searching Power, the Power of God!

We have had the people that have been wicked, that have been false swearers, that have been adulterers, come there and get forgiveness for their sins from God.

But when a man comes into the Christian Catholic Church in Zion, and does not confess his sins and goes on living in sin, he will not get peace or forgiveness from God or from man.

Successful Work for God in Zion Home of Hope for Erring Women.

We have a Home of Hope in Chicago, for Erring Women, and we have had more success with it, than any other home of its kind has had that we have ever known.

Hundreds of women have given up sinful lives.

Many dear little babies have been born there, and are now being brought up by good Christian men and women.

We have taken in little babies picked up out of ash barrels, and found in the streets, who had been abandoned by their mothers.

Among the testimonies that were given in New York the day we had our women's meeting in Madison Square Garden, was one given by the Matron of this home.

She is a woman who herself was healed many years ago of a terrible tumor, when she was in a dying condition.

She is a good, clean, motherly woman—Deaconess Jennie Paddock.

She has given up her life entirely to the reclamation of these women.

We take into our Home those who are sorry for sin and want to repent and become Christians, and they receive Salvation and Healing.

That day in Madison Square Garden one of these women stood up and gave her story.

It was most thrilling.

She was a woman who had never known virtue, but had been brought up in vice.

She had been diseased.

Her face was one mass of disease, and even the roof of her mouth was so diseased that some of the bones fell out.

She said, "I do thank God for the General Overseer who has given us that beautiful home, and I thank God for dear Mrs. Paddock, and for the General Overseer's and dear Mrs. Dowie's prayers, because I have been healed of all my terrible diseases."

As she told that story there were tears in the eyes of nearly every one present.

She had the scars and the marks of the disease, but her skin was healed and clean.

The people listened to her very attentively and sympathetically.

It made us think of the testimony of the woman at the well of Sychar, who had had five husbands and was living with a man who was not her husband, and who went out and brought the whole city to the feet of Jesus.

Women Given a Place in Work of the Ministry.

Among the things that we teach in Zion is that women have a ministry.

We believe that women can do their part.

We have women ordained as Elders, Evangelists, and Deaconesses, and we have our women and little girls sing in Zion's Great Choir.

We do not believe in separating the young people from the older ones.

We do not believe in young people having a Christian Endeavor, and in having them "try to do it."

The young men and maidens, little children, grown-up people and old people, all belong together in the Church—one large family—instead of being divided into sections.

We do not believe in having a women's temperance union.

We say that men and women should work together in doing good.

Let the men do their part of the work and let the women do theirs, but let them work in harmony and in unison, and not fight against one another.

Where Authority Belongs.

We do not let the young people try to rule the Church.

The ministers of the apostate churches know that the young people have as much voice in the government of the churches as the older ones, and that they can outvote the old people.

They are the ruling power in the churches.

Do not let your children rule you in your homes; rule your children,

We believe in the husband and wife having authority over the children.

We do not believe in the church ruling the minister.

If God puts a man in his place he is to rule the church and the people are not to rule him.

We do not believe in the people having votes in the Church.

In Zion they do not vote on any matters and they do not have committees.

If the General Overseer decides a matter, it has to be attended to; he tells his people to do it, and they do it.

In the rule of the City we have a mayor and municipal officers, and we go through all the forms of law.

Our City never was a town or village.

We had enough people there to incorporate the City at once.

We have a regular city government, and our people vote for the city officers.

There has never been one dissenting vote.

They have to vote because it is the form of law that they shall vote. We are all Theocrats.

We believe in doing things sensibly.

In the Government of the City of Zion they are all a unit and they vote unanimously for the same political or municipal ticket.

In the Church Government we believe that the only one who has the right to rule is the General Overseer, and those to whom he has given authority.

We believe in the guidance of those who know, and those whom God has appointed.

I do not think there is anything very servile in that.

It teaches the principle of obedience.

The principle of obedience of children to their fathers and those that have the rule over them in the churches.

That is a wonderful Tabernacle in Zion City to which the people come together to worship God.

Some Customs in Zion City.

Every department is opened with prayer every morning.

At nine o'clock morning and evening there is a whistle sounded.

What is that for?

If you were in Zion City, you would at once see that in every department, every industry, everywhere, all over the City, activity stops all at once, perfect silence reigns everywhere, and the people bow their heads and hearts for a minute in silent prayer to Almighty God.

There is silence just for two minutes at nine o'clock morning and evening, and then the whistle sounds again and activity is resumed.

That is the time when the General Overseer prays for the sick whose requests have been sent in from all the lands.

We have another custom in Zion City.

When we greet one another we do not say, "How do you do?" "How are you?" "Are you quite well this morning?" or any other similar greeting of that kind, but instead we have the beautiful salutation, "Peace to thee," and the answer comes back, "Peace to thee be multiplied!"

We Carry a Message of Peace.

When our Restorationists go out with their Message, they say, "Peace be to this house!"

In New York they presented with that salutation the little card with the picture of the Christ knocking at the door.

There the rich as well as the poor received the Message, and in some of the finest homes in New York instructions were given that when our Restorationists came the servants should make it known to the master and mistress of the house.

One of the ladies in one of these great mansions took them into her house and asked them to tell about the things of Zion and Zion City.

After they had done that she loaded them with beautiful flowers and sent them away.

The General Overseer, in writing to me, told me of an incident of that kind.

Our Restorationists were very nicely treated in New York, and I believe that much good will result from their visits.

We want to carry the Christ's Message of Peace everywhere.

We do not say "Peace, peace, peace!" where they have no peace, because God says there is no peace for the wicked.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

nd it is not well for the wicked to be at peace. The Spirit of od must work upon their hearts and convince them of sin.

The first work of the Spirit is to convince a man of sin, efore there can be peace for him.

He must repent and give up sin, and then the Peace of God ill come in.

So we want the people of God to be at peace with one nother.

We teach our people to love one another and to be kind to one nother, and all this teaching comes out of that beautiful Power House."

Zion City Is a City of Homes.

Nearly all the people own their homes.

People who have never owned homes, and who have never ad anything but their bare living come to Zion City and in a ery short time ninety-five per cent. of them have become the wners of their own homes.

You cannot wonder that people love their homes and their ttle grounds.

This year my son and I gave prizes to the people who had he best flower gardens—to those who would exhibit the most aste in the care of their flowers and in their arrangements.

We took the time to go around and see each of these gardens.

We have quite large greenhouses in Zion City, a large General Stores and Fresh Food Supply, and we supply our eople at the lowest prices that we possibly can.

The people put their money into all the various Institutions, nd they get a percentage from it.

We are a religious community, and we do not propose to let utside people come in and go into business and make the rofits which we can make for one another in this way.

Among the things that the General Overseer planned when e laid out the land was a place for the working people to live.

So he opened up one section and laid it out in lots for them.

It is a beautiful section of the City, high and dry.

There is not one little consideration for the comfort of others, specially the poorer ones, that he overlooks.

It seems so cruel and so wicked to have these lies told about im, when we know how very careful he is to have every one airly and justly treated.

How the Poor Are Cared for.

We also have our Dorcas work, as my son has told you, to elp the poor.

In addition to that we have the Zion Benevolent Fund.

We have no suppers, bazaars, or things of that kind to raise noney, but everything is given as free-will offerings.

Our women take the garments that are sent in and work on hem and make them up for the poor, as well as the new naterials that we buy.

We help those that come in from other places, and when hey have been there a little while they are able to do for themelves; but there are always others coming in.

They soon become prosperous and do not need to come to s for help very long.

"Rich!" you say. "Is it not wicked to be rich?"

From the things you hear you would really think that it were vicked to be rich.

Not a Sin to Be Rich.

Would you expect bankers and lawyers and great merchants o go dressed like ordinary laboring men?

A working man has not the expense that a man in another osition has, and he does not need to have the expense of ervants and many other things.

In these times we have all kinds of ways to do things quickly. We do not need to travel from one place to another in the ong, tedious ways that people had to travel some hundreds of ears ago.

We have everything to facilitate us in our work.

We have typewriters and stenographers and various ways to lo things quickly.

Is it a sin to use these helps to do better work for God?

We cannot keep typewriters, and stenographers, and secrearies, and clerks, and helpers of various kinds in our offices nd workshops without money, and God gives us the means to lo it, so that we may be facilitated in the Extension of the Kingdom of God.

We cannot build and maintain Schools and educate our children without money.

We do not propose to have our people poor, and God would not wish them to be poor.

You will notice that wherever the Gospel is preached, and wherever there is good, solid spiritual instruction the people do not become poorer but they become richer.

God's promise is not that if you believe the Gospel you have to go down and be like the lowest, poorest person, but it is, "Blessed are the poor in spirit," and "for your sakes Christ became poor that ye through His poverty might become rich."

I have seen people who professed to be poor in spirit, but they were the very opposite.

They usually quote the passage about the wearing of gold and the putting on of apparel.

The Bible does not say that we are not to wear gold, but it says: "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

The Apparel of a Faithful and Virtuous Woman.

I have in my ministry come across a great many different people in this world, and my experience is that the people that are the most proud in spirit of any I have ever met—even the people who profess to be poor in spirit, and they certainly are poor in body and most miserable in their outward appearance—are these very people who consider that it is a mark of spirituality to make themselves look hideous.

That is not what the Gospel means at all.

The adornment is not to be only outward adornment, but it must be the inward adornment of a meek and quiet spirit.

The Bible permits us to wear choice clothing fit for a queen or king if we choose to do so, and are able to do so.

In the Book of Proverbs we are given a description of a faithful and virtuous woman, and it says that she is clothed in scarlet and fine linen.

She gets up early in the morning and works with her hands and takes care of the poor.

How are you going to take care of the poor if you do not have anything yourself?

You are just as much in need as they are if you do not have any more than they. (Laughter.)

The Church Does Not Need to Beg.

The Bible says that the Christ became poor that we might become rich.

But did He go around looking like a beggar?

Was He standing at street corners asking the people to give Him something for charity?

Did He stand at the corner of the streets and ask the people to donate something for a hospital, where they poison people and cut them up?

It is absurd!

You do not find anything like that in Zion City.

The poor and the sick are cared for.

Is it not the right way for the Church to give its tithes and offerings into the Storehouse, and to have the poor cared for and the Gospel preached throughout the world?

If the church everywhere did that there would be no need for hospitals, for bazaars and suppers to raise money for the church.

What we do when the poor people in Zion City come to us is to quietly see that they are attended to.

That is one reason why we have established Zion Lace Industries—because it furnishes remunerative employment for so many women and men.

They get better wages in Zion City than they do anywhere else in the world, and they are soon able to take care of themselves.

If we find any sick, we have our officers of the Church to look them up and pray for them and help them.

If you want to have a happy home, come to Zion City and dwell with us, and I am sure that you will find it one of the happiest places to live in on God's earth.

On the Lord's Day you see the people from all parts of the City coming down to the Tabernacle.

They all have such a happy, bright look on their faces, and you can see that their hearts are full of praise and thanksgiving.

We do not want people who go around and beg, saying, "Oh, we gave up all for God."

We do not want lazy people.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We do not want "Christ traffickers" in Zion City.

We want people that will work, because the Word of God says that if a man will not work he shall not eat.

We do not propose to help people do what is wrong in that direction, any more than in another.

We Want the Joy of the Lord to Be Our Strength.

I think you understand now a little about Zion City.

You see that the people there meet together to praise God and to glorify Him; and they work and have their beautiful clean homes in which to live, whether they are big or little.

We find employment for them and pay them the wages which they earn.

You need not go away with the impression that any one works for nothing.

They all get their wages and there is no grumbling about it.

They are all better off, for the most part, than they were at any time before, and they are satisfied and happy.

God bless you.

The last words that I will speak to you in this meeting are the words that I brought to you at the beginning: Peace to thee, and Peace to thee be multiplied!

All who desire to be the children of God, stand to your feet. (Apparently the whole audience stood.)

Pray with me the

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in Jesus' Name. Take me as I am and make me what I ought to be. Help me to do right. Help me to repent; to confess my sins. Then take away my sin; cleanse me from all unrighteousness and help me to overcome sin and to look to Thee. Help me, my Father, to trust Thee fully. Make me clean in heart and pure in spirit, so that I may see Thee and know Thy ways. For Jesus' sake. Amen. (*The above prayer of consecration was repeated, clause by clause, after Overseer Jane Dowie.*)

Overseer Jane Dowie—Dear ones, if you have truly repented and confessed to God, He has promised that if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

He will do His part of the work if you will do yours.

Having made this consecration ask Him to lead you in the right way, keep you from sin and enable you to live rightly.

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 ALL-NIGHT WITH GOD

Outline for Zion's Great Old-and-New Year Service For 1903-1904

Zion's Eleventh Great Annual All-Night with God, marking the close of the Old Year and the opening of the New, will be held in Shiloh Tabernacle on Thursday night, December 31, 1903, and Friday morning, January 1, 1904.

The exercises will begin at eight o'clock in the evening of Thursday, December 31st, with a preliminary Praise Service.

At 9:30 o'clock, there will be a procession of Zion White-Robed Choir and Zion Robed Officers, followed by the Invocation, a Hymn of Praise, the recitation of the Apostles' Creed, the repeating of God's Commandments, the singing of the *Te Deum*, and other features of Zion's complete service.

The General Overseer will deliver his discourse, after which he will administer the Lord's Supper and distribute the souvenir cards with Zion's Reminder for 1904.

At the striking of midnight, the General Overseer will kneel, with all the people, and sing the midnight hymn which he has sung with them on similar occasions for so many years: "Pray, Brethren, Pray!"

After the distribution of the cards, there will be an hour's intermission for refreshments.

The services will then be resumed, and the program of testimony, prayer and conference, customary at these meetings, will be carried out.

The meeting will close at 7 o'clock on Friday morning, January 1, 1904.

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 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 is 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 8:5-12; 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. 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."

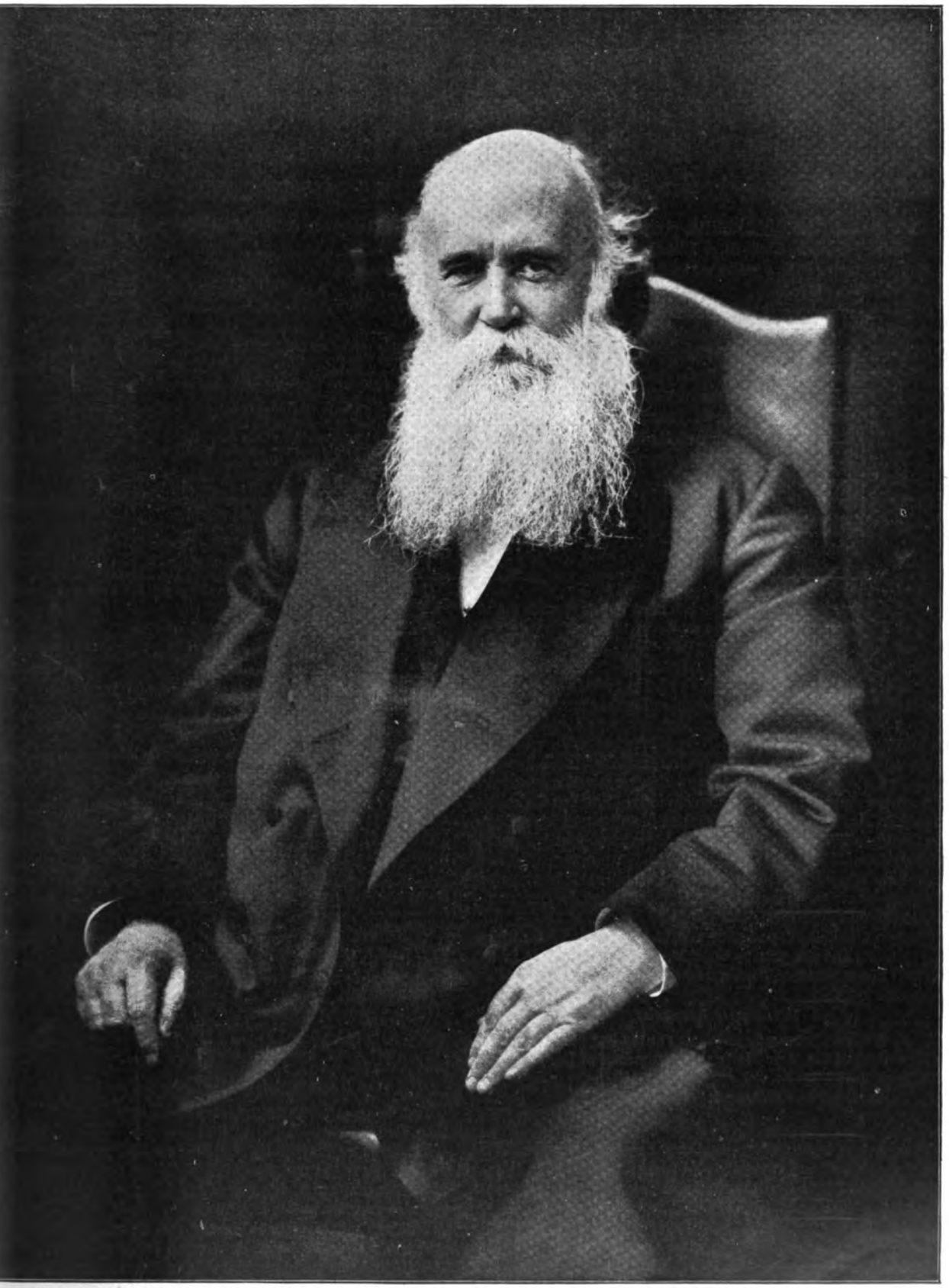
A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Zion City, Illinois, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Exposure of James M. Buckley's Lies Concerning John Alexander Dowie and Stephen Merritt, With a Solemn Judgment Pronounced in Christ's Name at a Conference.

THE GENERAL OVERSEER presiding in his library in Shiloh House, Zion City, Illinois, on the evening of Friday, December 25th, conference beginning at fifteen minutes to six, closing at eleven.

PRESENT: Overseer J. G. Excell, General Ecclesiastical Secretary of the Christian Catholic Church in Zion; Overseer H. D. Brasefield, Ph. B., Vice-president Zion Educational Institutions; Elder A. F. Lee, Recorder of Zion Restoration Host; Deacon A. C. Jensen, General Recorder of the Christian Catholic Church in Zion; Deacon James F. Peters, Superintendent of Zion Transportation and Railway Affairs; Deacon Carl F. Stern, General Overseer's Personal and Confidential Attendant.

Stenographers: Miss Sadie Chetham, Mr. Oran Reece, and Deacon O. L. Sprecher.

A Painful Task.

The General Overseer said:

My Brethren, a very painful task has been imposed upon me: that of replying to an accusation made in the *Christian Advocate*, of New York, by its editor, Dr. J. M. Buckley, in an Editorial Letter, published in his issue of December 10, 1903.

The portion of the accusation which I have especially convened you tonight to consider is the allegation that my statements in LEAVES OF HEALING of November 21st, made at a meeting in Shiloh Tabernacle, on Lord's Day, November 15th, when I spoke on the "True Story of the Visitation in New York," were false, so far as they referred to my having received a personal and written Application for Fellowship in the Christian Catholic Church in Zion from the Rev. Stephen Merritt; and also that the Conversation which I reported as having had with him was a fabrication.

As I am informed that you who are now present know many things concerning this matter, I wish to put your statements on record in a narrative form.

Therefore I shall ask you generally and particularly a series of questions; and ask you to consider the whole matter in a fair and honest manner, having first earnestly sought for God's guidance.

Introductory Questions.

First, Brethren, were you all present at my last public service in New York at Carnegie Hall on the afternoon of Lord's Day, November 8th?

(All persons present answered: "We were.")

Important Letters.

Then, before I put further questions, I now state to you that I have two letters and two telegrams from the Rev. W. D. Gay, an Evangelist in the Christian Catholic Church in Zion, whose home is in Montgomery, Alabama, declaring that my statements in LEAVES OF HEALING are absolutely correct.

I will now read these documents to you. They are as follows: (The General Overseer then read, First, a letter dated Montgomery, Alabama, December 19, 1903; Second, a letter dated Meridian, Mississippi, December 21, 1903; Third, a telegram dated Montgomery, Alabama, December 18, 1903; Fourth, a telegram dated Montgomery, Alabama, December 23, 1903.)

(Letter No. 1.)

MONTGOMERY, ALABAMA, December 19, 1903.

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

Dearly Beloved General Overseer:—Your telegram just received and answered.

I am surprised to learn that Brother Merritt wrote any such letter as Dr. Buckley prints, for the following reasons:

First, he was very much interested in the Christian Catholic Church in Zion over a year before I joined it, and told me if he was a young man he would certainly cast in his lot with you; that Methodism had ceased to be any power for godliness.

Secondly, his wife told me at his home that he was ready and she would not be surprised to learn that he had joined us at any time.

Thirdly, he told me his whole household were almost ready to come in with him, and a little more persuasion would bring them. He repeated the same in substance to you before me.

Fourthly, the Sunday afternoon he joined he was introduced to several of our officers as having come into Zion, and he told some of his outside friends of his act, and took several applications with him to get others, whom he said he knew would come with him.

He was not persuaded by any one, beyond the fact that when he said he recognized you as the Restorer, and Zion as of God, I said, "This is the time, then, to make it known."

He asked me to get him an "application," when we went back into the office, and he signed it carefully and with much emotion.

God will overrule all our trials for His glory; but I am sorry, so sorry, Satan gets such work in.

I hope this is full enough.

I remain, yours very lovingly and obediently,

WILLIAM D. GAY,
Evangelist in the Christian Catholic Church in Zion.

(Letter No. 2).

MERIDIAN, MISSISSIPPI, December 21, 1903.

REV. JOHN ALEX. DOWIE, Zion City, Alabama (Illinois.)

Dearly Beloved General Overseer:—Since coming to this city, I have been led to believe that Brother Merritt did not write that letter.

They tried to control him any way and use him as they pleased.

Brother Lewis said he would telegraph you, so this note will explain the telegram.

Our neighbor, Mrs. M. E. Moody, who is a sister-in-law to H. W. Moody of Lexington, Kentucky, says she received a letter from Mrs. Dio Lewis of New York City—widow of the great physician, Dio Lewis—who knows and is a friend to Rev. Stephen Merritt, and on seeing the article denying that he was a member of Zion published in the *Tribune* she went herself to him and asked him if he had seen this piece, handing him the paper, and he replied, "It is not true; I am with Zion and its people."

I believe others have written a letter which Brother Merritt did not willingly approve to Dr. Buckley. I write this also to Brother Merritt, who loves me. Yours lovingly,

WM. D. GAY.

(Telegram No. 1.)

MONTGOMERY, ALABAMA, December 18, 1903.

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

Did not induce Merritt to sign anything. He made application for membership only and at his own request. REV. W. D. GAY.
9:35 p. m.

(Telegram No. 2.)

MONTGOMERY, ALABAMA, December 23, 1903.

REV. J. A. DOWIE, Zion City, Illinois.

I entirely agree with statements made in LEAVES OF HEALING November 21st. WILLIAM M. GAY.

Testimony of Deacon James F. Peters.

The General Overseer, addressing Deacon James F. Peters, then said:

I have been informed by you, Deacon, that you were present in the room in the Carnegie Hall Building, on November 8th, when Mr. Stephen Merritt wrote out his application, and that you also saw Evangelist Gay there.

Will you please state to me the exact facts, and how you came to be in the office, and came to be so close to Mr. Merritt that you could see him writing the application?

Deacon Peters:—"I was called, General Overseer, by one of the attendants to the telephone in the superintendent's office.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"The telephone is fixed at the side of the desk on an arm that swings around.

"I saw a gentleman sitting at the desk and writing, making out an application for membership upon one of our application forms.

"I did not know who he was at that time.

"When I had finished my business at the telephone, Evangelist Gay, who was also in the room, said to me: 'This is Stephen Merritt. Thank God we have his application.'

"At that time he introduced me to him.

"I simply shook hands with him, not knowing who Stephen Merritt was, never having seen him before, but I praised God on general grounds that we had another member added to our fellowship.

"At that point they both went out—Stephen Merritt and Evangelist Gay."

General Overseer—I hand you a paper on which you will see Stephen Merritt's writing and his signature at the end.

Does that look to you at all like the paper on which he wrote?

Deacon Peters—"That is exactly the same form which I saw on the desk.

"I did not notice the writing; simply saw it was a form of application."

General Overseer—That it was our regular form of application?

Deacon Peters—"Yes, sir. I knew it at a glance, having seen so many of them.

"When Mr. Merritt had finished writing out the application he handed it to Evangelist Gay in my presence.

"Immediately after they left the room.

"It appeared to me that Mr. Merritt was very much pleased to become a member of the Christian Catholic Church in Zion, and seemed to be happy when he had filled out the application."

Testimony of Overseer H. D. Brasefield.

The General Overseer, addressing Overseer Brasefield, said:

I understand, Overseer Brasefield, that you know something about this matter. Will you please tell me what it is?

Overseer Brasefield—"On the afternoon of the meeting to which you have referred, and before the meeting had begun, I passed Evangelist Gay in company with Stephen Merritt, whom I knew, having met him several days before this.

"Evangelist Gay held in his hand an application for fellowship, and waving it at me said, 'I have Stephen Merritt's application; and I am going to try and get an interview for him with the General Overseer.'

"I saluted and passed quickly; but turning, saw them engaged in conversation with Elder Lee.

"This is all I know about the matter."

Testimony of Elder A. F. Lee.

The General Overseer, addressing Elder A. F. Lee, said:

Will you please tell me what you know about this matter?

Elder A. F. Lee—"It was on Lord's Day afternoon, November 8th, General Overseer, just a few minutes before the time for the opening of the service that I met Evangelist Gay in Carnegie Hall.

"I had just left a lady with whom I had prayed, when he stopped me in the aisle and said, 'Elder Lee, I want you to meet the Rev. Stephen Merritt.'

"I shook hands with Stephen Merritt, and Evangelist Gay handed me his application and said: 'Mr. Merritt has just filled out an application for fellowship in the Christian Catholic Church in Zion.'

"I read it in his presence; and Evangelist Gay made the remark: 'He will make you a strong Restorationist.' This he said to me doubtless because I am the Recorder of Zion Restoration Host.

"Evangelist Gay further stated that Mr. Merritt accepted your declaration as Elijah the Restorer. He put it in just that way.

"Mr. Merritt agreed with this remark of Mr. Gay's, and spoke of you and your ministry in the highest terms.

"I remember his expressly stating that you had made the Scriptures very much plainer to him on this particular subject than ever he had seen them before.

"He seemed delighted with the thought that he was about to enter into the fellowship of the Christian Catholic Church in Zion.

"He said, 'I would like very much if you can arrange for an interview with the General Overseer before the opening of the service; or at least see that the application is placed in his hands.'

"I said that I did not think I should have the opportunity of seeing the General Overseer personally, but that I would hand the application to Deacon Stern.

"I immediately stepped across the hall to Deacon Stern, who was standing in the entrance way and handed him the application with the statement that it was very desirable that Stephen Merritt should have an opportunity of seeing the General Overseer before the services; but if he could not, to see that the application was handed to the General Overseer as early as possible; and left him."

Testimony of Deacon Carl F. Stern.

The General Overseer, addressing Deacon Stern, said:

Tell me what you know concerning this application of Stephen Merritt's, and how it got into my hands.

Deacon Stern—"On Sunday afternoon, November 8th, before the service began, Elder Lee handed me an application before you went on the platform, asking me to give it to you immediately. As I went up the stairs you were coming down on your way to the platform. I kept the application in my hand. I went into your private room, unfolded the application and looked at it, and saw that it was Stephen Merritt's application, and laid it upon the table.

"After the meeting was over I assisted you to disrobe. Then we returned to the private room.

"You sat down at the table, took up this application of Stephen Merritt's, and read it, saying, 'Why, this is Stephen Merritt's application.'

"With that there was a rap at the door. I went to the door and said, 'Stephen Merritt and Evangelist Gay are here. Stephen Merritt wants to see you!' You called, 'Father Merritt, come in,' and he entered, accompanied by Evangelist Gay. You rose from the table and advanced to meet him.

"My remembrance is, as you met him, that you said, 'Is this your application?'

"I did not see him hand it to you; but it is quite probable that you handed him the application, and that he handed it back to you, saying, 'It is.'

"You then shook hands with him warmly and said, 'It gives me great joy to receive you into the fellowship of the Christian Catholic Church in Zion; and I rejoice to be your pastor.'

"Then he said, 'It gives me greater joy to come under your ministry than you to receive me,' or words to that effect.

"I then left the room, Mr. Merritt, Evangelist Gay, and Overseer Excell being still in your company."

Testimony of Overseer J. G. Excell.

General Overseer, addressing Overseer Excell:

Overseer Excell, will you please tell us what you know about this application?

Overseer Excell—"I was present in your private room on the evening that has been referred to, November 8th, in Carnegie Hall.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"I remember your unfolding the application as you sat at the table and saying, 'Why this is Stephen Merritt's application!'

"I also remember Stephen Merritt's coming into the room and your heartily welcoming him and saying, 'It affords me very great pleasure to receive you into our fellowship and communion.'

"He replied, 'It cannot afford you greater pleasure than it does me.' That was the substance of it.

"The conversation then continued, and I remember distinctly Mr. Merritt's saying that he had not yet resigned his office as a minister of the Methodist Episcopal church, but that he would do so the following day.

"He also spoke of severing his connection with the John Street Methodist Episcopal church.

"I do not remember exactly what office he referred to in connection with John Street, but he said he would resign it.

"He spoke of his family, and said that he hoped soon to bring them into fellowship with us.

"He spoke of his partner in business, who, he said, conducted the meetings during the week, alternating with him, and stated that he was very much surprised one evening to come into the meeting unexpectedly and find his partner was presenting the Elijah Question to the people.

"He learned afterwards that his partner had spoken several times on this subject.

"He said he was delighted to know this, and stated that he himself had been presenting the Elijah Question to his people; he seemed to be perfectly persuaded of your claims in that matter, and, as far as I could judge, he was in perfect harmony with Zion on that question.

"You then spoke to him concerning Overseer Bryant, who would be left in temporary charge, and also informed him that as he was going to England in a few days *en route* for South Africa, he would be succeeded by Overseer Mason, and you expressed the hope that he would coöperate with both these Overseers.

"He then said he was willing to serve in any capacity; that he would take any position that you desired, and obey your directions fully.

"You remarked upon his humility on being willing to do this, and he reiterated the statement that he was fully at your command.

"I also remember Evangelist Gay's suggestion that you direct him and the Rev. Stephen Merritt to make a trip through the South and hold meetings in the large cities.

"He said that Rev. Stephen Merritt was so well known that this would accomplish much good.

"You replied that you would consider that matter.

"You then said that you thought it would be well for Stephen Merritt to spend a short time at Headquarters, and gave him a cordial invitation to attend the All-Night Meeting in Zion City at the close of this year.

"He said it would give him great pleasure if he could accept the invitation, and that, if possible, he would be present at that meeting."

Confirmatory Testimonies.

Deacon Carl F. Stern—"I came into the room when Mr. Gay made this proposition to go South with Mr. Merritt; and I observed that Mr. Merritt was very much inclined to accept the proposition.

"I also heard you say it would be better for him first to come to Headquarters."

Deacon J. F. Peters—"On that same night, November 8th, when you were leaving Jersey City for Washington on your way home, I met Evangelist Gay at the railway depot.

"He said to me, among other things, that he very much desired the General Overseer to grant him and Stephen Merritt permission to hold a series of meetings throughout the South.

"He told me that he was seeking your personal attendant, Carl F. Stern, to see whether you would not give him an interview in your private car on that and other matters connected with the South, as he was going to travel to Washington on the same train.

"He conveyed to me the impression that Mr. Merritt was just as eager to go South with him as he was to take him, and that Mr. Merritt would go South, if the General Overseer so approved, as a member of the Christian Catholic Church in Zion."

Testimony of Deacon A. C. Jensen.

General Overseer, addressing Deacon Jensen:

Now, Deacon Jensen, please tell me everything you know regarding this matter of Mr. Stephen Merritt's application for fellowship, and what you heard him say in his own meeting place, Eighth avenue and Nineteenth street, New York, on the night of November 10th.

Before you do so I will ask you to identify a document in my hand, which you have handed me tonight as a copy of a letter which you addressed to Overseer Excell, on November 16th.

Do these words which I shall now read express the facts as you still remember them?

You wrote, "In compliance with your request, I am pleased to submit to you in writing the following extracts of a meeting conducted by Mr. Stephen Merritt on Tuesday evening, November 10th.

"Accompanied by my wife, Evangelist and Deacon Kindle, and their daughter, we arrived at the meeting shortly after it had been opened. At the close of his address, Mr. Merritt spoke very highly and lovingly of the General Overseer, stating that he had opened up to him the wonderful treasures of the Bible in a wonderful way.

"He spoke of the interview that he, together with Evangelist Gay, had had with the General Overseer.

"He then told the audience how happy he was to become a member of Zion.

"'Some of you,' he said, 'got very angry, and some are not here tonight on this account; but I do not care; I am happy, and have the peace of God.'"

Confirmations.

General Overseer—I will ask Overseer Excell whether he remembers having received this letter?

Overseer Excell—"I do."

General Overseer—And you called for it in connection with some other matters which it contains?

Overseer Excell—"The letter was written at my request."

General Overseer (to Deacon Jensen)—This is an exact statement of what occurred as far as this subject is concerned?

Deacon Jensen—"Yes, sir, it is."

General Overseer—Will you tell me why it was you were in New York, on Tuesday evening, November 10th, all of us having left on the morning of the 9th?

Deacon Jensen—"In the first place, I was there to straighten up any financial matters connected with the Visitation that might have been overlooked."

General Overseer—Have all accounts connected with the New York Visitation been paid?

Deacon Jensen—"They have."

General Overseer—You were in New York for the purpose of settling up?

Deacon Jensen—"Yes, sir."

General Overseer—It was for that purpose you had been left behind?

Deacon Jensen—"Yes, sir."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer—As you were the General Recorder of the hurch and assistant secretary to Deacon Barnard, General inancial Manager of that Visitation?

Deacon Jensen—"Yes, sir."

General Overseer—You are most positive that Stephen Ierritt declared at that meeting on November 10th, that he as then a member of the Christian Catholic Church in Zion?

Deacon Jensen—"Yes, sir. When he had finished his regur discourse he said, 'I will now tell you why I became a ember of the Christian Catholic Church in Zion. It is true filled out my application and handed it to Dr. Dowie.'"

General Overseer—Did he say anything regarding his mily?

Deacon Jensen—"To the remark made by Overseer Bryant at he would likely hear some people say that he had lost his ead, and that he would also have a great deal of persecution, e said that was nothing. He had been told that fifty years go.

"But he said his wife stated that when he joined the Christian atholic Church in Zion, it was the wisest move he had made his life."

General Overseer—You positively assert that he publicly ated in a meeting of his own people that his wife told him hen he said he had joined us in Zion that *that was the wisest ove he had ever made in his life?*

Deacon Jensen—"Yes, sir."

General Overseer—Are you positive about these words?

Deacon Jensen—"Yes, sir, I am sure."

General Overseer—Is there anything else you remember earing on this matter?

Deacon Jensen—"No, that covers nearly the whole of this atter."

General Overseer—Do you remember something about applitation being made to you when you were in Carnegie Hall for number of blank application forms?

Deacon Jensen—"Some one came to the literature stand, I elieve it was Evangelist Gay, I will not be certain, and asked or some application blanks, because Stephen Merritt was going o make an application.

"I did not know who Stephen Merritt was.

"I handed out the applications.

"Later I heard from several that Stephen Merritt had joined he Christian Catholic Church in Zion."

General Overseer—At that time did you know who Stephen Ierritt was?

Deacon Jensen—"I had no idea at all.

"It was without previous intention that I went to that eeting Tuesday night."

General Overseer—Did Mr. Merritt speak in any way which ould lead you to think that there was any qualification in is joining the Christian Catholic Church in Zion?

Deacon Jensen—"No, sir."

General Overseer—Did he speak in terms of unqualified pproval of me, and approve of my doctrines in every articular?

Deacon Jensen—"Yes, sir."

General Overseer—You would understand that approval to over my prophetic office as Elijah the Restorer also?

Deacon Jensen—"Yes, sir, I would."

General Overseer—There was no doubt in your mind at all hat he intended it so?

Deacon Jensen—"No, sir."

General Overseer—Do you think the people so understood it; hat he was endorsing me as not only the General Overseer of he Christian Catholic Church in Zion, but as Elijah the Restorer—was that the impression made upon your mind?

Deacon Jensen—"Yes, it was.

"There was not the least question in his mind about your prophetic office.

"He also stated most plainly that he had made application to the General Overseer, and joined the Christian Catholic Church in Zion."

General Overseer—And that he approved of its doctrines and practices, and was happy that he had done this?

Deacon Jensen—"Yes, sir."

General Overseer—This was two days after he had made the application, was it not?

Deacon Jensen—"Yes, sir."

General Overseer—Did your wife see this letter? (Referring to the letter from Deacon Jensen to Overseer Excell.)

Deacon Jensen—"Yes, sir."

General Overseer—Does she approve the statements made therein?

Deacon Jensen—"My wife affirms every statement made by me."

General Overseer's Testimony.

General Overseer then said:

All I have to add to this matter is that I stand by every word that I uttered in Shiloh Tabernacle on the afternoon of Lord's Day, November 15th, in my address on the "True Story of the New York Visitation."

These remarks will be found reported in LEAVES OF HEALING for November 21st, Volume XIV, Number 5, pages 145 and 146.

I have a distinct remembrance of the matters which have been referred to by Overseer Excell and my Personal Attendant, Deacon Carl F. Stern, as occurring in my presence.

I now hand to the stenographer the report of my remarks as they appear in LEAVES OF HEALING, desiring that they shall be incorporated in this report. (The report reads as follows:)

STEPHEN MERRITT NO LONGER A METHODIST.

He is a broad-shouldered man, and in a dignified way passed up to the door of my room and said, "May I see the General Overseer?"

My attendant came to me and said, "The Rev. Stephen Merritt is waiting. Can he see you?"

"Father Merritt," I cried, "come in."

In came Stephen Merritt.

He is about my height and build, but he is older.

He is seventy-four, I think, but as straight as a dart.

A police officer of rank, who was there, had said to my attendant, "Why, that is Stephen Merritt! He is one of the best known and most godly men in New York."

As Stephen Merritt came in he held in his hand a paper, and by his side was the smiling Evangelist Gay.

He walked in like a soldier, and, bowing, handed me the paper.

I read it; it was Stephen Merritt's application for fellowship in the Christian Catholic Church in Zion. (Applause.)

I grasped his hand and said, with much emotion, "Stephen Merritt, I am greatly honored to become your pastor," and I bowed low to the man who up to that time had been ordained to the ministry for nearly fifty years, and a trustee of the John Street church, New York's oldest Methodist church; and was also at the head of the great Stephen Merritt Undertaking company, which is the greatest thing of its kind, perhaps, in America.

He has given away fortune after fortune for God's work, and his sons and daughters stand high in New York.

The Rev. Louis Klopsch, the editor and proprietor of the *Christian Herald*, is one of his sons-in-law.

He, himself, has been for a long time the editor of the *King's Messenger*.

In reply to me he bowed low and said, "It is I who am honored. I see in you not only John Alexander Dowie, but Elijah the Restorer." (Applause.)

I now wish to call the attention of the Overseers and the other Officers of the Church who are now present to certain documents, which I now place before you.

Original Application of Stephen Merritt.

First, I hand to you the original application and the *fac-simile* of the same which I will publish with this report. (See page 314.)

I also hand to you a letter from Mr. Merritt to myself dated New York, December 5th, of which I have also had a *fac-simile* made, principally for the purpose of identifying his handwriting.

I will ask you who are now present most carefully to examine the originals and the *fac-similes* and to state the result of your examination.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

2-5-03—25M—B1659



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 Eighth Ave & 19th St N.J. & Nyack NY

Date Nov 8 1903
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? Stephen Merritt

Where is your residence? 8th Ave & 19th St N.J. & Nyack NY
PLEASE GIVE FULL POSTOFFICE ADDRESS

What is your age last birthday? 70 years
ALSO GIVE DATE AND YEAR OF BIRTH

Are you married, ~~unmarried, widower or divorced~~? Yes

How many children have you living? Two

What is your occupation, profession, or trade? Undertaker (Minister of the M E Church)

What nationality are you? American *Where were you born?* N New York City

What language or languages do you speak? English

How long have you lived in America (or the country where you are now living)? 70 years

When and where were you converted to God? N.Y. more than a half century ago

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

When and where were you immersed by TRIUNE Immersion? I immersed not by triune Immersion

By whom were you immersed? Dr Simpson

With what religious organization were you formerly connected? M E Church

Recommended by Evangelist Wm Davis Gay

Signature of Applicant Stephen Merritt
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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

...OFFICERS...
President,
STEPHEN MERRITT.
Vice-President and Gen'l Manager,
P. W. RADCLIFFE.
Treasurer,
JOHN L. HAMILTON.
Secretary,
A. C. WILSON.
Counsel,
HON. JOB. E. HEDGES.
...Always Open...
Telephone, 14-18th Street.
Cable, "Undertaker," New York.

The Stephen Merritt Burial Co.

Undertakers, Embalmers and Funeral Directors....

EIGHTH AVENUE and NINETEENTH STREET,

New York, Dec 5th 1903

General Overseer

Peace be unto thee!

Fear not I am with thee to deliver thee, The reporters have lied on me as they do you. I have not seen or had a telephone from a Tribune reporter. The report of the Tribune is false in every particular. Be strong and very courageous as you are

His Shine
Stephen Merritt

by A. J. Dowie
Zion City
Ill

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Are the *fac-similes* an absolutely correct reproduction in every particular of the originals, which I also show you?

Having now examined them, I again ask, brethren what is your reply to my question? Do you declare these *fac-similes* to be absolutely correct reproductions of the originals in your hand?

(All present, after several minutes of extremely close examination, *placing the originals over the fac-similes*, said: "We do.")

How Merritt Denied the Assertions of the New York "Tribune" That He Said My Statement Was Untrue.

I will now read to you a brief article appearing in the New York *Tribune* of December 2d, to which Mr. Merritt refers in the *fac-simile* letter of December 5th. It is as follows:

A CONVERT, SAYS DOWIE.

BUT THE REV. STEPHEN MERRITT DENIES IT EMPHATICALLY.

JOHN ALEXANDER DOWIE PRINTS IN HIS "LEAVES OF HEALING" A REMARKABLE STORY OF HIS "VISITATION" TO THIS CITY.

For one thing he says that among the converts he made were the Rev. Stephen Merritt and Herman Warszawiak of Grand Street Mission.

This is the version of the Rev. Stephen Merritt:

"As soon as Dowie visited this city, he began to endeavor to get me to his meetings. He sent me a great mass of literature, and his agents came several times a day to my office. Finally, with a young man in my office I went to one of his meetings and was introduced to him. He talked a few minutes, and that was all there was to it."

New York "Tribune's" Lie Answered by Merritt Himself.

I wish to call your attention to the fact that Mr. Merritt distinctly denies in his letter to me of December 5th (see *fac-simile* on page 315) all the assertions made in this report.

He addresses me, as you will see from the letter, as "General Overseer."

He says: "The reporters have *belied me*, as they do you. *The report of the* TRIBUNE *is false in every particular.*"

It therefore is very clear that Mr. Merritt, on December 5th, believed he was still a member of the Christian Catholic Church in Zion, and very warmly and earnestly repudiates the statement that he was not, and declares all the alleged remarks that he is said to have made to the contrary are fabrications, as, of course, both you and I know they are.

The facts are not as stated in that fabrication, but are as stated by you tonight, and by me in my discourse, and by Mr. Merritt in his letter, who declares the shameful report to be "*false in every particular.*"

Other Confirmatory Merritt Letters.

I also place on record several other letters which are in my possession.

The Townley Letter.

One was written upon the same day as the *fac-simile* from New York, December 5, 1903.

It is addressed to Mr. W. W. Townley, of Sunbury, Ohio, and reads, in part, as follows:

My Dear Brother:—I am no judge, and far from being a critic.

I first saw J. A. Dowie sixteen years ago, and since then have watched his phenomenal career with closest interest, though I have never seen him since until the close of his visit to New York. I believe in him as a man of God, used of the Holy Spirit to accomplish His purpose, a wonderful man, doing a wonderful work, in a wonderful age.

His and Thine,

STEPHEN MERRITT.

I hand this letter to the Conference, and ask them to say whether I have read the paragraphs that I have quoted, exactly as they are there.

(Those present, after inspection: "It was correctly read.")

I may say that I have the permission of Mr. Townley to use this letter.

The Mrs. Dio Lewis Letter.

I also call attention to the fact that in the letter (referred to on page 310), already placed before this Conference, Mrs. Dio Lewis, the widow of a great New York physician and author, alleges that about this time she saw Stephen Merritt and asked him if he had "seen this piece", handing him the *Tribune* article, to which I have just referred. He replied: "*It is not true. I am with Zion and its people.*"

You will, therefore, see, brethren, that at that time he not only stated to Mr. Townley, but to Mrs. Dio Lewis and to me that he was with Zion, and that the statement in the New York *Tribune* was not true.

Efforts to Get Merritt to Do Right.

I have taken, my brethren, much pains to bring Mr. Merritt to an understanding of the great gravity of the position in which he is, and in which he has been placed by his alleged letter to Dr. Buckley, and which is referred to in Dr. Buckley's article, which I now hand to you, and shall print in full. It is as follows:

EDITORIAL LETTER.

"THE FALSE PROPHET."

From the time John Alexander Dowie began to pose in Australia as the special medium between the people and God for the healing of diseases I kept track of him, through the public prints of that region, correspondence with reliable persons residing there, conversations with such from this country who were travelers visiting there, and such citizens of South Australia as I met here or in my own travels.

When he arrived on the Pacific coast I perceived that his bombast would capture some, and his assumption that Divine power was being exerted in vindication of his claims would—in view of the prevailing ignorance of the self-limited character of many diseases, and the effect of the mind upon the body—catch many of the sort who follow spiritualistic healers—Mrs. Eddy, Mr. Simpson, and the anti-medicine Second Adventist faith healers.

I knew his doctrines on many subjects to be sound, and that in contrast with the feeble ideas of prayer held by many Christians, his confidence would gain him a hearing in proportion to his vehemence and shrewdness.

The readers of this paper were apprised of his performances and placed in possession of tests whereby to distinguish him from a true representative of Christianity. Abundance of testimony shows that many were saved from being entrapped by him; and the acknowledgments of some who thought this paper to be "fighting against God," and subsequently by painful experiences learned how unlike all that Christ specifically taught are many of Dowie's works and ways, were enough to assure me that the trouble taken was not in vain. Fanatics are rarely cured by facts or arguments; the only way to prevent them from increasing is to warn people before infection later nothing but bitter experience will open their eyes, and in most cases the sharper the sting of their delusion the closer they clasp it to their breasts.

He has charged me with having obtained an interview with him under a promise and then breaking that promise. The course pursued by Dowie in this city was such as to make it of no importance what charge he might make against any one; but the facts may be of interest as parts of the study of this curious phenomenon of human nature.

The statement made by John Alexander Dowie that I obtained an interview with him under a promise, and then broke that promise, is, of course, not true

THE FACTS.

Shortly after he announced himself to be Elijah I determined to converse with him, so that in further discussions of his claims and methods there would be no danger of misrepresentation, knowing by much reading of his authorized communications and other sources that, when his passions or prejudices are excited, his statements are grossly extravagant and often untrustworthy. While in conversation with Dr. Joseph F. Berry, of Chicago, editor of *The Epworth Herald*, I proposed to him that we visit Mr. Dowie and obtain, if possible, the opportunity of conversing with him. He acquiesced, and suggested that we proceed at once. Dowie so generally called people "liars," and had made so many statements that I found to be incorrect by excess, omission, false emphasis, or pure imagination, I did not wish to call upon him alone, lest a question of veracity might arise. On reaching Dowie's establishment we sent our names to him, asking the privilege of such a conversation. On being admitted we informed him that our purpose was not to publish anything that he might say; but to understand him so as not to misrepresent him. He said that with the understanding that we would not publish anything, he would talk with us freely, and he did so.

We did not say that we would not mention the fact of having had a conversation with him

Nothing that he said in my presence has ever been published, nor have any facts stated to us by him which he had not himself published been mentioned by me in private conversation, or in *The Christian Advocate*. Nor elsewhere has there been printed by me, or so far as I know by Dr. Berry, one word or fact learned from him at that time.

"CHICAGO, ILLINOIS, October 20, 1903

"The foregoing statement, which has been submitted to me by Dr. Buckley, is correct in every particular.

(Signed) "JOSEPH F. BERRY."

DOWIE'S MENTAL CONDITION.

Before and since the date of that visit, in *The Christian Advocate* and at length in *The Century*, of October, 1902, I have spoken of Dowie as a paranoiac. The scientific definition of that word is "primary monomania." The definition of monomania is, "A form of mental unsoundness in which a single delusion, or form of delusion, is especially dwelt upon."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I have also spoken of him as a megalomaniac. The scientific definition of is word is, "Insanity with delusional ideas of one's own greatness or exalt-on: applied especially to cases that do not present general paralysis; a ed and systematized delusion or monomania of exaltation."

The "general paralysis" spoken of in this definition is usually accom-nied by various sorts of ideas of grandeur, often changeable and frequently coherent. That disease usually carries the patient off in two or three ars; the other may not shorten life at all.

Dowie declared that he came to New York a year sooner than he other-se would have come, expressly to disprove the fitness of these terms as a scription of himself. But out of his own mouth he justified the character-tion. Though at a fair estimate "*The Century*" has more than six hundred ousand readers, it is probable that many of the readers of *The Christian dvocate* have never seen the estimate which provoked the "false prophet," nd which we reprint here:

DOWIE'S CHARACTER AND EVOLUTION

His consuming ambition, insatiable love of power, intense self-conscious-ss, grasp on money and property, vigorous suppression of individuality, mmercialism, luxurious way of living, and wholesale entrance of his Zion o real estate speculation and manufacturing, contrast strangely with John e Baptist and with Elijah the great prophet. Reason must first be ralyzed, faith drugged, and this done, it would still seem too large and normal a conception for open-mouthed credulity to believe that the Christ the New Testament should choose the evolver and center of such a mboyant mixture of flesh and spirit to be the Restorer and His special rerunner. If Dowie believes it, he is in the moonlit borderland of insanity here large movements of limited duration have sometimes originated. If believes it not, he is but another imposter.

The probable genesis of the Dowie of today is this: Beginning his ublic career with the sincerity aud simplicity of the ordinary Christian, he assed into fanaticism, made claims which he believed, but, confronted with ilures, he sophisticated his conscience and reason to explain them. Lured ambition, self-confidence, and love of power into great enterprises which ade large sums of money necessary to him, he was obliged to manipulate en, and his shrewdness became cunning. Intoxicated by increasing osperity, he has come, without divine authority, to believe himself God's ecial messenger. In that character he judges, denounces, condemns all o do not accept him, and rules his followers with a rod of iron.

Dowie's performance in New York leads me to doubt whether I did not ve him credit for too much original piety.

On the other hand, he threw away recklessly a great opportunity, showed arked discontinuity in public speech, was at the mercy of every interrup-n, unendurably vulgar, spoke of himself with utter absurdity of admira-n, and attacked the mother that bore him in a way to make even the ughest curiosity-seekers blush for him.

[*These assertions are all lies,* as is the greater part of the entire article; *t the latter part, referring to my mother, is the most shameful lie of all: or I never spoke, or thought one word against her, and I firmly believe at she has been in heaven for more than ten years. I defended her mem-y against a villain who had betrayed and deceived her, and who had dis-sed of letters concerning her to villains who had tried in vain to black-ail me, and then in revenge had published them in that vile paper the ew York World. Everlastingly shameful is this Buckley lie.*] This ight justify the opinion that he is in the second stage of insanity rather an in the borderland, which was where I classified him. In the same ticle I ventured

A HYPOTHETICAL FORECAST OF HIS FUTURE.

Much of this forecast has already been fulfilled and the rest is certain to llow:

"What will be the future of Dowie, his Zion, and its enterprises? None n foresee the end or the achievements of a vigorous and healthy crank, or an astute and plausible imposter, especially in religion. * * *

"Of, by, and for his adherents he is building a city, of which he will be preme dictator, and in which, for an indefinite period, will remain an mosphere favorable to his attempts to heal. Should he die soon, his enter-ise will languish and his society decline. If his life be long, a crash of me kind may reasonably be expected before he dies. Should his 'lace dustry' fail, his real estate speculations and banking operations become in-lved, and his business credit be destroyed; should he become conspicuously validated; should an unmanageable contagious disease invade his city; or ould he lose his reason, his enterprises will collapse, the number of coveries will diminish, and the pompous name of John Alexander Dowie ll be added to the long list of spiritual megalomaniacs.

"Should he live long and prosper to the last, it will be upon the proceeds his commercial speculations, wherewith he can surround himself with tainers, while the spiritual part of his Zion will languish.

"At present it consists for the most part of well-meaning people who are no means to be spoken of with contempt, though they may be regarded th pity—a sentiment due to every honest fanatic."

His coming to New York was a great disadvantage to his reputation, and us a benefit to rational Christianity. At first good men were inclined to ng their heads in shame that such things should be said and done in the me of the Christian religion; but soon all classes ceased to connect with ristianity the mountebank in the role of special messenger of God, and assed him among "freaks," distinguished from the common herd of such riosities only by having more brains and more success.

The LEAVES OF HEALING represents that he triumphed greatly here. ome in remote places who read that paper will think that his campaign in ew York was a long upward step for the Christian Catholic Church in Zion; t the LEAVES OF HEALING is not worthy of credit in these representations.

THE SERIAL NOVEL CALLED LEAVES OF HEALING.

As a specimen deceptive statement I give this from the authorized report Dowie's address on his visit to New York. It is an extract from LEAVES HEALING for November 21st:

STEPHEN MERRITT NO LONGER A METHODIST.

"He is a broad-shouldered man, and in a dignified way passed up to the or of my room and said, 'May I see the General Overseer?'

"My attendant came to me and said, 'The Rev. Stephen Merritt is waiting. Can he see you?'

"'Father Merritt,' I cried, 'come in.'

"In came Stephen Merritt.

"He is about my height and build, but he is older.

"He is seventy-four, I think, but as straight as a dart.

"A police officer of rank, who was there, had said to my attendant, 'Why, that is Stephen Merritt! He is one of the best known and most godly men in New York!'

"As Stephen Merritt came in he held in his hand a paper, and by his side was the smiling Evangelist Gay.

"He walked in like a soldier, and, bowing, handed me the paper.

"I read it; it was Stephen Merritt's application for fellowship in the Christian Catholic Church in Zion. (Applause.)

"I grasped his hand and said, with much emotion, 'Stephen Merritt, I am greatly honored to become your pastor,' and I bowed low to the man who up to that time had been ordained to the ministry for nearly fifty years, and a trustee of the John Street church, New York's oldest Methodist church; and was also at the head of the great Stephen Merritt Undertaking Company, which is the greatest thing of its kind, perhaps, in America.

"He has given away fortune after fortune for God's work, and his sons and daughters stand high in New York.

"The Rev. Louis Klopsch, the editor and proprietor of *The Christian Herald*, is one of his sons-in-law.

"He, himself, has been for a long time the editor of *The King's Messenger*.

"In reply to me he bowed low and said, 'It is I who am honored. I see in you not only John Alexander Dowie, but Elijah the Restorer.'

I would almost rather have a man of the penetration and high, holy character of Stephen Merrit indorse the New York Visitation, than all the churches in New York. (Amen.)"

After reading the above we addressed the following letter to Mr. Merritt:

"MY DEAR BROTHER:—A recent number of the LEAVES OF HEALING published by John Alexander Dowie (which is herewith laid before you), declares three things concerning you:

"1. That you are 'no longer a Methodist.'

"2. That you made a formal application to him [Dowie] for 'fellowship in the Christian Catholic Church in Zion.'

"3. That you acknowledge him [Dowie] to be 'Elijah the Restorer.'

"You are a Methodist too well known and too long trusted for the church in which you were converted and for which you have done so much to allow these statements to pass unchallenged if they are not correct. Kindly inform me of the facts in the case.

"Sincerely yours, J. M. BUCKLEY,

"December, 7, 1903. Editor of *The Christian Advocate*."

Mr. Merritt replied to the above as follows:

"EDITOR CHRISTIAN ADVOCATE.

"DEAR BROTHER:—There has been a misunderstanding. I am as much a Methodist as ever I was and value my connection with the church and with the Jane Street church, of whose Board of Trustees I have been president for twelve years, and my 'orders' as a local elder in the Methodist Episcopal church too highly to part with them for any reason whatsoever.

"Evangelist Gay did ask me to sign a list of statements of Christian faith and doctrine, which I did, as from a hasty reading I thought them to be in harmony with the New Testament; but I had not the slightest idea that I was making an application for admission into Mr. Dowie's Church, nor was that subject mentioned by him or me in the ten minutes I spent with him.

"(As to his being 'Elijah the Restorer,' the subject was not mentioned, and I have not, and never had, the least idea that he is Elijah in any way or shape.) Respectfully yours,

"December 7, 1903. STEPHEN MERRITT."

After such a proof of Dowie's ability to see and say the thing that is not, Dr. Berry and myself have reason to felicitate ourselves that neither called on John Alexander Dowie alone; for he might have claimed us as members of his church and believers that he is Elijah the Restorer, instead of thinking, as we do, that his real name is John Alexander Dowie, the Receiver.

He and his people charge the press of New York with having "lied" about his speeches and meetings. But, though certain statements were exaggerated, I have been informed by some of the best people I know—Christians and non-Christians—that the most disgraceful things were just as described.

To ascertain for myself I sent a superior and well-known stenographer to one of his meetings, with instructions to take down every word and exclamation uttered by Dowie, the interruptions and his replies to them, and not to add one word. This report was then read to several persons who were present, and only one sentence was disputed. Though he was said to be more decorous then than on any previous evening, there was much that could not be harmonized with the exalted character he assumes nor with that of a gentleman.

The most charitable view that can be taken of him is that, without being irresponsibly insane, there must be an abnormal twist in his intellect and self-consciousness in the matter of his being Elijah III. Any other view would require his classification with the most colossal hypocrites of modern history. J. M. B.

My attention was first drawn to this article by the Rev. George L. Mason, B. A., B. D., who is the Overseer of the Christian Catholic Church in Zion for China, who is now in temporary charge of the work in New York.

I will now read to you the letter which Mr. Mason wrote to me in forwarding me the attack which I have just referred to, and which I publish in detail.

248 WEST ONE HUNDRED TWENTY-NINTH STREET,
NEW YORK CITY, December 17, 1903.

REV. JOHN ALEX. DOWIE.

Dear General Overseer:—I did not learn till yesterday of Dr. Buckley's wicked attack on you in the *Christian Advocate* of December 10th. A copy of the paper was mailed to Deacon Stern yesterday.

The only important thing in the article was an alleged letter from Stephen

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Merritt. So today, with Evangelist Kindle, I called on Mr. Merritt and asked him to explain.

It is a sad case of weakness and stultification resulting from habitual compromise with sin and error.

He admitted having signed his name to the letter *which Dr. Buckley wrote for him to sign*, but says that he is sorry he did so!

He told us that he is "not much of a Methodist," and yet Buckley made him say that he is as much of a Methodist as ever!

He also told us that he is still with you in doctrine, and that "the Christian Catholic Church suits him best of any in the world."

He admitted that in the interview at Carnegie Hall you spoke of the honor of being his pastor, which relationship was tacitly if not openly assented to.

He also remembers placing himself under your direction as leader and guide.

But he claims not to remember having said anything about your Elijah office.

In contradiction to his statement in the *Advocate*, he admitted today that he thought the paper which in his own hand he filled out and signed "might be an application for membership, perhaps."

To me it looks like a smart piece of cajoling and bulldozing by Buckley which has got Merritt into this ridiculous muddle.

On account of his age and the cordial manner in which he received us, and because his was a case which had been mostly in the hands of the General Overseer personally, and also because he is still planning to be in Zion City for the All-Night Meeting, with his good wife, I withheld the rebuke which I felt that the old gentleman deserved for his folly.

I told him that the least he could do would be to write to you at once and explain if possible . . . .

I trust that it will not be necessary to print a *fac-simile* of the application, and finish Merritt.

I hope rather that with your exceeding forbearance, by the grace of God, he may yet be ground fine in the Zion mill and then molded into something useful.

Hoping that you will not find it necessary to discuss the matter publicly until you hear from Mr. Merritt, and with earnest love and constant prayers, I remain,

Faithfully yours in Christ,
GEORGE L. MASON.

The General Overseer then continued:

I have communicated frequently, since receiving that letter, both by telephone and by telegram, with Overseer Mason in New York, urging him to get for me a satisfactory letter from Mr. Merritt.

At last I received a message stating that Mr. Merritt had written to me, what he hoped would be a satisfactory letter, on the evening of December 21st.

An Unsatisfactory Letter.

That letter I now hold in my hand, but it is extremely unsatisfactory, and I regret that I cannot use it publicly, inasmuch as it is headed with the words, "*Not for Publication.*"

It would be still more effectively Mr. Merritt's condemnation did I have his permission to publish it.

I might justly claim the right to use that letter, and say that he had no right to mark it with any such words.

But the case against Buckley and Merritt does not require, after all, to be added to.

I think, however, that I may justly quote a sentence from that letter which shows that throughout all this matter he does not reflect upon myself in any way, for he says:

"I know you are a man of God, and I am in love with the truths presented by you in the Christian Catholic Church."

An Ultimatum to Stephen Merritt.

I put myself again in communication with Overseer Mason on Wednesday, December 23d, after receiving this letter, and desired him to see Mr. Merritt, sending to him the following telegram:

"Tell Merritt he must withdraw his letter to Buckley, on pages 4 and 5, *Advocate*, of December 10th, unconditionally and immediately. This is my ultimatum. Send me his answer quickly."

His Reply.

To that telegram I received yesterday the following reply:

JOHN ALEX. DOWIE, Zion City, Illinois.
Have labored with him again. He refuses positively to retract.

What Was Left?

Under these circumstances, therefore, my brethren, there seemed to be nothing left for me but to call this conference, and to put the whole of the facts on record as I have now done.

Why Not Proceed to Summing Up and to Judgment?

I will ask you to tell me whether you know of any reason why I should not proceed now to sum up this whole matter, and to render a judgment in the Name of the Lord Jesus, the Christ, which He will approve?

(All present agreed, answering the General Overseer with such words as, "I know of no reason." "I don't." "I do not," etc.)

Summary and Judgment.

I shall now proceed to utter judgment in the case, believing that God will confirm that judgment.

Duplicity of Doctors Berry and Buckley.

First. Let me say, I do not need at this time to refer to the first portion of Dr. Buckley's article.

That has been sufficiently dealt with in the long report of my "Reply to Dr. Buckley," which appears in the last issue of LEAVES OF HEALING, December 19, pages 275 to 282.

I reiterate my charge, that both Dr. Buckley and Dr. Berry were guilty of shameful duplicity in connection with the interview they obtained with me, upon false pretenses; and the people of God must judge as to who is to be believed on that subject.

Lies Concerning "Leaves of Healing."

Second. With regard to all Dr. Buckley's assertions concerning myself and my work, and the foolish charge that "LEAVES OF HEALING is a serial novel," I simply say that Dr. Buckley has never attempted to prove that one of the testimonies appearing in that paper, in the fourteen (14) volumes of it already published, was in any degree incorrect or false; and thousands upon thousands of testimonies have appeared in that paper for nearly ten years from those who have been saved and healed and blessed by the power of God, through faith in Jesus under my ministry.

Lies Concerning New York Visitation.

Third. As to my visitation to New York, we have already, in the "True Story of the Visitation," shown in the issue of LEAVES OF HEALING of November 21st, and in the large supplemental picture sent out with it, that the Madison Square Garden was crowded continually, as the people who were there, and the people who in tens, and even hundreds of thousands could not get in can testify.

Whether Dr. Buckley's shameful lying about that mission is to be believed, or the statements of myself and Zion Restoration Host, who in thousands did the work of the Christ self-sacrificingly and lovingly in that mission, I shall also leave the people to decide.

God will finally settle that, and indeed has already settled it.

The lying conspiracy of the daily newspapers is simply, in that matter, being repeated by Dr. Buckley in the so-called religious press.

Lies Concerning Stephen Merritt's Application.

But I now proceed, Fourthly, to the allegations which this conference has taken up and dealt with tonight; and I submit that the following facts are proved:

First, that my statement in LEAVES OF HEALING of November 21st has been confirmed by most reliable witnesses and documentary evidence; and above all by the testimony of Mr. Merritt himself, and by the *fac-similes* of his application for fellowship and his letter of December 5th, which will be published with the report of this Conference. (See pages 314-315.)

No sane person can believe for a moment that a man of the business shrewdness of Mr. Merritt could sit down and write an application for fellowship, in which he answered the many questions thereon concerning age, occupation, marriage,

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

hildren, former church, etc., and imagine for a moment that e was merely signing "a statement of doctrine."

(Overseer Excell, with the approval of those present at the onference here said "*It is perfectly ridiculous!*")

He Is Branded By Himself.

His statement that "perhaps it was an application for ellowship" brands him as *a shameful falsifier;* for (1) not only id he make the application, not only did he state in his letter f December 5th that he was still in fellowship with us, which the meaning of that letter; not only (2) did he repeat the ssertion in his conversation with Mrs. Dio Lewis, a perfectly mpartial witness whom we have quoted; but (3) he stated it ublicly in a meeting held in his own hall, at which Deacon ensen was present, on November 10th, and which meeting Deacon Jensen reported in a letter to Overseer Excell on lovember 16th, only six days after these statements were ade by Mr. Merritt, and *long before the question of his fellowship r otherwise had been raised, either by Dr. Buckley, or by the New ork* TRIBUNE.

There can be simply no question upon that subject.

The letter to Overseer Excell is in our files, a copy of it in he possession of Deacon Jensen has been shown by him to ou this evening, and his statements are also verified by his ife who was present at the meeting where Merritt spoke.

All these facts therefore prove, with your testimonies, eyond question, that *it is a colossal and shameful falsehood* for Ir. Merritt to deny the fact that of his own free will he sought dmission into our fellowship, was received by myself in erson, and that he boldly asserted the fact publicly.

What Remains?

What then remains to be said? Only that Dr. Buckley went o this weak and fearful man, terrorized him, and submitted to im a letter which he, Dr. Buckley, had already written, and o which he demanded Mr. Merritt's signature.

That letter has been utterly annihilated by the testimony hat has been given here tonight.

postolic and Prophetic Judgment upon Liars Buckley and Merritt.

I therefore, in the Name of the Lord, declare that both of hese men are guilty of wilful, shameful, and deliberate false-ood; and, remembering the Word of God that

All liars, their part shall be in the lake that burneth with fire and brim-one,
Which is the Second Death.

I publicly demand that they shall repent before God, or else tand, before God and man, branded as hypocrites and liars, who conspired to injure the work of God in Zion, and to make he appear before the world as one who could be guilty of abricating a shameful falsehood, when they were and are the uilty persons.

I therefore will do that which the Apostle Paul directed the Church at Corinth (1 Corinthians 5:3-5) to do in the case of a puffed up" and vile offender in the following words:

For I verily, being absent in body but present in spirit, have already, s 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, ith the power of our Lord Jesus,
To deliver such a one unto Satan for the destruction of the flesh, that the pirit may be saved in the day of the Lord Jesus.

IN THE NAME OF THE MOST HIGH GOD, I DELIVER JAMES M. BUCKLEY AND STEPHEN MERRITT "UNTO SATAN FOR THE DESTRUC-TION OF THE FLESH, THAT THEIR SPIRITS MAY BE SAVED IN THE DAY OF THE LORD JESUS!"

May God have mercy upon them in that Great Day, when the Secrets of all hearts shall be revealed."

May it be that ere their bodies perish. they shall truly repent nd be saved!

If they will not repent, all men and angels will say, "Their Damnation is Just!"

Prayer.

The General Overseer then prayed as follows:

O Father, I have committed these men, in Jesus' Name, to Satan, for the punishment of the flesh. Let Satan have them, and their bodies be destroyed, if they do not repent, and their spirits be saved in the Day of the Lord Jesus. For His sake. Amen.

Question.

Brethren, I will ask you, Do you in your judgment, as far as you are able or competent to form a judgment, believe that I have done that which is right?

(All replied: "We do!")

Brethren, Peace to thee.

The Brethren present said, "Peace to thee be multiplied."

EXCURSIONS FOR ALL-NIGHT WITH GOD IN ZION CITY.

Deacon James F. Peters, general superintendent of Zion's Railway and Transportation affairs, announces that a reduction to one and one-third fare for the round trip, on the certificate plan, has been secured for those attending the All-Night meeting, to be held in Shiloh Tabernacle, Zion City, December 31, 1903, and January 1, 1904.

The following directions are submitted for the guidance of intending visitors:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday), prior to the meeting. The advertised dates of the meeting are December 31st, January 1st, consequently you can obtain your tickets on December 28th, 29th, and 30th. 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 Zion City present your certificate to James F. Peters, general superintendent Zion's railway and transportation affairs, room 100, Administration building.

5. It has been arranged that the special agent for the Western Passenger association will be in attendance to validate certificates on January 2, 1904. 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 January 2d, 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 the 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 January 5th 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, and the Pacific Coast.

Zion in San Francisco, California.

Zion Tabernacle in San Francisco, California, has been removed from 401 Valencia street to 101 Van Ness Avenue, just one block from Tenth and Market streets. Services at 3 p. m. and 7:30 p. m. on Lord's Day, and at 7:30 p. m. on Tuesday, Wednesday and Friday evenings of each week. All are cordially invited. W. D. TAYLOR, Elder-in-charge,

Residence, 2224 Howard street. San Francisco.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, JANUARY 13th or 14th.

Characteristics of Children.

1. *If the parent is bad the child will be worse.*—Ezekiel 16:44-47.
Bad children come from bad parents.
Children inherit bad habits.
Parents hand down to children depraved instincts.

2. *Sinful parents beget sinful children, for like produces like.*—1 Corinthians 7:13-16.
How many unholy children are born!
Faith is a necessary factor in procreation.
Children must be born clean to be kept clean.

3. *The course a child takes is generally born in it.*—Proverbs 22:1-6.
Every life has its bent.
Crooked ways come from crooked generations.
The name of the wicked rots.

4. *There cannot be much question about this.*—Genesis 19:30-38.
Children make parents to sin badly.
Parents first have sinned badly.
What a curse these enemies of God are.

5. *Mothers largely determine the disposition of a child.*—Nehemiah 13:23-31.
A godly man marries a wicked woman.
The child grows in rebellious soil.
These rebels defile the House of God.

6. *A godly mother can raise children who will be leaders in salvation.*—Exodus 2:1-4.
A wife should look forward to motherhood.
She should long for a perfect child.
She should be willing to live for her child.

7. *Intelligent boys and girls are largely born so.*—Daniel 1:17-21.
A holy birth brings a wise heart.
Righteousness makes one thoughtful.
He that knows God wants to know more about God's ways.

8. *Religiously inclined boys and girls are born with this inclination.*—2 Timothy 1:1-6.
Faith can be transmitted by heredity.
Unbelief can be handed down from parent to child.
Let every child be born with the love of God in him.

The Lord our God is a Love-commanding God.

SUNDAY BIBLE CLASS LESSON, JANUARY 17th.

The Teaching of Children.

1. *If taught they can early come to know God.*—2 Timothy 3:12-17.
A child can comprehend in its spirit.
The spirit acts before the mind matures.
It makes a child wise unto salvation.

2. *Parents are responsible for the course children take.*—Ephesians 6:1-4.
God does not give children to die.
He wants them brought up.
They must obey.

3. *There must be no relaxation in filling their minds with God's Truth.*—Deuteronomy 6:3-9.
Parents must be diligent in teaching.
They must be apt in teaching.
They will win by love.

4. *No one is able to do this as well as the parent.*—1 Corinthians 4:14-21.
Who has as much at stake as a parent?
Who has the love that a parent has?
Who understands the child as a parent does?

5. *The method should be that of comparison through illustration.*—John 3:14-21.
God's world is a picture gallery.
A child loves to look at things.
God teaches truth through objects.

6. *Children can see things that some older ones cannot see.*—Matthew 11:25-30.
Faith is natural to a child.
The mind afterward becomes filled by prejudice.
God loves a simple credulity.

7. *They should be taught not only the Word, but the Works of God.*—Lamentations 3:22-36.
How gently God deals with His own!
His mercies never fail.
He hates to grieve His children.

8. *Occupy them with God and his Works and the Devil cannot occupy them.*—Matthew 21:12-16.
The children love truth in song.
The children love truth in story.
The children love truth in action.

God's Holy People are a Child-instructing People.

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Four Hundred Seventy-four Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Four Hundred Seventy-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 (Zion City).....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6733	
Total Baptized outside of Headquarters.....			7,374
Total Baptized in six years and nine months			17,465
Baptized since December 14, 1903:			
Baptized in Zion City by Elder Royall.....	5		
Baptized in Ohio by Elder Cairns.....		4	9
Total Baptized since March 14, 1897			17,474

The following-named four believers were baptized at Toledo, Ohio, Lord's Day, December 20, 1903, by Elder T. Alexander Cairns:

Blakesley, Mrs. Ellen.....Sylvania, Ohio
Blakesley, Miss Minnie.....Sylvania, Ohio
Van Antwerp, Bessie May.....Sylvania, Ohio
Van Antwerp, Ray Marion .....Sylvania, Ohio

The following-named believer was baptized in Vancouver, British Columbia, Canada, Tuesday, December 8, 1903, by Elder R. M. Simmons:
Warwick, Mrs. Hannah.....1631 Fairview West, Vancouver, B. C., Canada.

The following-named three believers were baptized in Vancouver, British Columbia, Lord's Day, December 13, 1903, by Elder R. M. Simmons:
Millar, Josiah Henry..... 567 Barnard street, Vancouver, B. C., Canada.
Moeyow, Truman Henry,
Zion Tabernacle, 68 Hastings street West, Vancouver, B. C., Canada.
Pickering, John Walter.....1267 Hornby street, Vancouver, B. C., Canada.

CONSECRATION OF CHILDREN.

The following-named two children were consecrated in Chicago, Illinois, Lord's Day, November 22, 1003, by Elder L. C. Hall:
Bach, John William.....181 West Jackson boulevard, Chicago, Illinois
Milloy, Victor Arthur.....27 Brown street, Chicago, Illinois

The following-named five children were consecrated in Vancouver, British Columbia, Canada, Lord's Day, October 4, 1903, by Elder R. M. Simmons:
Carlson, John G.....Revelstoke, British Columbia, Canada
Carter, Grace Lucille
377 Cordova street, Vancouver, British Columbia, Canada
Thomas, Ellenor Anna
828 Cordova street, Vancouver, British Columbia, Canada
Thomas, Mary Florence
828 Cordova street, Vancouver, British Columbia, Canada
Waters, Dorothy Faith
569 Howe street, Vancouver, British Columbia, Canada

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 11. *ZION CITY, SATURDAY, JANUARY 2, 1904.* *Price Five Cents*

GENERAL OVERSEER WITH AROUND-THE-WORLD VISITATION PARTY

ON FRIDAY afternoon, January 1, 1904, at quarter to three o'clock, the General Overseer of the Christian Catholic Church in Zion, and four members of his party, left Zion City on the Chicago & North-Western train for the Around-the-World Visitation.

At Chicago the party transferred to the Illinois Central railroad, at the Central Station, where they took train for the sunny South.

The Around-the World Visitation, which has been planned for over a year, was begun by a portion of the party on October 24, 1903, when Overseer Jane Dowie, her son, Dr. A. J. Gladstone Dowie, and her secretary, Mrs. Ida M. Stern, left Boston on the steamship Saxonia for Liverpool.

From Liverpool Overseer Dowie and her party went to London, where they conducted two meetings in Caxton Town Hall, and thence to Paris.

From Paris they went to Cannes, where they remained until December 16th, when they went to Marseilles, where, on December 18th, they embarked on the Peninsular and Oriental steamship Moldavia for Adelaide, South Australia.

The party which left Zion City on January 1st consisted of the General Overseer of the Christian Catholic Church in Zion, Overseer J. G. Excell, Deacon Carl F. Stern, Deacon Arthur W. Newcomb, and Deacon Ernest Williams.



After three weeks in the South and Southwest of the United States, devoted to business, observation and recreation, the party will sail on Thursday, January 21st, from San Francisco, on the Oceanic Steamship Company's twin-screw steamship Sonoma.

The party will touch at Honolulu, Hawaii, Wednesday, January 27th, Pago Pago, Samoa, February 3d, Auckland, New Zealand, February 8th, and will land at Sydney, New South Wales, Australia, Friday, February 12th.

The points visited will then be: Melbourne, Victoria; Adelaide, South Australia, Australia; Colombo, Ceylon; Madras, Calcutta, Darjeeling, Lucknow, Cawnpore, Alahabad, and Bombay, India; Northern Africa, Italy, Switzerland, France, and Great Britain.

The party will spend one Lord's Day in New York City, and then will return at once to Zion City, arriving about June 30, 1904.

Those in the accompanying group are: Center—Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion; right hand—Rev. Jane Dowie, Overseer-in-charge of Women's Work in the Christian Catholic Church in Zion throughout the World; left hand—Dr. A. J. Gladstone Dowie, Deacon in the Christian Catholic Church in Zion, Attorney in Zion Law Department; upper center—Overseer J. G. Excell, General Ecclesiastical Secretary; upper right—Deaconess Ida M. Stern, Secretary to Overseer Jane Dowie; upper left—Deacon Carl F. Stern, Personal Attendant to the General Overseer; lower right—Deacon Arthur W. Newcomb, Secretary and Special Correspondent; lower left—Deacon Ernest Williams, Special Stenographer and Photographer.

A. W. N.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JANUARY 2, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JANUARY 2, 1904

ILLUSTRATIONS IN THIS NUMBER—
General Overseer with Around-the-World Visitation Party, . 321
Elijah the Restorer, ... 323
GOD'S WAY OF HEALING, ... 322
ELIJAH'S RESTORATION MESSAGES—
Subject—"A Review of Recent Events in Zion," 324-330
CARTOONS—
Elijah the Restorer Reclaiming the Desert Wastes, ... 331
"Glory to God in the Highest and on Earth Peace Among Men in Whom He is Well Pleased," 336
EARLY MORNING MEETING IN SHILOH TABERNACLE 332-334
ZION'S LITERATURE MISSION, ... 335
CHRISTMAS DAY SERVICE—
Subject—"The Circumcision and Naming of Jesus" 337-342
NOTES FROM ZION'S HARVEST FIELD, ... 343-345
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 345
ZION RESTORATION HOST, ... 346-347
STIRRING TRUTHS FOR WIDE AWAKE CHRISTIANS, ... 348
FORM OF APPLICATION IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 349
ZION'S BIBLE CLASS, ... 350
OBEYING GOD IN BAPTISM, ... 351
A CLEAN CITY FOR A CLEAN PEOPLE, ... 352

NOTICE TO READERS.

Owing to the great pressure of other duties in preparation for his departure on the Around-the-World Visitation, the General Overseer has been unable to prepare Editorial Notes for this number of LEAVES OF HEALING. He delivered a Farewell Address at the All-night meeting in Shiloh Tabernacle, Thursday, December 31, 1903–Friday, January 1, 1904, however, which will be published in LEAVES OF HEALING at as early a date as possible. GENERAL ASSOCIATE EDITOR.

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, *sickness*), 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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



THE General Overseer read that glorious prophetic prose poem, the 60th chapter of Isaiah, at the opening of the service in Shiloh Tabernacle, Lord's Day afternoon, December 13, 1903.

The divinely-inspired portrayal of the majesty, beauty, wealth and power of Zion in the Latter Days, is like a chain of golden keys.

Every conflict, every difficulty, every triumph, every onward movement, indeed, every event in Zion, is a locked mystery to the people of the world.

They look on in amazement and mystification.

They cannot understand.

But to the child of God, who has eyes to see, ears to hear, and a heart to understand, this poem has a key for every event that fits perfectly.

The mystery is opened and there appears the radiance of the Divine Truth locked within it—Zion is the fulfilment of prophecy.

Again and again, all through the years of Zion's wonderful progress and victories in these Latter Days, has the Word of God in this chapter rung out in the voice of God's Messenger and Leader for these times.

When clouds have gathered and foes have menaced, the "sure Word of Prophecy" has shone like a beacon-light, and there has been no doubt or wavering in Zion.

When the sun has shone brightly and all has been peace, these words have lifted the hearts of God's people to Him in praise, worship and thanksgiving that they could not, in their own words, express.

The conflicts have seemed to grow more severe and more threatening; but God has given more and more speedy and complete triumphs, until even the world is beginning to see that no "weapon that is formed" against Zion "shall prosper," and to believe that God does indeed fight for her.

The joy of Zion's latest and most glorious Victory was vibrant in the General Overseer's voice as he read this chapter last Lord's Day.

It found an answering chord in the hearts of the thousands present.

For the first time since the beginning of the incident, the General Overseer discussed publicly last Lord's Day afternoon the appointment of Receivers for Zion, and the marvelous deliverance that God had given.

Although the thermometer registered from twelve to eighteen degrees below zero, and there was a piercing wind, more than three thousand five hundred people gathered in Shiloh Tabernacle to attend this service.

Over one hundred of these had braved the inclemency of the weather to come out from Chicago on a special train.

Among these, there were several friends of the General Overseer and of Zion, prominent in financial, banking and commercial circles in Chicago.

Zion City Band was stationed in the gallery, and rendered some very pleasing sacred selections, while the audience was gathering.

The General Overseer's address was a brief but comprehensive and careful setting forth of the causes which led up to the appointment of the two Receivers by Judge Kohlsaat on Tuesday evening, December 1st; of the incidents that followed; of the steps that he took, on behalf of Zion; of the friendly and effective action of Zion's creditors, and of the Receivers, their attorneys and the Court; and of the final discharge of the Receivers and return of Zion's estate to its owner.

Turning to the effects of the receivership, the man of God showed how wonderfully God had overruled all the malicious attacks of the enemy, and brought Zion out of the conflict immeasurably stronger in every way than ever before.

One of the results of the receivership announced by the General Overseer met with especially enthusiastic approval of all the members and friends of Zion present.

This was the decision to conduct the affairs of Zion hereafter upon a strictly cash basis; no accounts being permitted to run longer than one week.

This might necessitate some self-denial on the part of the people at times, but all were enthusiastic in their willingness to deny themselves in order that Zion might reap the many benefits of doing a cash business.

Indeed, on this occasion, there was manifest once more that magnificent broad spirit among the people that has excited the wonder and admiration of the world—that unity and solidarity that is possible only by the people's knowing that they are following a leader sent of God in the fulfilment of prophecy.

*The General Overseer has not revised this report.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 13, 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.

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.

The Congregation 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!

CHORUS—Glory to God, the Father!
Glory to God, the Father!
Glory, Glory,
Glory to God, the Father!

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

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating the Commandments, after which the words, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 the Book of Isaiah, and in the Book of the Revelation, the 7th chapter, from the 9th verse through the 17th.

Prayer was then offered by Overseer Excell and the General Overseer, at the close of which the Disciples' Prayer was chanted by the Choir and Congregation.

After making some announcements, the General Overseer said:

I cannot express in words of any measure the splendid, calm, absolutely confident and peaceful attitude of this people during the trial through which we have just passed.

They quietly went on with their daily business, and those who came to the City, the Receivers included, said that they could not understand it.

There was not one person frightened.

One thing that this fight has taught them is that Zion cannot be frightened or stampeded.

We merely go on with our business.

God Has Given Us a Perfect Victory.

There remains always a great deal to be done, however, even after a Victory.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Our people must remember to help me to put Zion upon a very firm financial standing in connection with our Cash Basis.

I believe that it has been a good thing for us, although the entire amount of our commercial accounts does not exceed one month's business in the busy time of the year; in fact, it does not equal it.

Yet we ought not to have been even one month behind; and I trust that there will be the utmost care exercised in the orders that have now been given, that in Zion there shall be weekly settlements, at the longest, of all accounts.

If any of the departmental chiefs or underlings do not attend to this, they will hear about it at once; because this act will be disobedience of orders.

We were on a Cash Basis, and ought to have kept there.

We are there now and are going to keep there, so that we shall fulfil the apostolic injunction to owe no man anything; but to love one another.

I say to all departmental chiefs and officers that this will be strictly required and that there must be no attempt to purchase without approved requisitions.

We will keep out of the world's clutches altogether.

Object of Receivership Not Protection of Creditors but the Wrecking of Zion.

We will do our own business and will not be annoyed by some miserable creature to whom we owe eleven hundred dollars. We did not owe even that amount to the person who brought this action, for six hundred seventy-nine dollars of that was an utterly bogus claim, and cannot and will not be paid.

It is a shamefully bogus claim of a woman whose son was sent out of this city for cause, after he had been dealt with very kindly and patiently.

Zion does not owe her one dollar.

Her land and little house are here and she is drawing rent for them.

We agreed if she fulfilled certain covenants, to take the land off her hands for six hundred seventy-nine dollars.

She did not fulfil those covenants, and the lot is in her own name and possession.

The scoundrel of a lawyer, as I call him, the villain, bought that wretched claim, I am told, and put it with two others, and then saying that we owed him one thousand one hundred sixty-nine dollars, he set to work to wreck an estate of more than eighteen millions.

We are still keeping his petition on file.

What we will do with him, we shall say by-and-by.

I have found out who has been behind him, but the gentleman has found it convenient to leave Chicago and find some business in New York.

Unless I can get an explanation that will be satisfactory, that will not save him at the right time.

I am not sure that I shall not this time take the initiative to see if there is any law in existence by which a man can be punished for conspiring to wreck a vast institution.

Perhaps the Law Does Not Represent Justice.

In fact the law which now exists, and which was passed by Congress in February, does not represent justice.

It will have to be amended very seriously and very promptly, and all the commercial men in the country see it.

Beloved friends, pray for us at this time, when there is so much work to be done.

Pray for us.

The tithes and offerings were then received, after which the Choir sang: "The Glory of the Lord Shall be Revealed," from Handel's "Messiah," and Conductor Burt M. Rice sang, "Is Not His Word Like a Fire?" from Mendelssohn's "Elijah".

A REVIEW OF RECENT EVENTS IN ZION.

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.

Thine heart shall muse on the terror;
Where is the Scribe?
Where is the Receiver?
Where is he that counted the towers?

That is the Old Version. The New Version is:

Where is he that counted,
Where is he that weighed the tribute?
Where is he that counted the towers?

Echo answers, "Where?"

I do not think it necessary, with the audience that I have before me, on this exceedingly cold afternoon, to enter upon a lengthened review of the events of the last week; for not many more than a hundred of the friends from Chicago have faced the inclement day.

Considering that it was many degrees below zero this morning, I had a very large audience at the early morning meeting, although nothing like what we usually have.

I will very briefly review the events of the last few weeks, although I still must refrain from telling some things that I certainly will tell when the right time comes.

I speak more in sorrow than in anger when I say anything concerning the shameful lie that has been told about my dear wife, alleging that she has taken seven million dollars in securities and in moneys away with her.

I do not choose to tell you how little she took, because I am ashamed of it. I gave her far too little; but that infamous lie, we can now see, was the basis of the conspiracy.

How the Newspapers Failed.

Failing in everything else, utterly unable to keep the people of New York back by their falsehoods, and finding that Zion Restoration Host was going on with its work in New York, calmly and quietly, taking no more notice of these vile papers than if they never existed, and finding that the people of that great city were of one mind with us concerning its newspapers, they resorted to this vile, dastardly lie.

We visited Six Hundred Thousand homes, and many business institutions of New York, and talked with thousands of the people, and through it all we never heard one word of praise for the press of New York; nor did we find that there was any reflection upon us from its false attacks.

On the contrary, we found that they all said no sensible or decent people took any notice of what the press said.

They Were Utterly Unable to Injure the Visitation.

They were lying about it, falsely saying that the people had abandoned us.

You see how false that was from the photograph of Madison Square Garden, taken on the second Lord's Day and published in LEAVES OF HEALING, Volume XIV., Number 5.

The place was filled up to the rafters with an audience of about Fifteen Thousand.

The fact was that the last audience was as large as the first. It could not have been any larger, for the place was filled to overflowing.

During the fifteen days we were in New York, we held each day an early morning meeting, a noonday meeting and an evening meeting, while on the Lord's Day, we had an afternoon meeting.

Throughout the Visitation we had a probable average attendance on the Lord's Day of thirty thousand people, making a total attendance on the three Lord's Days of ninety thousand. In the ten other days of the Visitation, we would not be far away, if we said that there were more than twenty thousand each day, which would make two hundred ninety thousand.

There were two Saturday night meetings of at least five thousand each, which, in all would make over three hundred thousand attendances, and that infernal press sent the lie to Chicago that the interest in the Visitation had faded away.

On the last Lord's Day, the Inspector and the Captain of Police told me that they thought it was very likely that a hundred thousand persons had come up, seeking admission.

There were many nights when they had to stop the traffic in Madison avenue and when it took hundreds of police officers to keep the people out and in order, after the Garden was crowded.

The press was utterly unable, by its lying, to keep back the facts. There were too many people there.

But the lying was persistent on all lines, and we noticed how continually they were bringing up, after the first week, the idea that Mrs. Dowie had gone off with this seven millions, and that I was preparing to follow her, both of us never intending to come back again.

Foolish Boys, Who in Their Ignorance, Make the Papers Ridiculous.

They said that we planned to leave Zion to its fate, having

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

taken away, some of them suggested, ten or twelve millions. It is an easy matter for these foolish boys to talk about ten or twelve millions, for they do not have a ghost of an idea what it means.

They do not know that one million dollars in gold weighs about three thousand five hundred seventy pounds or more than one and three quarters tons; and that seven millions would weigh about twenty-five thousand pounds, or twelve and one half tons. Yet they talk about millions and millions in gold as if it could all be carried in a handbag.

They do not have the slightest idea what a million dollars means.

Not many people have ever seen a million dollars in gold.

You can go into the United States treasury and be told that stacked up in the vaults there are millions, but you do not see them.

But these foolish reporters talked about a box, which was exceedingly heavy and guarded by Pinkerton's guards, being taken into Mrs. Dowie's cabin, and then told for a certainty that it contained seven millions in gold.

It shows what perfect geese they were, for that would have been, as I have said, twelve and one half tons of gold, and could not have been carried in any place but the treasure vault of a great vessel.

We did not take any notice of it more than simply to deny it; but we found that it was being used in Chicago to some effect.

Two firms, with whom we had done tens and tens of thousands, and in one case, perhaps, hundreds of thousands of dollars' worth of business, their united claims not amounting to more than eight thousand dollars, got a scare, and the "scare heads" of their credit departments rushed into court.

Majority of Commercial Men in Chicago Have Perfect Confidence in Zion.

There are some very excellent men in the credit departments of firms in Chicago.

With the exception of these two, and a number of others, who reluctantly followed and who have bitterly regretted their precipitancy and folly, the great majority of the business men of Chicago did not join in anything of the kind.

You who have read this week's issue of LEAVES OF HEALING have read the resolutions passed by our commercial creditors, representing three hundred fifty thousand dollars, and know that we had the perfect confidence of the majority of the commercial community.

The great mass of the banking, legal, and commercial community in Chicago, were entirely unaffected by the trash of the press or the folly of a few people entering silly suits.

A Law That Must Be Altered.

I very much wonder that Congress could have passed a law so carelessly as to enable any man, and give power to any judge, to throw into bankruptcy proceedings a vast estate like this upon the plea of an obscure, pettifogging lawyer whose name is scarcely known in Chicago, and who had gone about trying to get people to aid him in his petition.

He could not get a single claimant to help him, so he had to come before the Court with a bogus claim of six hundred seventy dollars, and two others that made only about four hundred ninety, one of which, I understand, was withdrawn.

He was evidently the mere tool of others.

But I have now ascertained the fact that Judge Kohlsaat, having refused this man, was suddenly confronted by a very much more powerful set of lawyers who had for their client a bank president who wanted the Receivership of Zion, and did not get it.

He has left Chicago, I am informed.

I asked Judge Barnes to call upon him and demand an explanation, failing which, I should give his name and denounce his conduct and perhaps sue him for entering upon a conspiracy to wreck Zion.

I do not know whether I shall, or whether the law would enable me to do it.

Perhaps it would not, for the law is in such a condition that it enables a judge, without giving notice to the other side, to listen to a pettifogger with an eleven-hundred-dollar claim against more than eleven million dollars of estate, and on the strength of this to appoint Receivers.

A law that does that may also protect a conspirator who aims to wreck an estate.

But Congress will have to face an immediate demand for the lteration of that law.

One of the Curses of Chicago

is that there are a large number of lawyers who have no business and "Satan finds some mischief still for idle hands to do."

There are lawyers who would be far better employed in digging the soil and planting cabbages or doing some other honest work, but who are going about scheming how to ruin great businesses, and conspiring with others to wreck them, so that the pieces can be picked up and stolen by the conspirators.

Those of you who have watched affairs within the last few years, will remember that banks have been wrecked which were found to be perfectly solvent.

Take the National Bank of Illinois, which was wrecked and its cashier driven to suicide; that bank was perfectly solvent.

Take the Third National Bank of Chicago; that was wrecked, and although it has done no business for years, has been giving large dividends from its great property.

That bank was wrecked by lawyers.

Great businesses of private parties have been wrecked by scheming scoundrels who should be the protectors of the people as officers of the court.

They are villains who, under the guise of the law, are vultures, ever ready to bind some honest man hand and foot and dig their talons into his heart.

These lawyers are to be found by the bedside of dying men; they are to be found making wills giving them the control of the estate and leaving widows and orphans beggars.

But after all there are many lawyers that have nothing to do with this kind of thing, and I am thankful to say that I have seen an uprising of moral force in the Bar of Chicago.

I do not know of one lawyer of any standing who has approved the proceedings or who does not fiercely denounce them.

Judge Kohlsaat Probably Deceived.

I think that I might say that the conviction is being forced upon me that Judge Kohlsaat was deceived; that the representations made to him by certain lawyers, upon information supplied by a certain bank president, which was utterly false, impressed the Judge and made him think that there was real danger to the creditors.

Thus he was made to take the action which, I have not the slightest doubt, he has bitterly regretted, and which he immediately reversed without a moment's hesitation when the Receivers and all parties went before his judgment seat and demanded that the entire estate should be restored to me.

The Receivers stood there, and themselves asked to be dismissed.

I believe that the proceeding is one almost without a parallel.

You will see, in the LEAVES of Saturday, a letter written by one of the Receivers, Mr. F. M. Blount, Vice-president and Cashier of the Chicago National Bank.

That letter was written on the evening of the day on which the Receivers were discharged.

In this he says that he has given a statement to the press which ends with these words: "We believe that the creditors acted wisely in turning the property back to Dr. Dowie."

I may say that Mr. Currier, in even stronger language, immediately the Receivers were discharged, expressed over and over again his intense delight in going out and removing all persons that represented the Receivers, and in handing over the entire estate to me.

I may say that I have not a word to say against either of the Receivers or their splendid counsel, Jacob Newman, who has acted throughout the whole matter in a way that brings to him great honor.

I am delighted to know that a man of his big, broad, Jewish mind, acted so well and so wisely.

Immediately he saw the position, he stood by the Receivers in putting an end to the Receivership.

May God bless that Jew. (Amen.)

I do not care what others may say, but I say, standing here today, that

No Jew Has Ever Lied to Me; no Jew Has Ever Robbed Me.

Others may have had other experiences; I have not had them.

Acting in a dignified manner for his client, he became

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

persuaded, and so did other members of his firm almost at the beginning, that a terrible mistake had been made, and not a single straw was put in our way by that firm of Newman, Northrup, Levinson & Becker.

I say this because I do not care what any one else says they may have done in other cases.

These gentleman have been faithful to the Receivers, faithful to the Court and friendly to Zion in every possible way. (Applause.)

I say this, not having paid them a penny, nor having contracted to pay them a penny.

It gives me very much pleasure to make this statement, for there have been many lawyers who have spoken of them in exceedingly severe terms.

I cannot say what they may have done in times gone by. I know nothing about it.

I should take *cum grano salis* any statement contrary to what I have now said, and I should think it very likely that their ability and capacity, which has placed them very high in their profession, has made many persons exceedingly jealous of them.

The Jew is always a man with a powerful brain.

The Hebrew Intellect Is the Royal Intellect of the World.

Never forget that Salvation is from the Jews, and that the Prince of Peace, the Christ of God, who Himself was the Son of David, a Jew, was born of a Virgin Jewess.

Never forget it.

Never join in the shameful cry against a man because he is a Jew.

"Oh, but they crucified our Lord!" their scorners say.

How often have you crucified Him?

How often have you put Him to open shame?

Are you to visit upon the generation of Jews today the crimes or the ignorance of their forefathers nineteen centuries ago?

Do you not know that even Peter on the day of Pentecost said, "Brethren, I wot not that in ignorance ve did it, as did also your rulers."

Have You no Pity?

Have you no pity for the people who, in their blindness and ignorance, crucified their Lord, and whose blood has been upon them in the centuries since?

Have you no pity for a race that already has borne such terrible obloquy and shame, and in the midst of it all have not denied their God, although they knew not their Christ?

I plead, as I have pleaded so often from this platform, that the shameful hatred of the Jew shall never find an echo in one single Zion heart.

God grant it. (Applause.)

We shall content ourselves today by saying that the Receivership being dismissed, and the estate being in our hands, it remains for us to carry out the arrangements made in meetings with our commercial creditors.

I thank Zion that you did not precipitate a greater crisis, for you put your affairs in my hands.

Yet if my bank depositors and the shareholders in the industries, among whom I am a very large shareholder, had gone down to the Court and presented our three million five hundred thousand dollars worth of claims, where would the three hundred fifty thousand dollars worth of the commercial creditors be?

I do not believe that there ever has been such a spectacle as this scene before, of an entire people standing behind their leader, saying, "Pay the commercial creditors and we will stand behind you and wait our turn and go on with the affairs of the estate."

No Bank Depositor or Shareholder Attempted to Prove a Claim.

Therefore I stood merely dealing with the commercial creditors.

The commercial creditors have a good deal to be thankful for to me, and still more to you and to God, that we did not come down with our three million five hundred thousand dollars against their three hundred fifty thousand dollars and take the preponderancy as creditors, as we could have done, and make them take any dividend we chose to give them.

But Zion never gave less than one hundred cents on the dollar, and never will. (Applause.) Yes, and interest too.

The commercial creditors have acted splendidly.

Express Thanks to Mr. William E. Muse.

I am grateful to the committee who, came out from Chicago —Messrs. Cushing, ApMadoc, Wickett, Dakin and Thurston— who took the same view of it as the fifteen gentlemen I invited last Monday to see me.

When I heard the dignified and quiet words of Mr. William E. Muse, the confidential representative of John V. Farwell & Company, who had never given me a moment's trouble, I felt that the splendid Christian purpose of the great founder of that firm, who still lives—John V. Farwell—flourished in the hearts of his sons, and in the hearts of their splendid confidential representatives.

Mr. Muse presided over the deliberations of the committee with dignity.

With thorough legal knowledge and fine commercial instinct he went into the whole matter.

I cannot but feel that I ought to place on record my admiration of William E. Muse, Mr. French and F. C. Farwell and the entire firm.

Thanks All Who Have Shown Love and Confidence.

I thank the representative of the Chicago & North-Western railway, and our beloved friend Mr. Wagstaff of Oshkosh, with whom we have done hundreds of thousands of dollars' worth of business in lumber, and who never troubled us for a moment.

There are many other firms whom I thank for the endorsement of not only myself as a business man, but personally, and for the words that were spoken by them when that Resolution was handed to me.

I shall never forget it.

I thank God for all the goodness and the love that has been in the hearts of our creditors; in the hearts of the members of the Chicago Bar; in the hearts of the business men generally, and, indeed, in the hearts of the great mass of the people, who rose as one man and denounced the folly and wickedness of the proceedings.

I thank Judge Kohlsaat, who, the moment it was brought before him in a formal manner, immediately discharged the Receivers, and has done everything for Zion that he could do, consistent with his duties to all others as Judge.

Zion the One Benefited.

There only remains the signing of the documents, already very largely signed, and then we close this incident.

Zion comes out of it on a commercial side stronger and brighter and better than before.

All our enemies have succeeded in doing has been to prove our solidarity, the unity and power of Zion, and the strength of Zion's Financial Institutions. (Applause.)

Let us thank God and take courage, and Go Forward.

Let us, with larger humility, with a purer faith, with a brighter hope, with a more fervent love, do what it is our duty to do.

Pray God for me that I may be kept from merely revenging myself for a moment upon those who have done wrong, for God hath said, "Vengeance is mine, I will repay."

God has taken care of Zion, and has again and again rebuked her enemies.

An Apparent Change of Heart.

There has been a change of heart, I believe in some cases. I hope it is upon the part of the editors of the Chicago papers.

They have told us that they were deceived by their reporters, and that in future they would discharge every reporter who told a lie.

All I can say is, that if they do that it will be with them as with the highlandman, who looked at his gun and said: "Aye, the lock is bad, and the stock is bad, and the barrel is bad. I guess I will have to get a new lock, a new stock, and a new barrel."

I think the daily papers will, with a very few exceptions, have to get a fresh set of reporters, and if they cannot find them in Chicago, I think I could find half a dozen in Zion City. (Applause.)

It may come to that yet, that the Chicago press will have to find its honest men in Zion.

But there are some honest men there; and I am sincerely convinced that there is a change of policy, if not a change of heart, upon the part of some portions of the Chicago press.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That is not the case, however, with that mass of shameful filth, which in the morning is called the *Examiner* and at night is called the *American*, but which we call the "cess-pit of Chicago," the "common sewer" into which every filthy thing runs.

It is a disgrace to be seen with one in your hands.

It is a disgraee for any man to read these papers or ever bring them into his home.

I say to all, far and wide, that it is a reflection upon a man's character to be seen with the *Examiner* or the *American* in his hands. (Applause.)

Let Us Thank God That We Are Set Free.

I suppose there never has been a Receivership for so vast an estate that was terminated in six days.

I will say publicly that the Receivers made no demands upon us for expenses that were extravagant, considering their position and their power.

I should have resisted such demands; but usually when fellows have your money in their hands, and can pretty well do what they like, one's resistance does not amount to much.

They could have made bills that would have swallowed up every dollar they had; but they did not.

They were gentlemen, and they left it entirely to me to say what their fee should be, and when I stated what the fee should be, they accepted it without a moment's hesitation.

In that matter again, their attorneys acted as Jewish gentlemen; I cannot say Christian gentlemen, for they are not that.

But, thanks be to God, a man may be a Jew and a gentlemen.

Remember that there are a great many Christian lawyers that are not Christian gentlemen, and that there are many Jewish lawyers that are Jewish gentleman.

My Heart Warms for the Jew,

because the blood of Abraham and of Isaac and of Jacob is in my veins.

The blood of Jesus, the Christ, the Jew, was shed for you and me.

The Holy Blessed Virgin Mother was a Jewess.

The holy men and women, inspired by God in all the ages, were Jews, and gave us the beautiful Psalms and songs and writings that we have.

Although they sinned and were scattered abroad, God has said that Judah and Israel shall come together weeping, and seeking their way to Zion with their faces thitherward.

The apostles, all of whom were Jews, and the early Christians who died as martyrs for the Christ, all of whom were Jews at first, laid the foundation of our common Christianity.

I have under my ministry many Jews, and our work in New York has added two ex-rabbis and their wives and families, men who are leaders among Christians Jews.

You will hear ex-Rabbi Warszawiak on this platform very soon.

He is a Pauline Jew, full of the Christ.

May God soon fulfil the Word, "All Israel shall be saved."

Let us Go Forward.

My heart is filled with gratitude.

I have done my duty in what I have said.

I want others who are not present here, who may have different thoughts concerning the Jewish lawyers, to take my word for it, that there has not been one single thing done by these gentlemen that was other than legal and honorable.

They did their duty by their client.

Their friendship for Zion was shown in that, when they saw the blunder that had been made, it was they who helped the Receivers rapidly to undo the blunder.

I say it publicly, lest any one should say "that is for money," that I made no engagement to pay these gentlemen one single dollar of money.

May God bless them and all our creditors, and all the earnest young lawyers who fought our battles and did the best they could.

Lawyers Who Justify the Wicked for a Reward.

There is another "nigger in that woodpile," and if it is not a "nigger" it is "a lawyer who has run amuck," as they would say in the Orient.

That foolish lawyer belongs to a firm in which there used to be a member whom I gave a pretty sound castigation when he stood before Judge Payne.

His name is Smith.

You will remember how I stood him on his head, and how he looked at me and said, "To whom does this terrible thing in LEAVES OF HEALING refer?"

"It refers to you," I replied.

"To me?" he questioned, frightened.

"Yes," I said.

"What does it mean?"

"It means that you are a miserable, wretched lawyer, who justifies the wicked for a reward, and takes away the righteousness of the righteous from him,

"You are a Presbyterian and ought to know your Bible, and you come into this Court doing the Devil's work, That passage means you, sir." (Applause.)

I will never forget the great enjoyment that John Barton Payne, the Judge, had in that case.

I had quantities of fun, too.

There is this about you dear people in Zion, you do not trouble about what any other paper says except THE ZION BANNER and LEAVES OF HEALING, and you get the truth there.

Co-operation Helped to Win the Fight.

You must pray for me.

If it had not been for you, I could not have done what I did.

If it had not been for the men who stood behind me and put their affairs into my hands, and believed in me as God's prophet and as a good business man, there would have been a crisis precipitated of a very grave nature.

But you followed my counsel, and you have gained by it.

This is one of those cases which shows the advisability of having the power concentrated in one man's hand.

I venture to say that all acquainted with the details of this matter will affirm, whether they are inside of Zion or out of it, that if it had not been that I could handle this matter entirely myself, under the guidance of God, and with the coöperation of our excellent Judge Barnes, it would have had serious results. May God bless Judge Barnes, (Amen.)

He has been a host in himself. (Applause.)

The whole Law Department has done well—our excellent Judge Lauder, and the dear young attorneys, Mothersill and Cressy.

I am sure, if my son had been here, that he would have done his part also.

Having One Man at the Head Whose Word Was Final Was of Inestimable Value.

I thank God that in this great commercial crisis through which we have passed and come out with flying colors, the wisdom of God in so organizing the whole Zion movement as it now stands has been vindicated, and I think you all see it, do you not?

People—"Yes."

General Overseer—If there had been Committees how long would it have taken for the Committees to agree?

They could not have understood the situation.

They would not have acted with the promptitude and careful and honest concealment of our policy with which I did.

I did not tell every one my policy.

I told one man, and I instructed him to carry it out, and he did it—the Hon. V. V. Barnes.

Again I say, may God bless him! (Amen.)

It is our duty to defend as well as to extend the Kingdom of God

If we do not detend your interests we are recreants and traitors to God and to you. I defended your interests.

I thought of my dear little children and the youths and maidens and the old men and women who had put their worldly all into Zion.

I thought of the hard-working men who, with me, had laid the foundations in the building up of this City.

I thought of the fact that we had created an estate that was acknowledged to be worth, after all liabilities were counted off, at least Fourteen Million Dollars, and felt that I had something worth defending.

I did defend it, and, by the grace of God, I rescued it.

May God be forever thanked!

I Give God All the Glory!

Now pray with me that we may have the strength given us to complete the work and go on with all the other work of God

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

in Zion, in the Spiritual, Educational and Political as well as in the Commercial.

Pray that I may be able to start upon my great Around-the-world Visitation, and open the Gates of hundreds of nations to Zion, casting up the highways, gathering out the stones, and raise up a standard for the people that the Way of the Lord and the way of Zion may be prepared.

May God grant it. (Amen.)

PRAYER OF CONSECRATION.

My God and Father in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right no matter what it costs. Help me to be loyal to Thee, to Thy prophet and to those that are over me in the Lord and that coöperate with me in whatever position I may be placed. Make us as one man, as one woman, with one heart, one mind, all loving God and living for Him, and doing all that we can to win the world to Him. Help us, our God. For Jesus' sake. Amen. (*The congregation repeat the Prayer of Consecration, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

General Overseer—Then sing with me that song that has become so very happily ours.

The Congregation then joined in singing, "I stand on Zion's Mount."

The service was closed with the

BENEDICTION.

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

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.

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.

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 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 Healer 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 the 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."

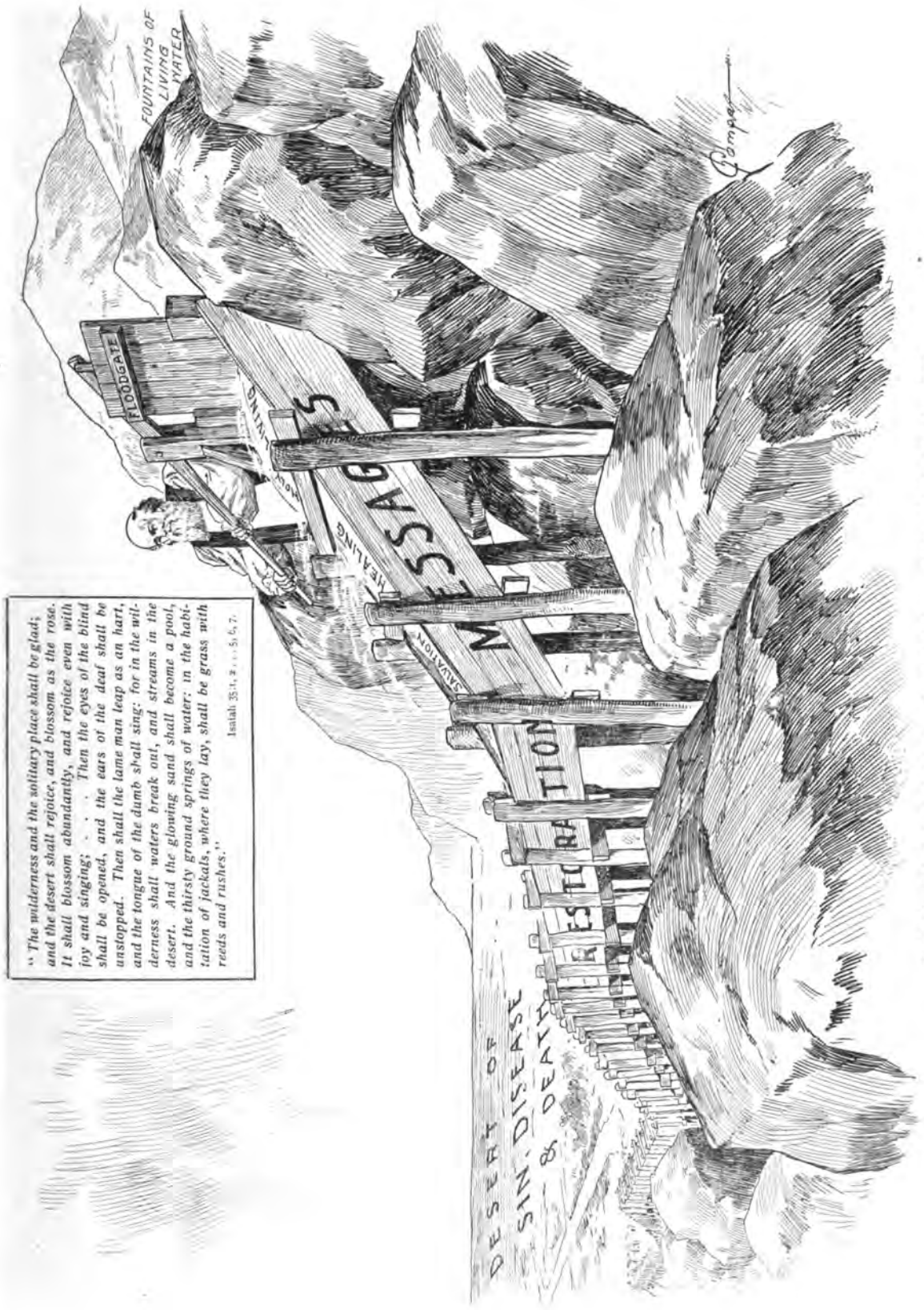
A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Zion City, Illinois, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



"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; . . . 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."

Isaiah 35:1, 2, 5, 6, 7.

ELIJAH THE RESTORER RECLAIMING THE DESERT WASTES

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

REPORTED BY O. L. S. AND E. S.

IT has been the dream of the ages to so combine a base metal with gold that more gold would be produced.

The dream has been a vain one.

Only God's alchemy works such a miracle.

He takes a wicked, perverse thing of the Devil, evil and designed to do evil, and He combines it with the pure gold of a faithful people, a faithful, wise and dauntless leader, and lo! the world wonders at the treasure put forth.

Zion is today immeasurably stronger, both spiritually and materially, than before the recent attack was made upon her.

What wonder, then, that although the little City was all but buried under a heavy fall of snow, and the thermometer registered considerably below zero, a large number of God's people rose before it was yet day on the morning of Lord's Day December 13, 1903, and made their way through the drifts of snow, in the face of a biting wind, to Shiloh Tabernacle.

The service of the morning was one of thanksgiving; of praise to God for the Victory of the past week, and the Message was a forecast of Zion's place and work in the world, as God is leading and directing through His Servant, Elijah the Restorer.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 13, 1903.

The service was opened by the singing of 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,
I am coming nearer.

The General Overseer read the 40th chapter of the Book of the Prophet Isaiah, after which he offered prayer.

The General Overseer then said:

I marvel sometimes, when I think of the many long years I spent in the Southern clime, that I have been able to live in this land for nearly sixteen years.

I lived for nearly twenty-five years in a land where we think it intensely cold if the thermometer registers forty-five degrees above zero. (Laughter.)

I am told by some that the thermometer registered fourteen degrees below zero this morning, by others eighteen, and one tells me twenty

Of course it depends very much upon whether your thermometer is in an exposed position.

I am not always sure that these thermometers tell the truth. I think, especially in and around Chicago, they become affected by the conditions. (Laughter.)

But one thing is certain: it is sufficiently cold!

We do not want it any colder this morning; and yet it is wonderful how bright it is.

Zion's Strength Divine.

I may say there is no doubt that Zion today is immensely stronger than it was two weeks ago. (Applause.)

Instead of weakening us, these tremendous attacks have not only been repelled, but so completely overcome as to make the entire country, north, south, east, and west, professional and commercial men of every kind, see that Zion must have in it a Divine Strength.

It is the common word in the city, that no bank, no matter how strong, no commercial institution, no matter how venerable and well thought of, could possibly have survived the attacks that have been made upon us.

It has never been known in all the history of law or commerce in America, that a great and rich estate once in the clutches of Receivers, was freed within a week. But it had to be in our case.

A People Without Fear Win the Victory.

One result is that every one has noticed that Zion cannot be frightened.

In times of war, when you can frighten the enemy, it is all up with them.

When you can frighten the man that is in the field against you, you have him half beaten before you begin.

When you have with you a people in whom there is no fear, you can never be beaten, because it does not matter if you do whip them today, they are up tomorrow.

There was no possibility of beating my countrymen. The old Romans could not do it.

They tried to do it, and thought that they had conquered them, and had those Picts and Scots where they would never fight again.

No sooner were the Roman legions withdrawn, than they found that the Highland clans were on their trail, and they were ready to fight before the Romans got back into their quarters.

The only thing left for them to do to keep the Scots down, they thought, would be to build a wall.

They built a wall across the country, from sea to sea, and said, "Stay there!"

But they did not stay there.

Today it is our king who is on the throne.

He is directly descended from that not very wise man, James I. of England.

He was James VII. of Scotland, and came from the kingdom and crown of Scotland to the kingdom and crown of England.

Thus the Scotch people conquered England, and we have been there ever since.

We have been conquering the world ever since.

The Scotch people in the north of Ireland are undoubtedly Israelites, and that is the reason they are a world-wide conquering power.

That is the reason that God can find His Prophet out of these.

Looking at the whole matter with the great, broad view that God gives me, I am thankful for the Victory, not so much because I have won—although I must confess I am a little happy that I won.

My dear people are very kind and good to me, although I do not give them every opportunity of expressing it, except when I see them here.

People Who Should Cultivate Brevity.

Some of you write to me, and I am thankful, but very much more thankful to those who do not write, because it is great toil to get through all the letters.

Sometimes they lie upon my desk in piles.

I do my best; and everything that looks like a request for prayer, I open.

But there are people who send me letters, and say that they are not working much just now, and have a little leisure, so they sit down and tell me all about themselves.

I get packets marked, "Private and Confidential," sixteen to twenty-four pages long.

All I do is to put my hand upon them and say, "Good Lord, I do not know what is in it. It is impossible for me to wade through it; but look upon this person and bless her or him, and whatever disease they may be suffering from, Lord deliver them, but especially deliver them from *cacoethes scribendi* (laughter), for they are suffering from a kind of itch for writing."

I wish you would write to some one else outside, and not to me.

I do not need you to write to me about myself.

I sometimes receive letters giving me a great description of myself. I have not time to read them.

I wish you dear people would learn to get down to telegraphic brevity.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I told Mrs. Dowie all the events in this Receivership, and I did not use twenty words to tell it.

How a Code Could Be Useful.

Of course I have a code, by means of which I can put whole sentences into a word.

I wish that some of you had a code.

I wish that I could establish a code book in Zion, and that you would just be able to put whole sentences into a word. Now for instance, instead of writing like this, "My dear General Overseer, the gratitude that fills my heart, I cannot find expression for. I want to endeavor to express it to you. As I look at your noble countenance and think of your toils—" (laughter), all that would be necessary with a code would be "Jonathan." (Laughter.)

Now and then there are some of these long letters that are not a word too long. Some of those things are intenselv interesting and some intensely important.

We have had a wonderfully good week.

I realize that we make our own atmosphere; that the "Joy of the Lord is Strength," and that it is very much as you will have it, under God.

If you begin to mourn and look away into the future, and imagine this, that and the other thing, you can make yourself miserable.

Filth the Cause of Disease and Vermin.

What you and I must do is the work that lies at our hand to do, and thank God.

One of the things that the very earth is thanking God for is the time of rest; yes, and even for the intensity of the cold.

Many things are being killed by the cold, which if they were not killed would make our spring and summer intolerable.

The vermin that would cover this northern land would be dreadful, but for the cold of winter.

I do not know where these mosquitoes go. If we could only get them all frozen!

Smallpox is a disease of dirt.

I see there is a doctor advocating dirt, and tells you never to wash your skin on any account.

The Lord have mercy upon him. (Laughter.)

It is a piece of nonsense.

If I had to do without my bath I should not know how to ive. I feel clean because I keep clean.

Be sure you keep clean.

I do not believe in the religion of dirt.

Zion has in this beautiful location, a wonderful site; although some of us might want to go South sometime, and work there.

I would not from choice exchange the breezy, invigorating air of this northern clime for the South.

It is all right down there for a time, and it is right for some people all the time; but this beautiful northern clime, this clime in which there is the "survival of the fittest" can develope men and women for work in every clime.

Give me Zion City, Illinois; Zion City by the lake.

Do Not Imagine That Because Other Cities Will Be Established This City Will Go Down.

I would rather never establish colonies or other cities than that this City should go down.

This City must grow.

This City must be strong and pure; and it will be.

It will only strengthen it to have auxiliaries.

This people must have its representation everywhere.

I never dreamed for one moment that Zion City began and ended it all.

I feel that I want Zion City to be a place where people can come and get the Zion spirit into them.

I cannot be everywhere all the time, but I can be here a good part of the year, and I intend to be.

It is a good place to be.

But we do have people that cannot live in this clime all the year round; and we must employ our labor profitably, and leave none of it idle.

It never will pay Zion to have a single man idle.

You must get an ax and go out and do forestry, or something else, but you must work.

Our people do not need much instruction on that line, because they are splendid workers.

But there are some that cannot face the winter all through.

Zion to Carry the Message of Purity and Love to the South.

Pray for me, that at least before next winter I can begin a colony in the South, if not establish a City.

It might, at first, be a place where we could grow garden stuff on a large scale for this market.

Then presently our land will be taken up with houses, for it will be too valuable for garden truck.

I believe that whatever part of the South gets us, that part will get something that will make it move quicker.

We will bring a new power and life into these generous Southern people.

Even the ignorant among them have a nice, kindly spirit, although now and then they get into a frenzy, and in their madness they forget the Supremacy of Law, and become the victims of disorder.

That is because there is so much wicked wilfulness in their hearts.

Can we not go down there and take with us the Purity of God, and the loving, sweet principles of Zion?

I think we can.

God Has Made Zion Strong.

I think that there is quite a likelihood of all our business being in fine condition before Christmas Day.

If you will work at it and do your best, we will be able to realize upon our outside securities, and make a very strong bank this winter and coming spring.

Although the people needed money and had to get some, yet the withdrawals have only been for purely business purposes, and the deposits have been five or six times the amount of the withdrawals. (Applause.)

Thank God for that!

The story of Zion's commercial power and supremacy and the splendid action of the people, is a wonderful story.

If any of you have not done all you can to strengthen us, why do you not do so at once?

We are strong now; and in all of our creditors' committees that examined everything—and I gave them every facility—there was not one who did not think with us that the resources, at eighteen million eight hundred eighty thousand, were put at a conservative estimate.

Many of them would have placed these resources at the figures I placed them, less the liabilities, and that is from twenty-three to twenty-five millions.

It is wonderful, even to me, who has been through it all, to see how God has made Zion strong.

Remember that this vast estate belongs to Zion.

The moment I pass away, ninety-five per cent. of it is in perpetuity, placed in the control of the Christian Catholic Church in Zion, and in a proper manner to be used throughout the generations.

Still, I think that it is a stronger estate with me living than it would be with me dead.

Indeed one paper was kind enough to say that the "principal asset of Zion" was "John Alexander Dowie;" that he gave value to the estate.

I hope it is so, but the value of the estate is independent of John Alexander Dowie.

It is an immensely valuable estate.

God Renews Strength of Those Who Toil for Him.

God has been very good to us, and I have realized in my own spirit, soul and body, the many promises of God in connection with those that are doing his work.

I know that when you are doing God's work, you can put a strain upon mind, heart, spirit, soul and body that you would not dare to put there at any other time without breaking down.

I know this morning that I am just as strong as I could possibly be under the circumstances.

I know that I shall be weary after this, and shall want to get to sea, and lie down and sleep for about a week.

I need rest, and to be where the dear letter writers cannot trouble me.

One of the tortures now is that they can follow you with Marconigrams.

But it is quite expensive to send Marconigrams, and there are many parts of the ocean where you cannot send them yet. May there continue to be for a long time. (Laughter.)

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I am looking forward to the few weeks that remain.

I have just eighteen days before the All-Night with God.

But I shall be with you all the time I am gone.

I shall be so glad to think that this fight did not occur while I was away.

If the Devil had wanted to deliver the blow in a way that would have been more effective, he would have waited until I was two thousand miles out on the Pacific Coast, and then struck.

But he is not a clever Devil.

After all, I have a kind of notion now that in some things I know more than he does.

However, I feel that I must always be on guard, or he will get in a stroke.

In my judgment,

The Year 1904 Will Be Zion's Banner Year.

During that year we will have a wonderful influx both of money and men, and a wonderful increase of our power to produce in our various industries.

That enables us to see that the time is within easy reach when we shall be able to face the formation of new Cities; which we will not do, however, until this City is strongly established.

We are on a Cash Basis, and we will keep there.

Story of Zion Begins with Self-sacrifice and Self-abnegation.

For long, long years I did without any pay.

It was a question of pay out; and I reduced myself and Mrs. Dowie for many years to living upon what would amaze some of you.

I have never written my autobiography, although I have threatened to do it several times.

I shall wait, I think, until I get into my anecdotage.

If ever I do, some of you will know what you do not know now: just where Zion sprang from.

Zion sprang from self-sacrifice and self-abnegation, that I might be able to do the work of the Kingdom—Zion.

Mrs. Dowie and I, with three children, have lived on six and a half dollars a week for months.

Can you equal that?

During that very time I was spending hundreds of dollars in printing and preaching.

I never was stronger in my life than when I lived on less than ten dollars a week.

But I may tell you that it was during a time of experiment that I forced myself into voluntary poverty in order to see whether I could help humanity better by being down on a level with them.

I found that I could not.

I can help you better by standing here.

I Can Help You by Lifting You Up.

I can help you better if I stand where all the world can hear my voice, and where I can teach the whole world.

I think you can all see that, can you not?

I think that I can help you by having a nice home and being able to dispense the hospitalities of Zion.

I am not quite sure that half my battle of last week was not fought out by giving good dinners and treating my guests with extreme courtesies and letting them ride around this City in my carriages.

I know that you can oftentimes fight your battles better in that way.

If we had been a poor beggarly lot, going around down in the mouth, the enemy would have had us, sure.

The thing that puzzled all of them was, that our people acted as if they did not know that there was anything wrong.

I Must Open the Gates of the World.

You will pray for one another, will you not?

People—"Yes."

General Overseer—You will pray for my guidance, will you not?

People—"Yes."

General Overseer—You will pray that I may be able to get away on January 2d?

People—"Yes."

General Overseer—I feel that I must go, and that it would be a dreadful folly for me not to go.

I can open the Gates of the whole world to Zion

I must do it.

I planned to do it before there was any trouble in sight, and we have now overcome everything, or well nigh.

There is a little to do yet.

That was the reason why my printers were working until midnight over a very important letter which I had written and wanted to get printed.

That was the reason why some of the General Financial Manager's staff was working so late.

Perhaps some of you think that these officers have an easy time of it, but you do not know anything about it.

It is wonderful how God does increase our strength.

The "Fiery Pillar" Will Continue to Lead.

Pray for us.

Only by constant planning, thinking ahead and providing, by the grace of God, could this work be done.

If I were to tell you a tithe of what God is showing me of what Zion not only can do but will do, it would greatly enthuse you.

But I cannot do it.

I cannot paint the pictures I see.

I cannot sing the songs that are in my heart.

I cannot write the poetry.

I cannot do the things all at once that I plan.

But it is coming!

There is a wonderful generation being raised up by God.

God bless the children of the schools, and the young men and the maidens.

Praise God for Victory!

We believe that the "fiery" and the "cloudy pillar" which has led us through all our journey will be with us still.

I want you to rise and make consecration of yourselves to God.

Beloved, pray.

PRAYER OF CONSECRATION.

My God and Father, we thank Thee for the good week. We thank Thee above all for Jesus, our Advocate, pleading for us all the time; who died for us; lives for us; who shed His blood for us, and wants us to live for Him, and, if need be, to die for a sinful world for whom He died. Father, help us to do our work in all the lands. Let us have a broad idea of Zion. Let us not limit Zion to this City or to our petty little needs. Let us think of Zion as the Kingdom of God covering all the earth. Help us to do right. Forgive us for the past. Make us better men and women. In Jesus' Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The Congregation then sang the Doxology, at the close of which the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

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.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



By Evangelist Sarah E. Hill.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying: Where is He that is born King of the Jews? for we saw His star in the East, and are come to worship Him.—*Matthew 2:1, 2.*

THIS little City of Bethlehem, quietly resting on the hills of Judea, was not chosen without reason to be the birthplace of the Son of God.

It was fitting that Bethlehem, whose name signifies the House of Bread, should receive Him who was the Bread sent from Heaven to give Life to the world. (John 6:51-63.)

How fitting that He who was born not the "King of the Jews" only, but of God's Israel everywhere, should have His birth in the "Town of David," of whose seed and lineage He was according to the flesh. (Luke 2:4; John 7:43.)

Once when David, tired and thirsty, and besieged by his enemies, thought of the refreshing fountain that flowed in this town of his boyhood, he "longed, and said, Oh that one would give me water to drink of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David: but he would not drink thereof, but poured it out unto Jehovah. And he said, Be it far from me, O Jehovah, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives? therefore he would not drink it." (2 Samuel 23:15-18.)

These men offered their lives to bring to the king the water from the well at Bethlehem, which would only satisfy his thirst for the moment.

In the Fulness of Time, the Son of God came to shed His blood and give His precious life that He might open a Fountain of Living Water to the House of David. To do this He overcame our foes for us.

Zechariah prophesied of this hundreds of years before the Angels of God shouted for joy over the Babe born in Bethlehem.

Zechariah said: "In that day there shall be a Fountain opened to the House of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—(Zechariah 13:1.) Sickness is called uncleanness in the Scriptures. (2 Kings 5:14.)

But the House of David and the inhabitants of Jerusalem refused to drink of this Fountain of Living Waters.

They also refused to bow beneath the Scepter of Him who was "born King of the Jews," because He would not first establish an outward kingdom.

They were ready at times to take Him by force and make Him King.

But this was not God's order.

He desired to first establish His Kingdom within men so that they would love the Lord their God with all their heart, and with all their soul, and with all their might. (Deuteronomy 6:5.)

The Lord preached, calling men to repent of their sins and to bring forth fruits meet for repentance and then to be healed of their diseases. (Mark 1:14; Matthew 3:2,8; Luke 4:18.) He sent His disciples also to the lost sheep of the House of Israel. (Matthew 9:6.)

It was necessary that the Bread which came down from Heaven and the Water of Life should first be offered to the Jews; but when they rejected it, the disciples turned to the Gentiles. (Acts 13:45-46.)

When the Lord, weary with His journey, one day sat down by Jacob's well in Samaria to rest, He said to the sinful woman of Samaria whom He found there: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee Living Water . . . Whosoever drinketh of the Water that I shall give him shall never thirst, but the Water that I shall give him shall become in him a Well of Water springing up unto eternal life." (John 4:10,14.) "But this spake He of the Spirit, which they that believed on Him were to receive." (John 7:39.)

A star appeared in the heavens to herald Him who came to be the Light of the World—the Star of Bethlehem.

The wise men who had been watching for this sign of His coming saw the star in the East, and they followed its light until it led them to Jesus.

All who follow the Light as it comes to them will find the Christ.

Hundreds of years before its appearing, the prophet who heard the words of God and saw the vision of the Almighty, had said: "I see Him, but not now: I behold Him, but not nigh: there shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel." (Numbers 24:16-18.)

When teaching the people, our Lord used the things which they could see and understand, to make them understand spiritual things.

On the day when He fed the multitudes so bountifully on the five loaves and two fishes, He withdrew Himself to prevent their taking Him by force and making Him King.

The next day they sought Him eagerly on the other side of the Sea of Galilee.

He looked into their faces and saw that they were seeking Him only for the loaves and fishes. (John 6:14,26.)

He saw, too, that their whole time and strength were given for the meat that perisheth. They gave no thought to their wonderful spiritual being which was starving for the Christ, the Living Bread, which came down out of Heaven, to give life to the world

"Jesus said to them, I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. . . I am the Living Bread which came down out of Heaven: if any man eat of this Bread he shall live forever: yea, and the Bread which I will give is My flesh, for the life of the world." (John 6:35,51.)

"The Jews therefore strove one with another, saying, How can this man give us His flesh to eat? Jesus therefore said unto them, . . . He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. . . This is the Bread which came down out of heaven: . . . he that eateth this Bread shall live forever." (John 6:35, 51, 66.)

Many of His disciples, when they heard these wonderful truths, said: "This is a hard saying; who can hear it?"

And although the Lord Jesus explained to them that His Spirit and His Life were in His Words, and that they would feed on these as they obeyed His teaching, they would not receive it, and many went back and walked no more with Him.

But the Twelve had tasted of the Bread and they knew that it gave them life, and when the Master turned sorrowfully to them and said: "Would ye also go away?" They answered Him, "Lord to whom shall we go? Thou hast the words of Eternal Life. And we have believed and know that Thou art the Holy One of God." (John 6:67-70.)

They first believed and then they knew. This is the way of Faith.

The many who went back expected to know the teaching before they believed and never believed and never knew.

Multitudes have drunk of the Fountain opened for sin and for uncleanness, and have been cleansed of their sins and sickness.

Zion Literature goes over the world to tell the people that this Fountain has the same power to save and heal as when it was opened in the little Town of Bethlehem nineteen hundred years ago.

It carries the testimonies of those who gladly witness that the Lord Jesus, the Christ, is just the same today—the same Savior, Cleanser and Healer of the people.

We ask our Readers to help Zion Literature Mission send this Gospel of Salvation, Healing and Holiness over the world.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending December 27, 1903.

2,005 Rolls to....Business Men United States and Canada
1,216 Rolls to.....Hotels of the United States
443 Rolls to.....Women's Clubs United States
9,127 Rolls to.....Various Countries
Number of Rolls for the Week.....12,791
Number of Rolls reported to Dec. 27, 1903, 3,000,687

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

CHRISTMAS DAY SERVICE

Shiloh Tabernacle, Friday, December 25, 1903

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

NEVER was the Spirit of God more manifestly present in Shiloh Tabernacle than on Christmas morning, December 25, 1903.

A large audience of the members and friends of the Christian Catholic Church in Zion had gathered in the real joy of the season when those who love their Lord commemorate His birth, but there was far more than the ordinary Christmas gladness in their hearts as they heard the solemn but joyous Message of God's prophet in these Latter Days, declaring the imminent coming of the Lord Jesus, the Christ, to reign as King.

It is impossible to describe that Message in words.

The printed page can only faintly reflect its power.

May God's Spirit go with it to the hearts of the readers, that they may receive a blessing such as those received who heard the words spoken.

Shiloh Tabernacle, Zion City, Illinois, December 25, 1903.

The services were opened by singing Hymn No. 71:

While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.

The General Overseer read, from the Inspired Word of God, in the Gospel according to St. Luke, and the 2d chapter, beginning at the 8th verse.

Prayer was offered by the General Overseer, at the close of which the Choir and Congregation chanted the Disciples' Prayer

Miss Harriet Ware then sang, "'Twas the Birthday of a King."

The General Overseer then delivered his Message.

THE CIRCUMCISION AND NAMING OF JESUS.

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, O Lord, my strength and my Redeemer.

TEXT.

And when eight days were fulfilled for circumcising Him, His Name was called Jesus, which was so called by the angel before He was conceived in the womb.

The Ordinance of Circumcision a Divine Ordinance.

Let us never forget that the Ordinance of Circumcision, although it has been replaced in the Christian Church by the Ordinance of Baptism, was a Divine ordinance, and that our Lord Jesus, the Christ, was a circumcised Jew.

At the same time, let it not be forgotten that the contention of the Apostle is true, that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

Yet, let it never be forgotten that this Ordinance of Circumcision was a Divine Ordinance, and although superseded, as we believe, by the Ordinance of Baptism, it will be somewhat difficult, notwithstanding the contention of the Apostles on this subject, to make it a crime and a sin for a Jew to circumcise his child.

I shall speak quite plainly because I feel that it is right, in my position, that I should make the concession which no wise leader can afford to disregard concerning both circumcision and some other things.

The Christ Received Ordinance That Supersedes Circumcision.

I firmly believe that there is no necessity for circumcision in the Church of God in these days, the Christ having fulfilled the law, not only in its moral essentials, but in its ceremonial requirements.

It was essential that He should fulfil all righteousness before He received the Ordinance that supersedes Circumcision.

The Christ Himself could not be baptized until He had fulfilled all righteousness.

The porter who opened to Him the gate, Elijah the Preparer, John the Baptist, stated that this was the sign which He who had sent Him to Baptize had given him: "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit."

John was also told that he would hear an audible voice from heaven, saying, "This is My beloved Son."

That voice was the Voice of the Father; that Spirit was the Spirit of the Father.

That Voice and Spirit was to make it plain to John that he had before him the Son of God; the Incarnation of God, the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace; the Messiah and Redeemer of the world; the Incarnation of the Eternal Father and Spirit.

But that Baptism did not come until He had spent thirty years in preparation; until He had fulfilled all righteousness and every ceremonial requirement of the Law had been fulfilled. Then, and only then, did He, whose Name was called Jesus, become the Christ, the Messiah.

Then, and only then was He declared to be the Son of God; but not until His resurrection from the dead, and the perfection of His earthly life was accomplished did He become the Son of God with power—such power as He wields now; the All Power which has been given unto Him in the heavens and on earth, and in which power we have gone forth in the ages since He left us with the commission to make disciples of all the nations and in which power we stand today, demanding the submission of all the nations to God in Him

Ordinance of Circumcision Is One to Be Thought of With Reverence.

Our brethren, the Jews, continue that Ordinance today, and they must continue it until they understand a Baptism which has never been preached to them; about which the Christian Church itself knows little.

It is a Baptism which is not merely in water or in the repetition of the formula and into the sign of the three Names, but a Baptism which is the Triune Power that comes only from a real Baptism; Death to sin, Life in God and Power for service.

It means Purity with Grace in Baptism, risen with Him in Newness of Life, and endowed with Power for His service

But that Ordinance of Circumcision, even as it is practiced today, has preserved for us some of the most wonderful facts concerning the Divine Revelation.

I do not doubt that even at this Ordinance of the Baptism of our Lord Jesus, the Christ, there was the keeping alive of the remembrance of the great prophet who, at every Circumcision for long ages past, was supposed to be present, inasmuch as this Ordinance is connected with the Messianic appearance

Jews of Today Continue to Evoke Presence of Elijah.

To this day the Jewish Mowel, the sacred priestly officer who receives the child from the arms of his parents on the eighth day, looking at the empty chair which is set for Elijah, evokes in piteous cry the presence of the prophet, who is the harbinger and herald of the Messiah.

The Jewish people have by that and by the invocation at the Paschal Feast, where they call upon God to send the Prophet of the Restoration, the Elijah, kept alive the great fact which the Christian churches have lost so completely My Declaration has been looked upon, not as something that had to take place, but as a shameful blasphemy alleging the reappearance of a prophetic spirit that had passed into the heavens and was never to come back again.

Jews Believe That Elijah Must First Come.

I say that the Jewish people have kept it alive all through

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

the ages and held to it tenaciously, as they did when the scribes asked the disciples of Jesus how it was that they spoke so little about Elijah.

The Apostles themselves came to Jesus and said, "How say the scribes that Elijah must first come?"

The answer of the Master, as we all know now, in Zion was, "Elijah indeed cometh and shall restore All Things."

His answer also said that Elijah had come in the person of John the Baptist and that the Christ, the Messiah, had come in His person, but that both the Prophet of the Preparation and the Christ of the Atonement would perish as to their bodies through the cruel hand of an apostate king and an apostate priest.

They were told that just as sure as the Christ must come again so must the Elijah.

Therefore, the Jew has been right all through the ages when he said, "You cannot talk to us about the coming of the Christ; there is only one that can talk to the world and to the Church about the Coming of the Christ with Authority, and that is Elijah.

"When Elijah comes we will obey him.

"We will do what he says if he proves his claim to the prophetic office: all Israel will obey him."

I call your attention to the fact that

Even in the Time of the Christ, Elijah Was Understood to Be the Precursor of the Messiah.

The scribes said, "Show us Elijah."

It was, I regret to say, the lack of a clear understanding in himself as to what his office was that caused John the Baptist to answer the scribes when they came to him and said, "Art thou Elijah?" "I am not."

He said, in his ignorance, that which was not true; because the angel Gabriel had said to his father Zacharias, that the child to be born of the barren Elizabeth was indeed the child who, from his birth, should come in the spirit and power of Elijah.

The angel clearly said that he should be the prophet of righteousness, who should lead the people into the pathways of True Holiness, and who would, in the spirit and power of Elijah, prepare the way for the coming of the Christ.

Knowledge of One's Own Mission Sometimes Imperfect.

I know not why it was, but at the time when John was challenged as to whether he was Elijah, his knowledge of his own mission was so imperfect that he said, "I am not."

But the fact that he was, is not merely attested by the angel Gabriel in the announcement, but it is attested by Jesus, the Christ, Himself, when He said, "This is Elijah which was for to come."

I take the testimony of the Christ, and of the angel Gabriel, sent from God.

John said what I said of myself long years ago, when I was told that I was the prophet Elijah.

I said, "I am not"

There were many years in which you could not make me angrier than to tell me that I was Elijah, for I repudiated it and did not believe that God had called me to that office.

But the repudiation became weaker and weaker as the years went on; my mission became plainer and plainer, until at last I was forced into silence, and for long years was silent.

My anger was changed into gentle and firm demands that no one should speak to me about it, for, if I was Elijah, God would make it plain, as God did make it plain at the right time.

Why John May Not Have Known His Own Mission.

I do not blame John any more than I blame myself.

He lived as I have lived, in a period of unbelief.

He had not been taught as to his own mission.

I do not want to blame Elizabeth, I do not want to blame Zacharias, and I certainly shall not blame God.

But I feel that if Zacharias had, from the very beginning said to his son, "John thou art Elijah: never forget it, my son. The spirit and power of Elijah are in you, and you will have to do the work of the Elijah and prepare the way for the coming of the Christ, as I prophesied when you were born," John would not have erred.

But the prophecy had passed away.

Perhaps Zacharias and Elizabeth did not live long, and perhaps John was left alone and there was no father and no mother to tell him of the visit of the Angel, and to tell him of the Divine Message.

There are worse things than being left alone, for John, though he was left alone, was a mighty figure in Palestine at that time, learned in all the learning of the land, a priest by heredity, of the order of Abijah, taught in the best schools of the time, and going at last out into the desert richly clad in the splendid robes of the priest that the mother's hand had woven, I doubt not, from the finest camel's hair that could be got.

The mother no doubt prepared the robe that her son would one day wear as the Prophet of the Preparation.

I think his error may be due to the early departure of the aged priest, and his aged wife, and then John, if I might with humility say, like myself, had no presumptuous spirit.

He was willing to take the lowest place and work with the sinful, sick, sorrowing and poor, and help and train men how to pray and be a minister of righteousness.

He knew that he was "a Voice crying in the wilderness, prepare ye the way of Jehovah; make His paths straight;" but even he did not see that that Voice was Elijah's; that that Voice was the Voice of the prophet of the preparation.

Jews Err in Thinking That the Christ Comes but Once.

All this is connected with the Circumcision of the Christ, for be it never forgotten that the origin of all these traditions regarding the Elijah lies in the great truth that Elijah must come before the Messiah appears.

The trouble with the Jew is that he thinks only of the one appearance of the Messiah, as the Christian thinks only of the one appearance of Elijah.

The difficulty seems to be that people cannot understand how Elijah could appear in Ahab's time, reappear in Jesus' time, and reappear now.

I cannot understand anything so stupid as making a difficulty of that, because I could tell you of an apple that appeared in Eden and reappeared after Noah came down from the Ark, and reappeared as the ages went on, and that I ate yesterday.

Can you not see it?

The continuity of life in any one vegetable or fruit or plant or tree goes on throughout the ages, and appears and reappears, so that as long as there is one apple seed left you can have an apple tree.

Reappearance of Elijah Not Difficult to Understand.

I want to know why it is that if nature can be reproduced, and the analogy is perfect, and if bodies can be reproduced, why the analogy fails at the spirit, and why the spirit may not be reproduced without descending to the Brahmanic idea of reincarnation and to the other foolishness connected with it?

Yet I want to know how it is that the Christ could appear in the bush to Moses, in the Triune God, and speak to His prophet; how could He reappear again and again and come in the flesh in the person of Jesus, and ascend into the heavens and come back again in the flesh, as we expect the Christ to come in a glorified body?

This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

It seems to me that the law of nature in the reproduction of animal and vegetable life demands the idea of the possibility, and, indeed, when God says it, the certainty of the reëmbodiment of the spirit at the right time in human life.

Of course, this takes the ordinary Christian into a sphere where he is gravely warned by people who know nothing about it, and who speak with most oracular certainty regarding the things with which they have no familiarity whatever.

A Reply for Those Who in Their Ignorance Say, "It Cannot Be."

It is very easy to say, "that cannot be," and "that is not true," but to say that is not to advance an iota of reason, but merely to make certain assertions which you cannot prove.

If you say a thing cannot be, you have to prove that it cannot be.

If you say that it is not true, you have to prove that it is not true.

I throw the *onus probandi* upon the critics of Elijah of the Restoration, who say "It cannot be," for I tell them "It can be."

It was true in the embodiment of Elijah in John the Baptist, and it can be and it is true in Elijah of the Restoration, for

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Jesus said, after John the Baptist was dead and buried, that he would reappear and Restore All Things.

Therefore, I give them much more than a mere "cannot be." I give them the fact that it was true; and I make the assertion boldly that it is true today.

Zion is one with me in that.

Zion is a unit in that matter.

Zion was a unit before I made the Declaration on June 2, 1901.

The Holy Spirit had brought the many thousands of Zion into unity, and I believe that if I had not made the Declaration of that date, that the whole Church would have risen up and made the Declaration for me; in fact, I had considerable trouble in keeping you back.

But then I had a people that were always willing to follow my lead and waited until the right time came.

Why the Subject of Jesus' Circumcision Is Avoided.

Perhaps you have never before heard a sermon upon the Circumcision of the Christ in all your life because the subject is avoided.

It is avoided, because in discussing it they would have to tell how the Jewish officer, who holds the child to be circumcised, prays that Jehovah send Elijah to fill that vacant chair; then Elijah not coming, he sits himself humbly in it and says, "O Jehovah, let me sit here for Elijah," and then he lays bare the little baby and the Mowel circumcises the child in his lap in the Elijah's chair.

Another thing is that the Jewish encyclopedia, published by Funk & Wagnalls, begins the article on Elijah's chair by saying that the Messenger of the Covenant, Elijah of whom God spake in Malach 3:1, is supposed to be present at every Circumcision.

That was the contention of every Jew in the Christ's time.

You can see it was because the rabbis and scribes of that day wanted to know where Elijah was.

The Zionist Movement Abortive and Ridiculous.

Let me tell you what the Jews of today are saying.

There is a Zionist movement whose object is to lead the Jewish people back to the Holy Land.

But the well-taught Jews say to those who lead that movement, that it is abortive, and move it as they will, it cannot be made to move on its own legs.

It is one of the most ridiculous, absurd, feeble, ineffective and abortive of all movements.

There is not a government in this world that looks upon it as at all serious.

There is not a Jew of any rank that cares one snap about it.

It is practically a movement of some real estate speculators; but it will not move.

The thoroughly orthodox Jew turns to the leader of the Zionist movement and says, "Where is your Elijah? We will follow when Elijah comes, and until the voice of the prophet thrills our hearts we will not move a step."

Elijah's Voice Must Thrill the Jew.

Oh, that God would make my voice thrill the hearts of the Jews everywhere!

It has already thrilled the heart of many a Jew.

It has thrilled many who are not yet ready to make the admission, but who, with the caution of the Hebrews, are waiting—waiting to see whether there really has come one who is an Israelite indeed, who loves the Jew, and will lead the Jew and the Israelite, the ten tribes of the *Diaspora* (διασπορά), the dispersion, together into the road that leads to the Restoration of All Things.

I therefore ask your attention to this fact, that the circumcision of our Lord Himself was in itself a recognition, by the nature of the ordinance, of the coming of the Elijah who had already come in the person of John the Baptist, and must come again in the Latter Day, as He Himself asserted shortly before His own departure.

At the Circumcision a Name Was Given.

You will notice the name given was not Christ.

The name given at the circumcision was Jesus.

That name was a common name, and there was nothing peculiar about it.

Numbers of people were called Jesus, for it is simply the Hebrew word Joshua.

When the Christ was circumcised, they called him Joshua.

Jesus is the Greek form of *Iesous* (Ἰησοῦς).

This Gospel is written in Greek, and therefore, it is a translation right through.

Where the word Christ appears it would not be spoken as Christ among the Jews; it would be spoken as the Messiah, the Anointed One.

The word Christ is merely the Greek form of the Hebrew word Messiah, and the word Jesus merely the Greek form of the Hebrew word Joshua.

There was nothing very singular about calling Him Joshua, because Joshua was a name that vast numbers of the Jewish parents loved to give their children.

It reminded them of the great successor of Moses, Joshua the son of Nun, that splendid man who had come up out of Egypt and with Caleb had been faithful when the whole generation had fallen in the desert.

Joshua was faithful.

He was always standing by Moses and upholding the hands of the great prophet of the Exodus.

Joshua was a prophet and more than a priest; he was the leader of the people not merely in the Exodus, but in the conquest of Canaan from the heathen; in the driving of them out and the planting of God's people in the land.

Joshua Meant a Great Savior.

The idea, therefore, in every Jewish mind, of the name Joshua was that of a great Savior, who would save the people as Joshua had saved them from the wilderness, and as he led them around the walls of Jericho, which by faith fell down.

Joshua led them all along throughout the conquest, until at last the land was won for God's people and the heathen were driven out

That was the idea in the mind of the Jew when a child was called Joshua. Thus Jesus was called Joshua.

But at that time He was not called the Christ or the Messiah, because He was not the Messiah until He had proved Himself to be.

He could not be the Messiah until He had fulfilled all righteousness, finished His ministry, entered into His rest, and taken up the work of opening the Kingdom of Heaven for all believers

The Jesus I Know Is Named Joshua.

The idea, then, of Jesus is not merely Savior in the feeble and flabby sense that the Christian church has used it, of some very benign and exceedingly feminine looking person going about smiling and looking sweet and speaking gently, as if he were a fountain of molasses.

That is not the Jesus that I know.

The Jesus that I know is named Joshua, who came into this world and fulfilled all righteousness and then sprang forth and drew the Sword of the Spirit, which is the Eternal Word of God, and used it first of all upon Satan himself, in the great Temptation.

He used it upon Satan thrust after thrust, until at last He proved Himself to be the Son of God, in the Temptation which ushered in His wonderful ministry.

But that victory during the Temptation in the wilderness would not have been possible had Jesus not been baptized.

The Christ Received the Holy Spirit After Baptism.

It was not until the Baptism in the Jordan that the Holy Spirit of the Father came into the body of Jesus, the son of Mary, whose own power and Godhead had been laid aside, for He did not come in the glory of His Divinity.

He came in the weakness—albeit it was power—of His humanity, and until the Baptism, He had not received the immeasurable Power of the Holy Spirit.

But at the Baptism He received that Spirit without measure, as He stood, after that Baptism, and the Holy Spirit, in the form of a dove, entered into Him.

From that moment He hesitated not to say, "I am the Son of God manifest in the flesh, the Son of Man; and the proof of My claims as the Son of God will be demonstrated by My Resurrection.

"I shall be declared to be the Son of God with Power by My Resurrection from the dead.

"I shall be Resurrected by the very Spirit that is in Me now, the Holy Spirit.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

"I cannot die. I cannot remain in the grave, for though I shall leave a dead body there, in spirit I will descend into Hades.

"I will fight the Great Battle in hell.

"I will preach to the spirits in prison in hell.

"I will open the Gates for all who repent and believe,

"I will then reanimate My body when you will know that I am the Son of God with Power.

"You will know that My claims to be the Messiah are true when I rise from the dead and reascend into heaven, and when the same Spirit that was in Me shall come to you, and dwell in you."

This is the teaching of the Word.

He was Not the Christ at the Beginning.

He was Jesus—Joshua.

He was a sinless Child of a sinless Virgin.

He was the conception of the Holy Spirit.

You will pardon me, if at first sight I say a thing that may seem strange to you: the apostles did not know He was the Christ.

In a feeble sort of way one day Peter said, "I believe 'Thou art the Christ, the Son of the living God.'"

But the strength of His faith is very quickly shown when, in a very few minutes, he began to rebuke the Son of God, and the Devil got into him in such power that Jesus had to say, "Get thee behind Me, Satan: for thou mindest not the things of God, but the things that be of men."

I say, as a matter of fact, notwithstanding that confession of Peter,

The Apostles Had No Real Abiding Knowledge That He Was the Christ.

The proof of that is that when they went to Emmaus, after His death, they had lost faith because He had been buried, and they said, "We thought it had been He who would have redeemed Israel."

They had given it up.

He was now dead and had been buried the third day and they said, "Is not it very sad, we thought He was the Redeemer, but it is the third day and He is dead, so we have given it up and are going to Emmaus."

The Master had to rebuke them.

He had to open their understanding that they might understand the Scriptures and see that it was needful for Him to suffer and to die and rise again.

They did not understand that until their eyes were suddenly opened and they saw that the Man who talked to them in the breaking of the bread was the very Christ Himself.

He vanished out of their sight until He reappeared again inside closed doors and reascended in the presence of a large number into heaven.

Vast Numbers of Christians Today Do Not Know That He Is the Christ.

They say it, but it is one thing to say it and another thing to know it.

I know many people that can say things, but they do not know them.

They can call Jesus Lord and not mean it.

They can say, "Hallelujah, the Christ is born," and they know nothing about it.

So little do they know about the Christ that they will say, "Merry Christmas, the Christ is born. Come, take a glass of whisky."

To celebrate the day of the Christ's birth, they offer fiery wines and whiskies, full of Liquid Fire and Distilled Damnation, which, if a man shall drink, his "eyes shall behold strange things and his heart shall utter froward things."

Notwithstanding these priests chant the *Te Deum*, immediately they are through with the service many of them say, "Now, let us liquor up." I believe it is safe to say that there are vast areas in Europe and the Orient of which you can say for a positive certainty that three-fourths of the priests there who partook in the Christmas services today are drunk before midnight.

Some of them are drunk before midday.

They do not know the Christ.

If they knew the Christ, and if the Spirit of the Christ were in them, they would sooner cut off their hand than drink that Liquid Fire and Distilled Damnation.

They would sooner pluck out their tongues than give to their neighbor drink and induce him to take it.

The man that has the Spirit of the Christ has the Spirit of Purity, has he not?

Is there any purity in Liquid Fire?

People—"No."

What Christmas Means to Some.

General Overseer—Among the presents given today by women to their husbands, to their shame be it spoken, are cigar-cases, filled with the most expensive cigars they can find.

The dirty, stinking, filthy, disease-producing weed that produces paralysis and dyspepsia, and ulceration of the stomach and bowels and creates cancer!

That is a fine way, is it not, to celebrate Christmas Day?

They do not know the Christ; but their notion of the Christ is to give a man something that will make him drunk or sick.

The next thing is to invite him to dinner, where they will fill him up with every bit of indigestible food they can get cooked, loading him up with pig and every dirty, stinking thing until the fellow is one great mass of bestiality and his stomach is like a stinking, rotten sepulcher before a few hours are over.

Many men die from their gluttony and drunkenness on Christmas Day.

It is looked upon in the greater part of Europe and elsewhere as a failure to understand the Day, unless it is made merry.

I never say "Merry Christmas."

My greeting last night was "Happy Christmas" and a "Glad New Year."

I do not like that word merry.

That word merry is allied oftentimes with drunkenness, frivolity and all kinds of abomination.

A Merry Christmas of the Olden Time in England

was opening a barrel of ale, and letting every one drink until he overflowed with rottenness and dirtiness.

A Merry Christmas of the olden times was to get an ox and disembowel it, put it over a fire, and then let every one come and take a chunk of it as if they were so many cannibals.

I do not want a Merry Christmas of the olden time. I want a Happy Christmas.

A Happy Christmas is one where those who trust in the Lord are happy and pure, and do not need to be gluttonous in order to be happy.

In many parts of the world employers of labor shut down their factories during the holidays.

They say it is no use; these fellows will drink half the time anyhow, so they shut down until the New Year comes in.

Then what a fine set of miserable, weak, feeble, dyspeptic, half drunk, and unnerved wretches they come back, both men and women, into their employ!

Such a Christmas as that is the Devil's own.

On Mount Zion There Shall Be Deliverers.

I want to thank God today for Jesus as the Great Deliverer.

He came down and with the same Spirit carved His way through, and now He gives us the whole armor of God and the Sword of the Spirit, that we may follow in His path and be deliverers, because on Mount Zion there shall be deliverance.

On Mount Zion there shall be deliverers, and many of them, because the Great Deliverer has opened up the way and makes us deliverers, too.

Throughout all the world today I cry to God: Make Zion everywhere a Church of Deliverers—a Host of Restorers! (Amen.)

The day came when He was proclaimed to be the Christ, and the day has come once more when the prophet of the Restoration announces His Advent, and calls upon the people everywhere to prepare for His Coming.

So it was at His Circumcision and Baptism, for Elijah was there.

So it is at His coming again, the Messenger must go before Him and do the Messenger's work.

Some might say, "but this is not the New Dispensation."

The Dispensations Overlap Each Other.

The Restoration begins before the Dispensation itself fully opens.

In the Jewish day they understood that.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

A Jewish day was from six o'clock in the morning until six o'clock at night.

The day, properly speaking, began at six o'clock.

Sometimes at six o'clock in the morning it is dark, and sometimes at six o'clock it has been nearly three hours daylight, and there are some parts of the world where it has been daylight all the night.

The day would begin then to the Jew only at six o'clock in the morning.

We would say for instance this morning that it was Friday at six o'clock, but if this morning the sun had risen at three, we would say the day had begun at that time.

We talk of the day beginning at three or four o'clock in the morning.

The Jews said, "Oh, no, it does not begin until six."

As a matter of fact you are both right.

The day is counted by hours—first watch, six to nine; second watch, nine to twelve; third watch, twelve to three; fourth watch, three to six, and then the night begins. The night watch: First watch, six to nine; second watch, nine to twelve; third watch, twelve to three; fourth watch, three to six.

As a matter of fact in the fourth watch it is day, and yet it is called the night.

I ask you to notice that fact, because that is the way the Scripture speaks of time.

The Jewish idea was that the day must be counted from six, no matter whether it was daylight or dark.

The Dispensation Begins When the Light Comes.

Now as a matter of fact you understand from the clear word of prophecy, the appearance of Elijah must be before the Great and Terrible Day of Jehovah comes.

Hence if it is before the day, it is in the night.

If it is now before the Day of Jehovah it is in this Dispensation that Elijah must come.

The New Dispensation begins when the Consummation of the Age has been fully reached, and the Lord has come, and the Restoration goes on.

Some people say, "Will Dr. Dowie Restore All Things as Elijah the Restorer?"

When did I say that?

Never!

I have said to you that this is the Beginning of the Times of the Restoration; that much can be done and will be done in preparation for the coming of the Lord, but the Restoration will go on throughout the whole of the Day of the Lord, and that day is One Thousand Years.

That is the Millennium.

I expect to have a ministry that will reach throughout the Millennium.

I expect to be faithful to my Lord, and to come back with Him, or to be here when He comes.

Whichever it may be, after passing with Him into the Rapture, I expect to come again.

Zion City to Be Reclaimed After the Rapture.

I expect to come down to this very spot of earth where I stand, and if I find that a lot of infidels, miserable curs, have come here, after about four or five years of the Rapture, I will say, "Just get out! I am John Alexander Dowie come back to my own, and Zion has come back to its own."

"But it is not yours, you went away to heaven," they may object.

"Yes, but I gave you a lease of this land for eleven hundred years, and you have to obey the covenants of the leases."

Perhaps they will say, "But we are going to drink, smoke and do what we like."

But I shall say, "Get out! Get out! Quick! Make tracks for Beer or Babel, Milwaukee or Chicago, quick!" and I will make them go.

I will take possession of Zion again.

Some one asked, "How can it be done?"

Under the lease.

There is not a judge that will not uphold that lease.

That lease gives me the right, and if some one has squatted upon our land because we went away to be with Jesus a few years, when we come back again we will put the squatter out.

I expect many godless people to get on this land when we are away during the Rapture.

Why?

Because I expect this people to be with Jesus, and any that are not faithful will be worse than infidels.

They will be a wretched lot of scrub hypocrites left behind. I will not have any use for them.

The Millennium Is a Real Thing.

Do you understand it is real, and that the reign of the Christ is real?

The fight that we will have for a thousand years will be a real fight.

The biggest fight of all will be at the end, when the Devil is let loose for a season.

Then all the armies of hell will come up against the Holy City, and then the fire of God will come down and wipe them out. That will be the End.

They will have to go to the hell to which they belong; but by-and-by we will go after them and say, "Why were you not good? Why would you be devils and do the Devil's work, and burn up your miserable bodies?"

I believe that we shall be sent to hell, if we are good enough.

The only one good enough to go to hell and come back again was the Christ of God.

He descended into hell, did He not?

He rose again from the dead after He had done His work.

But meanwhile we have to do our work on earth.

The Restoration has begun, and will go on.

The Rapture will come, the return of the King will come, and then we will come back with Him.

But one thing they cannot do after we return. They cannot say they will kill us.

We will have died once, and we cannot die again.

It will be a great advantage to be able to say, "You can fire that revolver, but you cannot shed our blood."

Why?

Because we will not have any.

What! bloodless bodies?

Yes, bloodless bodies.

There Will Be a Marked Distinction Between Those Who Remain and Those Who Come Back With Jesus.

They will be in bloodless bodies, full of the Divine energy.

They will not have one drop of scrofulous blood in them; no cancers that stink; no tumors anywhere; no nasty want of circulation of the blood; no stoppage of the heart.

No! Flesh and blood cannot inherit the Kingdom of God.

The blood will pass away; the flesh will be glorified, and in the body that is like His, we shall come back and be able to look them straight in the face and say, "Perhaps you killed us the last time we were here, or your forefathers did, but you cannot kill us any more!"

They may fire their guns and they will not hurt us.

I do not believe anything will hurt them.

I do not believe there is a being upon God's earth that can hurt that glorified body.

I believe that a glorified people, coming back to this earth, will be a wonderful contrast to the gluttons and drunkards and liars we will find here when we come back.

The Fight Not a Short One.

Do not think that they are going to give up fighting willingly.

They will breed drunkards, gluttons and liars, and keep on fighting for political supremacy.

But we will go right on with our battle, winning, winning, winning, conquering and to conquer, until at last the Christ, having won the battle, shall put all enemies under His feet.

He begins reigning with a great many enemies who are not under His feet.

He must reign until He hath put all enemies under His feet.

The last enemy which shall be destroyed is Death.

Oh, it will be a glorious fight!

Some of you think it is going to be all over in a short time.

You are mistaken.

You have one thousand and some odd years to fight before that Victory is won.

I made the lease for eleven hundred years, so that we shall have a hundred years for the Rapture and the return of the Lord, and a thousand years for the Millennium.

I believe that inside the hundred years, perhaps inside the next twenty or thirty years, the Lord will come and take from the world His own.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

After the brief Rapture He will return to reign.

Then we will have it out with the Devil, if we do not now.

Then we will come back to this City, our own City, and claim all our rights under the law.

We will demand that the people of the world shall do right, and we will keep on making them do right, until at last we have fought the fight of the King and with Him, in the Final Battle have won.

That is what I look forward to.

There Will Be Work to Do in the Life to Come.

If any of you think it will be over and you will lie down by the River of Life, and have the fruit drop into your mouth and have perennial molasses, the Lord have mercy upon you!

You are worse than asses to believe that God Almighty will let us loaf in heaven alongside the River of Life, drinking and guzzling in everything that is good.

That is a Mohammedan Paradise.

I can enjoy a good dinner with any one, but if you want me to enjoy dinners all the time, I cannot.

I can rest a little, as can any one, but if you want me to rest all the time I cannot.

Any one in whom is the Divine Life must be working.

Even when I rest, I work hardest.

Some of you never can do anything because you never rest; but the moment that you know how to rest, that moment you know how to think as God thinks, for when you rest you hear God talking and you listen to His Voice.

I am so glad this morning that I understand something of Jesus who was born nineteen centuries ago.

I should like to have seen the Sweet Baby.

I should like to have grown up with him, as John the Baptist, Elijah the Preparer did.

I should like to have been there and baptized my Lord.

But that is not my part.

My Part Is to Fight the Battle.

My part is to bring out the people from the East and from the West, from the North and from the South, and settle them in this and other Zion Cities, until the time shall come when the Mohammedans are swept away, and the flags of Great Britain and America float over Palestine and over the City of the Great King. Then we of Zion in all the lands shall know that the time has come to build up Jerusalem.

May God give us that time.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name, we come to Thee, thanking Thee for Him, and for His Mother, the Holy Virgin, for Thou didst say she was holy, blessing her and calling her name blessed. We thank Thee for the Child that was circumcised, kept the Holy Law, and fulfilled all righteousness. We thank Thee for the Man that was baptized, and that bade us baptize all nations, making disciples. In these days, Thou art gathering this people from all the lands. Protect us until the work is done. Be with me as I go Through the Gates, and prepare the Way for the people; Casting up the Highways, gathering out the Stones, and raising an Ensign over the people in all the lands. Help us to be true, so that when we see one another's faces we shall not be ashamed. When we go into the Restoration after the Rapture, may we be a holy people, living in the holy bonds of a holier life than the world has ever before known. For Jesus' sake. Amen

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, until 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.

MARRIAGE AND ORDINATION OF EVANGELIST H. E. CANTEL AND DEACONESS ANNIE RUTH STEVENS.

After the close of this service, Evangelist Harry Eugene Cantel and Deaconess Annie Ruth Stevens were united in marriage by the General Overseer

The ordination of Evangelist Cantel to the Overseership, and of Deaconess Stevens to the Eldership of the Christian Catholic Church in Zion followed the wedding ceremony.

It was the first public wedding in Zion City, and as performed by the man of God, partook of the nature of a sacrament, so exalted, so high and holy did he cause marriage between man and woman to appear.

Clad in their official robes, Overseers Excell, Speicher and Brasefield preceded the General Overseer to a position upon a platform which had for a background the great Christmas tree and decorations of holly which had been provided for the children the previous night, and which still remained.

The bridal party entered the Tabernacle from the south doors, proceeding down the long aisles to strains of music from Zion choir, meeting the General Overseer and attending Overseers at the platform, upon which all took positions.

The bride's escort, who also gave her away, was George W. Robinson.

Miss Mary Mason and Deaconess Alice Josephine Lee served as maid and matron of honor, the groom being attended by Major B. F. Morris.

The bride looked very lovely in white lace over canary-colored silk; the maid and matron of honor were gowned in white muslins, while Major Morris and Mr. Robinson appeared in their Zion Guard uniforms.

The marriage ceremony was performed by the General Overseer according to the form adopted in the Christian Catholic Church in Zion, a ring being used as the token and pledge of the Vow and Covenant between the man and woman.

At the close of the solemn pronunciation which united these two in the holy bonds of wedlock, the bride and groom knelt, while the Man of God invoked God's blessing upon this union made in the Lord, the audience chanting, at the close, "Our Father, who art in heaven."

The Ordination to the Orders of the Church immediately followed the wedding ceremony, and was deeply impressive.

The audience rose and sang the doxology; the benediction was pronounced; the bridal party passed out, the General Overseer and attending Overseers following, and then the audience, out into a white world of flying snowflakes; for the storm, which had been gathering all the forenoon, had descended upon the little City and now wrapped it close.

THE ZION BANNER BECOMES A WEEKLY.

Beginning with January 1, 1904, and until July 1, 1904, THE ZION BANNER, which has been published as a semi-weekly local paper for the last twenty months, will be published weekly, the day of issue being Tuesday. The same painstaking care that has made THE BANNER the reliable and interesting local and general newspaper that it has been, will be continued and increased, while even more attention will be given to the presentation of the news of the day in concise, discriminating and unbiased form. In addition to this, there will be the series of Home Bible Studies, by Overseer John G. Speicher, and a great deal of interesting matter from the Around-the-World Visitation. The subscription price for the six months has been reduced to fifty cents, and those who have paid in advance will be given credit for the amount paid at the reduced rate

ZION PRINTING AND PUBLISHING HOUSE.

Zion in San Francisco, California.

Zion Tabernacle in San Francisco, California, has been removed from 401 Valencia street to 101 Van Ness Avenue, just one block from Tenth and Market streets. Services at 3 p. m. and 7:30 p. m. on Lord's Day, and at 7:30 p. m. on Tuesday, Wednesday and Friday evenings of each week. All are cordially invited. W. D. TAYLOR, Elder-in-charge,

Residence, 2224 Howard street. San Francisco

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

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

Shanghai, China.

Elder-in-charge, Rev. Carl F. Viking, 37 Quinsan road.

China, the land which has been so full of mystery and in which the people have lived exclusively for so many centuries, is now beginning to awaken out of the lethargy of a retarded greatness and the stagnation of a civilization which centuries ago yielded such promise, but which yielded to the blighting influence of sin and vice and superstition; to awaken to the Eternal Truth of the *Logos*, which alone can make them free.

The doors of China are opening to Zion, and her messengers are passing through the Gates and are sowing the seeds of the Full Gospel of Salvation, Healing, and Holiness, which, despite the lack of the realization of the fact by the commercial nations, and the diabolical opposition of the Adversary, will yield an abundant harvest for the heavenly garner.

The following letter from Elder Carl F. Viking briefly touches upon the manner in which the faithful members of Zion are sometimes compelled to work; and also reveals the possibilities of consecrated workers for God in the land of Sinim.

23-24 HASKELL ROAD,
SHANGHAI, CHINA, October 7, 1903.

MY DEAR OVERSEER—Peace to thee!

In writing you this time permit me to give you a few details of things in China, bearing especially on a three weeks' journey in the northern part of Chehkiang Province, which I undertook, in the interest of Zion, in company with a Chinese brother during the month of March of this year

We spent some of the time in selling Zion literature. We sold about four thousand tracts.

Nothing was given away

Considering that one-third of the time out we were hindered by rain, we must have sold on an average about three hundred tracts a day.

At one place we sold one thousand tracts in six hours.

Many thousands of people were collected, burning incense before idols, invoking blessings on the silk season which was about to commence.

We took our stand so as to be seen and heard, and soon we were handing out papers and taking in money as quickly as our fingers could handle the work. Who can tell what will happen when the Empress Dowager is gone?

Other revolutionary upheavals like the Boxer trouble in 1900 may rise, but England will not allow Shanghai to be touched at any cost.

No sudden Chinese revolution can surprise this port, and in fact any enlightened revolutionary leader in China will be wise enough not to aim at Shanghai.

There is no city of any importance in Europe as safe as Shanghai, and there is hardly a center on the face of the globe as cosmopolitan as this.

During war in Eastern waters Shanghai will be a common haven for all.

And above all, God who overrules, has undoubtedly opened this gate, never to be closed again. Shanghai is the gate to the whole land.

Our beloved General Overseer is greatly impressed about China, and from the timely thoughts on China and the East which now and then have appeared in LEAVES OF HEALING, we find that he has a wonderful and accurate knowledge of things so far away.

A systematically arranged network of distribution and sale of Zion literature to cover the eighteen Provinces of China proper, could be arranged, and the three hundred million Mandarin speaking people together with the remaining one hundred million of other dialects would then read the Restoration Messages from Elijah the Restorer.

But to go back to the journey.

It rained constantly for days and days.

We were shut up in our little bamboo-roofed house-boat, and found occupation in preparing food, reading, or with umbrellas and oilcloths trying to keep our bedding dry, as the roof leaked.

Having no way of securing the water from above for our use, we had to make trips into the hills for drinking water. We found clean, sparkling water—a luxury in East China.

At a friend's home we secured a bucketful of rain water at one time, but though it had rained for weeks, this water contained too many living beings, visible without microscope, to be suitable even for bathing purposes.

How easy it is to miss God's wonderful blessings because of not having capacity to receive, and how easy it is to spoil the little received by not having the vessel cleaned!

We then turned our faces homeward, and with pleasure thought of wife and children, Zion, LEAVES OF HEALING and plenty of bread, fruit and water.

Did you at any time spend twenty-four hours in a smoking-car?

Could there be any comparison with that and the same amount of time spent in an opium den?

The last twenty-four hours of our homeward journey had to be spent with opium smokers who continually used their pipes.

Far into the night they worked.

When at last sleep overtook us, we had rest.

But we rose in the morning with a heavy head and lungs filled with this filth. The Devil wanted to dose us very thoroughly for once. Yet it was the last day of our trials.

Much bathing, cleaning, sunning and killing had to be done before we could settle down in civilization again after our arrival home.

But these trials are nothing compared to the trials of the spirit in meeting with the work of the Devil in the awful famine of spiritual life among the people. No words can describe it

Oh, for a City of Zion in Sinim!

This land is truly a wilderness, a solitary place, a desert, a parched ground, a thirsty land and a habitation of dragons.

The people are blind, deaf, dumb, lame and dying, but we rejoice in the beautiful song of the Prophet in the 35th chapter of Isaiah, the Song of Redemption so well known in Zion, where the Restoration of the Latter Days is portrayed, when the power of God in Zion ends the works of destruction, sets the people free from the Devil's hands and turns their faces Zionward with songs and everlasting joy upon their heads

Hallelujah, these times have come!

They have come also for poor China through Zion.

Yours for God in Zion, CARL F. VIKING.

Germany and Switzerland.

The readers of LEAVES OF HEALING in Europe will be glad to know that the General Overseer proposes visiting this continent in the spring of 1904.

A conference which will be held in Zürich will be duly announced through this publication.

Information will be obtained later from the Rev. Carl Hodler, who is the Elder-in-charge.

The General Overseer conducted a mission there in 1900, and will be glad to see the rapid increase in the work since that time.

Elder Hodler sends the following report:

DEAR OVERSEER—In Switzerland the work is going on very nicely and we have good meetings all over the cantons.

We rented two new halls, one in St. Gall and the other in Mulhausen in Germany.

St. Gall is a nice city of about thirty-five thousand inhabitants in the northeast of Switzerland, where we have some members and friends.

We have rented the place from the Good Templars, who have their meetings in the same hall during the week.

In Mulhausen we have taken a temperance hall.

It is a larger city with over sixty thousand inhabitants.

We have had several meetings already.

All over Germany our meetings, when announced in the newspapers, are attended by some official people.

The people are very much interested in the work and we hope that a good work will be done in that city. Many of the people are French-speaking people.

The work is going on very nicely, and we are all happy to have an opportunity to work for God in Zion and to proclaim the beautiful truths all over this country.

In Zürich we have regularly about sixty children in our Junior meetings and they are increasing in number continually in this as in other places.

We have organized Junior meetings in this city, Thalweil, Horgen, Dubendorff, Herisau and Winterthur.

In Thalweil the work is blessed wonderfully and many healings have occurred there.

Deaconess Baliff visited a man, the other day, who had his trunk already packed to leave the following day for a bathing place, to be cured: Instead of going, however, he came to our meeting and received healing.

Some days ago a lady came into our office with a Russian gentleman, who came to Switzerland to find relief from inflammation of the eyes.

He could get no relief. He heard of Zion and came to us

He was prayed with, and instead of going home, he decided to stay as long as his ticket was good.

We have also commenced meetings in Niederönz near Herzogenbuchsee; the inhabitants seem to be rather opposed to Zion. Many healings have occurred here.

In Aarau, a town between Berne and Zürich, we have meetings in a private house, but the place has

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

become too small, and we will have to look for another.

The meetings are held in the house of a schoolmaster, a very nice man; and his wife is working throughout the neighborhood as a Restorationist.

The other day the chief of a railway station was in the meeting, and was very much interested.

Mr. H——, the schoolmaster, who passes the station often, said that since that day he has never seen that man smoking, although he had always had a cigar in his mouth before.

The following is a report of all our officers and helpers:

MR. ARNOLD MUGGLI, twenty-six years of age, was formerly a painter, and was converted some years ago.

He became an office helper in the Tract Society of Baden, in Germany, and finally became the secretary and manager of the same society, which position he held for about two years.

Besides his office work, he was engaged in missionary work in said society, and held meetings in several places in Germany.

About two years ago he received a copy of BLÄTTER DER HEILUNG, became very much interested in Zion and came to see us.

He kept in close touch with us, and at last he found he had to leave the society, as they became angry against Zion, and he had to choose—he left and came with us.

He is a very able man with much energy.

He is holding meetings all over the country.

We rejoice to see how he is progressing in the Zion spirit and to note his gladness to be in Zion.

God is blessing his work.

He has several brothers, most of them are school teachers in our country.

One has been lately baptized and his wife will come next Lord's Day. He is from Baretswil Canton, Zürich.

MR. JOSEPH ROLLIER, twenty-six years of age, is the son of a parson from French Switzerland, who was a friend of Zion and translated two tracts in French last year.

His son, our Mr. Rollier, was an officer in the Salvation Army for about six years.

Prior to that he attended the Industrial School of Neuchatel until his eighteenth year.

He left the Salvation Army and took a position in a business house in Bienne, French Switzerland, where I visited him. He finally came with us.

His work is mostly in the office, as he is French, and does not speak German as well as French, although he was in German Switzerland as an army officer.

He occasionally takes little meetings in Zürich.

His father died last year. His mother is still living in French Switzerland and has three sons—two ministers and one a doctor.

One minister was in Zürich not long ago and visited us. He became much interested in Zion.

He expects to remain in our office for the next winter and then in the spring go to Zion City to attend the school there for a time.

His mother is a well-educated lady and has done considerable writing.

She is also translating some of our tracts into French.

MR. KAPPELER is a young man of twenty-one years, who sends out the literature.

He is a band-master in the Swiss army.

He was also formerly a band-master in the Salvation Army.

I think you know that in Switzerland every young man has to become a soldier in the Swiss army at twenty years, and go into a school for seven weeks at first; and later on, three weeks every two years up to the age of thirty years.

He is also our band-master in Zürich.

MR. KARL KLAUS is a young man of twenty-one years from Germany.

He was an officer in the Salvation Army for about four years.

He has much energy. He has sold over two thousand copies of our literature since June.

He thinks of going to Zion school next spring.

MR. GUSTAV RUDOLPH is a married man thirty-four years of age and has also been an officer in the Salvation Army for about six years.

He sells from forty to fifty copies of BLÄTTER DER HEILUNG a day in Berne.

MISS SEIBT was a school teacher in Seidenberg, Germany.

She heard of Zion through an article in a religious paper.

She sent requests for prayer to the General Overseer and received healing in answer to prayer.

She came to Zürich to help us in the work and God has blessed her richly.

She visits the sick and sorrowing, holding meetings.

EVANGELIST HERTRICH has been in Zürich for several weeks. She also has been in Berne lately and in Basel and Mulhausen, where she has had good meetings.

DEACONESS BALIFF told me of wonderful things she has seen in her visits in the different places. She is working hard. She goes all over the country with the beautiful truths of Zion and has done much in the nearly two years we have been here.

My good wife, Evangelist Brieger-Hodler, is much engaged in Zion Restoration Work with Deaconess Baliff, receiving the cards and looking after the work to be done in Zürich and elsewhere.

We are very glad to say that BLÄTTER DER HEILUNG finds its way into the homes of many poor and rich people.

Often we hear of people who have never been in touch with us, who have received a copy of the LEAVES through some friend and have believed the teaching and been healed.

About four thousand copies of the LEAVES have been sold this summer by our men from house to house.

Every seller can easily visit from three hundred to four hundred families a day.

We printed about fifty thousand tracts last year.

Yours in the service of the Christ,

C. HODLER.

Benton Harbor, Michigan.

Zion Tabernacle, 113 East Main street.
Elder-in-charge, Rev. James R. Adams, 407 Pipestone street.
Services—Sunday, 10 and 11 a. m. and 3 p. m.; Wednesday, 3 and 8 p. m.; Saturday, 3 and 8 p. m.

Thanksgiving Day!

These two words carry with them in the minds of all the people of the United States the remembrance of the exodus of the sturdy Pilgrims from the land where they were persecuted for their religious belief and of their day of rejoicing together and returning thanks to God for the favor and prosperity which He had granted.

The contrast between the first Thanksgiving Day of the New England settlers and the last anniversary just passed, reveals the phenomenal development of the population of this nation.

With the awakening of this country, has come the awakening of the Church.

Under the direction of the prophet of God, the true Zion of God is being used to reach men and to teach them the Full Gospel of the Christ, and is energizing the lives of thousands through the reality and dynamic power of its truth.

And it was with a realization, in a measure, of these wonderful truths that the members of the Christian Catholic Church in Zion all over the world gave thanks to God for His mercy and for the wonderful blessings which He has so freely given to those who had obeyed His Commandments.

The "Day of Thanksgiving" was observed in Benton Harbor, Michigan, by a gathering of the members and friends of Zion.

The following testimonies to God's goodness were received from Deacon B. J. Allen, Conductor of the Gathering given at the Praise and Testimony meeting at Zion Tabernacle on Thanksgiving morning, November 26, 1903.

AUGUST PETERS—I am glad for this opportunity of meeting here with you on Thanksgiving Day.

The Lord has been very good to us the past year.

He has blessed us in many ways.

He has kept us as a family, from sickness, provided for us and blessed us spiritually and financially.

God has been very good to Zion.

It is wonderful how His work has grown in Zion City and all over the world.

We sometimes do not realize how much God is doing for us. He blesses us in paying tithes.

I praise God for His wonderful goodness to us.

W. F. SPEAR—I praise God for His wonderful goodness to me last year.

We came here from Wisconsin last January.

I was a stranger to this country, and knew few people who belonged to Zion.

God has blessed us and kept us from sickness, and we have congenial surroundings.

It is my prayer that we may be more faithful to God in the future than we have been in the past.

MRS. CHARLES MORRILL—I truly have many things for which to thank God—more than I can enumerate.

God has led me through many wonderful things the past year.

His abiding presence is with me always.

I am stronger than I was a year ago.

I can walk farther.

I am glad He is fitting a people for that Zion above.

We can truly say God's Hand marks the path for His people all the way.

There are many times when we feel that we do not want things to go this way or that, but we must do God's Way.

We should abide in the shadow of the Almighty. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

I thank God for the peace I have in my heart.

PHILLIP HUMPHREY—I praise God for the privilege of meeting with our Benton Harbor Branch this morning.

I am thankful that God has put it into the hearts of His people to set apart this day for giving thanks; yet I think every day ought to be a day of thanksgiving.

"Oh, that men would praise Jehovah for His goodness, and for His wonderful works to the children of men!"

I thank God this morning for the way He has blessed my family and me during the last year.

I thank Him for sending us the sunshine and rain, and giving us good crops.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thank God for sending us the General Overseer
d prospering Zion as He has.

MRS. LUCY FARROW—I thank God this morn-
g for his merciful goodness to me.

I was not here last Thanksgiving, but my heart
as here.

When my heart was opened to these truths, I
me right into Zion, and I have been trying to live
to God's teachings ever since.

I have not taken any medicine since I have been
usting in God.

DEACON JOHN BAUSHKIE—I have reason to
ank God for many blessings the last year, not
ly for keeping my family in health, but for the
ancial blessings we have received.

God has enabled us to sell our property and has
epared the way for us to go to Zion City, where
e have been wishing to go for several years.

We realized more from our property than we
pected, and received cash.

It seems hard to leave our many friends here,
t God has called us to a better place, where we
n educate and bring up our children in the fear
the Lord.

I thank God for putting it into the hearts of our
iends to be so kind and helpful to us during our
reparations to go to Zion City.

MR. COBE—I thank God this morning for what
e has done for me.

He has kept me from disease and in condition to
ork. All that is good comes from the Lord.

These words often come to my mind: "By their
uits ye shall know them."

It is my prayer that I may show by my fruits
at I am one of God's children.

H. J. DICKERMAN—I thank God for what He
as done for me all the year.

I have learned that future obedience does not
one for past disobedience.

We must rectify the past.

I do feel that all true Christians will heartily
ndorse this.

BENJAMIN BAUSHKIE—I thank God for keeping
e well and strong the last year.

I do not recall having one sickness in that time.

Furthermore, I want to thank Him for opening
e way for us to go to Zion City to school.

I know that God will bless us there, if we con-
nue to do His Will.

I wish to thank Him for what He has done for us
re.

Pray for us, that we may have success there and
main faithful.

PEARL BAUSHKIE—I also praise God for what
e has done for us the last year.

He has supplied all our wants.

Pray for us, that we may remain faithful and do
ore for Him, who has done so much for us.

PETER HUMPHREY—I praise God this morning.
is mercy and goodness endureth forever.

I rejoice over God's goodness to us the last year.

In looking back over the past, we see many
ouds that have gathered and looked dark, but
od's Hand has cleared them away.

We now look forward to better days.

I thank God for His strengthening power.

I feel stronger than I did a year ago. I desire
thank Him also that He has prospered us during
e year.

I rejoice this morning with you all, that we are
here we can do something for the Master.

It is my prayer that this Branch may bring forth
uit a hundred-fold, and may God help us to
come more faithful.

ANGELINE R. SHAW—I feel, this morning, like
ying with the Psalmist, "Bless Jehovah, O my
ul, and all that is within me, bless His Holy
ame."

God has been very good to my dear mother and
e since coming into Zion.

He has blessed us in ways innumerable.

We both have received many instantaneous answers to prayer.

My earnest prayer is that I may continue faithful, and be an instrument in God's Hands of leading many to a knowledge of the Truth and to accept the Christ Jesus as their Savior.

Pray for us.

DEACON B. J. ALLEN—I truly thank God for the many blessings received the last year from His bountiful Hand for my family and me.

During my wife's illness last May, God was with us.

Humanly speaking, the way looked very dark.

It was the Power of God that brought her safely through, and gave to us a dear little daughter.

"Oh that men would praise Jehovah for His goodness, and for His wonderful works to the children of men."

I thank God for Zion teaching, and that we know that Jesus is "just the same today;" that God's promises are true, and that He has promised to take care of us, spirit, soul and body.

Notes of Thanksgiving From the Whole World

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

Delivered from Many Distressing Diseases.

He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.—*Job 5:19.*

LAPAZ, INDIANA, September 20, 1903.

DEAR GENERAL OVERSEER:—It is with a thankful heart that I write telling of the healing which God wrought in my body through your prayers.

I was a great sufferer from many diseases, and spent a great deal of money on physicians, but grew no better, but rather worse, until I realized that Death was on my track.

My sickness was first brought on by measles, and I suffered from rheumatism, heart trouble, eczema, weak eyes, ulcerated throat, constipation, nervous prostration, bleeding piles, internal trouble, and lung trouble, which was the worst of all.

I had some severe hemorrhages, and the doctor said I had consumption.

I was treated by five doctors, and none of them agreed.

I gave them all a fair trial.

One of them told my husband and neighbors that I could not live until the leaves came out. This was in April, 1897.

He treated me for my lungs and throat and other ailments, and had me use a throat spray for three years, but it did no good.

I took all kinds of patent medicines, and was treated for internal trouble, and wore a support for three years.

I was ruptured, and had a lump as large as my fist in my side.

At times my right breast would swell, and cause such intense suffering that the doctor would give me morphine.

I went to an eye, ear and throat specialist in South Bend, who said I was in a dangerous condition.

He said my throat had ulcers in it an inch long, and that I was in danger of going blind.

He gave me some medicine to put in my eyes, and it would enlarge the pupil until at times I could not see.

I had to wear blue goggles, and keep from the light.

I had eczema on my right limb, and was treated for that for three years, but the doctor said it was in my blood, and could not be cured.

I also had a great deal of trouble with my stomach.

I was in this condition when I gave up the help of man and came to Zion Home, 1201 Michigan avenue, Chicago.

I stayed one week, and received my healing on June 14, 1897.

I gained two and a half pounds the week I was there.

I came home alone, prepared dinner, and have been doing my work ever since, for which I thank God.

It was through LEAVES OF HEALING, given me by a friend, that I received the Message.

I believed it was God speaking to me through you.

I studied, and found that the Christ was my Healer, and I was obedient as far as I knew, and made my wrongs right.

When you laid hands on me, God heard and answered your prayer in my behalf, and the blessing came, and I was healed.

I was happy, and could not but praise God, it seemed so good to be free in spirit, soul and body.

Thanking you for your prayers, and praying that God will long spare you and Overseer Jane Dowie for the good of humanity, I am,

Your sister in the Christ,

(MRS.) LYDIA A. SHERLAND.

Healed After Seven Years of Illness.

Thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away.
—*Job 11:16.*

ZERO, MISSISSIPPI, September 10, 1903.

DEAR GENERAL OVERSEER:—I write my feeble testimony in my simple way telling how my family and I have been blessed through the teaching of one of God's faithful workers, Evangelist William D. Gay.

He taught us that God was our Healer as well as our Savior.

I had been in poor health for about seven years, and one year of the time I was unable to work at all.

Then the doctor took me in hand and gave me medicine almost all the time.

Some days I could work and others I could do nothing.

Last spring I grew worse.

I was confined to my bed and sent for Evangelist Gay to come and pray for me, which he did.

I sought the Lord as my Healer.

The doctor came the same day, but has not been in my house since that time.

God has healed our baby and little boy of fever.

He has blessed us wonderfully in health.

We give Him all the praise.

May God bless you and all His children everywhere is my prayer.

Your brother in the Master's work,

C. D. STRICKLAND.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION RESTORATION HOST

Elder A. F. LEE, Recorder

GIVE diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth.—*2 Timothy 2:15.*

THE only weapon in use by Zion Restoration Host being the "Sword of the Spirit which is the Word of God," it is certainly most important that every member know how to handle it aright.

While we believe that there is no body of people who know their Bible as well or make such practical use of it, we are convinced that even Zion has by no means fathomed the depths of the riches of this wonderful Book.

During the recent Visitation in New York City, Zion Guard made a deep impression upon thousands of people, owing to the fact that their side-arms consisted solely of the neat little Bible which hung from their belts.

Many most interesting comments were overheard on the subject.

But it is not enough to be the possessor of a good copy of this Book of books, for if that were all one could boast of, it might prove as much of an encumbrance as did Saul's armour to David in his conflict with the Philistine Giant.

It is of all things most essential, therefore, that we be able to say with the Psalmist, "Thy Word have I laid up in my heart, that I might not sin against Thee" (Psalm 119:11), and to place the high value upon God's words that Job did, who said, "I have treasured up the words of His mouth more than my necessary food." (Job 23:12.)

The General Overseer has said that God's children ought to take time to read His entire Word at least once a year, and inasmuch as one of the requirements of the members of Zion Restoration Host is that they will, as far as possible, take time each day for private or family Bible study and prayer, it has seemed to us that it would be wise to outline a systematic course of daily Bible readings, so that each and every member of the Host, whether a resident of Asia, Africa, America or any other part of the globe, might in the quietness of his or her own home, either in the family circle or alone, carefully follow the same course each day, verse by verse and chapter by chapter, through the entire Bible.

Many in Zion recall today with what pleasure and great profit they followed the course of readings with daily Scripture texts which were arranged by the General Overseer and published in the little almanac of 1899.

Therefore, after considering this matter very carefully, we are persuaded that we could not do better than to adopt the same course for 1904, and so reprint below the daily readings and accompanying texts for the month of January.

It is hardly necessary to say that the great benefit to be derived from reading the Bible through on the plan thus outlined is, that one will get a more general and thorough knowledge of the Book as a whole than can be obtained in any other way, but each lesson should be taken up with a consciousness that the aid of the Holy Spirit, the great Teacher, will be required to reveal the spiritual truths contained therein, as it is also He who will "recall to our remembrance" again the things therein spoken to us by God.

Hence, we should always come to God's Word with the prayer of the Psalmist in our hearts "Open Thou mine eyes, that I may behold wondrous things out of Thy law." (Psalm 119:18.)

Then we may rest assured that God, the Holy Spirit, will make plain the lesson which the particular portion of Scripture to be read may have in store for us.

In order that the greatest benefit may be derived from reading, and also to fasten the subject matter upon the mind, the reader should take up each lesson with pencil, and note-book at hand, and jot down such as the principal persons mentioned, principal places and principal events.

Make note, also, of the great promises of God, the great victories of His people through obedience, and the particular sins which brought defeat, summing up the whole with any special lesson which the reading may have brought to you personally.

By so doing one will be more apt to retain and thus the more readily recall to memory the contents of the different books and chapters of the Bible.

Every Restorationist should be thoroughly familiar with his Bible, being able to name and locate the sixty-six books of which it is composed, and to a large extent recall the principal contents of the different chapters.

In order that the interest in these readings may be deepened and also made even more beneficial, we would suggest that they not only be taken up individually and by families, but also by Companies of Tens and by Seventies and either once a week or once a month in communities, where it is possible to do so, let the Restorationists come together as above indicated, and, under a Leader, together review the readings which they have studied in the privacy of their own homes, giving a general outline of each chapter or book from memory.

How inspiring is the thought of the thousands of Zion Restoration Host throughout the world studying the same portion of God's Holy Word and committing to memory the same beautiful texts of Scripture!

If faithfully done from year to year what a splendidly equipped force we shall have for the Conquest of the World!

Zion Restoration Host Daily Bible Readings for January, 1904.

January 1st—Genesis 1:2; Matthew 1.
In the beginning God.
Thou shalt call His Name Iesus: for it is He that shall save His people from their sins.

January 2d—Genesis 3:4; Matthew 2.
Opening their treasures they offered unto Him gifts.

January 3d—Genesis 5:6; Matthew 3.
He shall baptize you with the Holy Spirit and with fire.

January 4th—Genesis 7:8; Matthew 4.
Come ye after Me, and I will make you fishers of men.

January 5th—Genesis 9:10; Matthew 5.
Ye therefore shall be perfect, as your Heavenly Father is perfect.

January 6th—Genesis 11:12; Matthew 6.
Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.

January 7th—Genesis 13:14; Matthew 7.
Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.

January 8th—Genesis 15:16; Matthew 8.
Himself took our infirmities and bare our diseases.

January 9th—Genesis 17:18; Matthew 9.
Is anything too hard for the Lord?

January 10th—Genesis 19:20; Matthew 10.
Freely ye received, freely give.

January 11th—Genesis 21:22; Matthew 11.
God is with thee in all that thou doest.

January 12th—Genesis 23:24; Matthew 12.
Whosoever shall do the will of My Father which is in Heaven, he is My brother, and sister, and mother.

January 13th—Genesis 25:26; Matthew 13.
Fear not, for I am with thee, and will bless thee.

January 14th—Genesis 29:30; Matthew 14.
Of all that thou shalt give me I will surely give the tenth unto Thee.

January 15th—Genesis 29:30; Matthew 15.
Great is thy faith: be it unto thee even as thou wilt.

January 16th—Genesis 31:32; Matthew 16.
Now then, whatsoever God hath said unto thee, do.

January 17th—Genesis 33:34; Matthew 17.
If ye have faith. . . nothing shall be impossible unto you.

January 18th—Genesis 35:36; Matthew 18.
Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven.

January 19th—Genesis 37:38; Matthew 19.
If thou wouldst enter into life, keep the Commandments.

January 20th—Genesis 39:40; Matthew 20.
Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

January 21st—Genesis 41:42; Matthew 21.
All things, whatsoever ye shall ask in prayer, believing, ye shall receive.
January 22d—Genesis 43:44; Matthew 22.
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
January 23d—Genesis 45:46; Matthew 23.
He that is greatest among you shall be your servant.
January 24th—Genesis 47:48; Matthew 24.
Watch therefore: for ye know not on what day your Lord cometh.
January 25th—Genesis 49:50; Matthew 25.
Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.
January 26th—Exodus 1:2; Matthew 26.
Watch and pray, that ye enter not into temptation.
January 27th—Exodus 3:4; Matthew 27.
Go, and I will be with thy mouth, and teach thee what thou shalt speak.
January 28th—Exodus 5:6; Matthew 28.
All authority hath been given unto Me. . . . Go ye therefore. . . and lo, I am with you alway, even unto the end of the world.
January 29th—Exodus 7:8; Mark 1.
The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe in the Gospel.
January 30th—Exodus 9:10; Mark 2.
In very deed, for this cause have I made thee to stand, for to show thee My Power, and that My Name may be declared throughout all the earth.
January 31st—Exodus 11:12; Mark 3.
When I see the blood, I will pass over you, and there shall no plague be upon you to destroy 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 November, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
California—				
Fresno	6	172	4	73
Haywards	1	64	....	38
San Francisco	22	3000	950	100
St. John	2	26	....	25
Colorado—				
Trinidad	1	30	12	7
Illinois—				
Champaign	2	698	23	49
Chicago—Southeast Parish	14	2100	365	174
" German North Parish	17	801	14	1220
" German West Parish	22	1857	176	79
Dundee	2	41	....	6
Evanston	2	107	....	80
Lacon	1	35	....	22
Paxton	2	25	....	43
Pontiac	2	....	20	50
Quincy	1	91	25	3
Vermilion Grove	1	9	....	13
Wauconda Township	1	899	2	1
Indiana—				
Indianapolis	9	2738	52	115
Logansport	3	195	105	125
Sweetser	1	95	20	33
Walton	4	18	4	34
Iowa—				
Cedar Falls	2	....	46	21
Dunkerton	1	106	6	31
Elberon	3	10	14	66
Forest City	3	705	52	25
Laporte City	1	4	5	22
Newton	2	....	....	163
Oskaloosa	1	36	....	24
Tipton	2	18	....	35
Kansas—				
Eskridge	2	52	89	25
Wichita	11	872	70	32
Kentucky—				
Danville	1	52	30	5
Massachusetts—				
Boston	17	1644	1818	454
Methune	8	381	240	643
Michigan—				
Kalamazoo	2	3068	19	....
Manistee	2	....	....	70
Republic	1	25	93	13
Minnesota—				
Delavan	1	8	2	6
Minneapolis & St. Paul	7	2286	387	122
Rushford	2	69	....	13
Missouri—				
Plattsburg	1	232	9	14
Springfield	1	45	....	14
Montana—				
Havre	1	21	....	16
Nebraska—				
Falls City	1	....	50	10
Inman	1	49	....	....
Omaha	2	527	....	40
New Jersey—				
Salem	2	36	20	51
New York—				
Bethel	1	1053	....	14
Bluff Point	2	71	....	27
Poland	1	7	....	3
North Dakota—				
Balfour	1	141	....	28
Ohio—				
Ada	2	91	6	21
Bluffton	3	10	38	10
Cincinnati	..	3040	440	257
Dayton	4	181	259	38
Germantown	1	698	124	7
Lancaster	1	85	4	14
Mansfield	1	192	....	3
Marion	1	....	6	4
Oceola	2	51	....	21
Sylvania	1	19	7	11
Toledo	2	525	168	....
Pennsylvania—				
Bradford	1	....	....	86
Gracey	1	25	....	20
Philadelphia	42	10676	908	401
Souderton	1	47	....	6
West Chester	1	360	70	91
South Dakota—				
Belle	1	....	....	60
Brookings	3	206	46	15
Summit	1	55	24	3
Tennessee—				
Memphis	2	270	2	39
Texas—				
San Antonio	4	95	53	16
Washington—				
Everett	6	222	59	12
Spokane	6	355	292	135
Tacoma	8	527	63	49
Wisconsin—				
Alma	1	29	11	7
Brookfield	2	360	....	12
Maiden Rock	2	77	22	47
Marinette	18	4915	131	249
Milwaukee	1	298	....	3
Omro	2	52	2	15
Racine	4	18	15	9
West Allis	1	43	...	38

DOMINION OF CANADA AND CONTINENTS.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
DOMINION OF CANADA.				
British Columbia—				
Vancouver	22	3167	264	896
Victoria	2	301	71	30
Ontario—				
London	1	216	....	15
Simcoe	1	....	200	....
Toronto	13	3464	593	694
Woodstock	3	91	80	78
EUROPE.				
France—				
Nice	2	1850	....	....
Total	369	57004	8680	7779

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.

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—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Thursday—Divine Healing meeting.... 2:30 p. m.
Friday—Adult Choir..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m
Saturday—Junior Choir..... 1:00 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.

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 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 50 cents for six months, or 30 cents for three months.

Subscribe now, addressing
ZION PRINTING AND PUBLISHING HOUSE.
Zion City, Illinois.

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.*

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS



Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The True of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: — Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100
Kinds at 5 cents. .50 a dozen or 3.00 per 100
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word, Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages:—Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice, and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser

Blätter der Heilung.

German Edition of LEAVES OF HEALING Monthly, $0.50 per year Foreign, $0 75 per year

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie

Subscription price, $1.00 for six months; $0 60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev John Alexander Dowie $0 50 per year. Foreign, $0 75 per year

Bound Volumes I, II, III. IV, V and VI Voice from Zion, may be secured at $1 per Volume the complete set for $5 25. F O B. Zion City

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each, BLATTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, JANUARY 20th or 21st.

Zion's Supreme Position.

1. *She is an especially chosen agent of God.*—1 Peter 2:1-8.
   The Christ is in Zion.
   Those in Zion find a more precious Christ.
   The Christ is unchangingly for spirit, soul and body.
2. *Reclaiming those backslidden and ignorant of God.*—Jeremiah 3:12-18.
   Those wandering from God are brought back.
   Those disobedient to the Truth become obedient.
   In Zion God's more perfect way is taught.
3. *God will save His own people.*—Isaiah 59:16-21.
   The Christ of God will claim His bride.
   The Devil is not stronger than God.
   The Spirit of God will fall on all.
4. *Zion is the channel of a wonderful salvation.*—Romans 11:25-34.
   The Christ comes out of Zion in the last day.
   Men will see that God is in Zion.
   The Lord will shew mercy to the unthankful.
5. *God's plans never miscarry.*—Isaiah 66:5-14.
   He will stir up His people.
   He will reveal Himself.
   Peace and blessing will grow out of this.
6. *People may scoff, but God will vindicate His truth.*—Psalm 2:1-12.
   People can harden their necks.
   They can imagine foolish things.
   God will make Zion a praise.
7. *She brings to all people a message of deliverance.*—Isaiah 61:1-6.
   She has a message to the poor.
   She has tidings for the oppressed.
   She has joy for the sad ones.
8. *She will be vindicated at the Christ's coming.*—Isaiah 62:1-9.
   God is getting stirred up.
   He will rejoice as a bridegroom.
   She must pray until answered.

The Lord Our God is a Zion-vindicating God.

SUNDAY BIBLE CLASS LESSON, JANUARY 24th.

Unshaken Confidence in God's Plan.

1. *The man of faith is never confounded.*—1 Peter 2:1-7.
   Faith never leads to confusion.
   The promises of God never fail.
   What men lightly esteem, God values.
2. *Trials make no impression on him.*—Jeremiah 17:5-18.
   Faith makes one blind to trouble.
   Barren places are bright to him.
   No care can weigh him down.
3. *Faith in God makes the head harder than adamant.*—Ezekiel 3:5-14.
   Faith conquers reason.
   Faith robs of fear.
   Faith bears all joyfully.
4. *God cannot lie and He will work His work.*—Hebrews 5:10-20.
   God cannot forget.
   God cannot lie.
   God cannot change.
5. *The Omega of Faith is ever looked unto.*—Revelation 22:12-19.
   Looking unto Jesus the Author of Faith.
   He is the last to ever give up.
   No work done for Him is in vain.
6. *The fight begins after the light begins to shine.*—Hebrews 10:32-39.
   The man with light obtains hope.
   The Devil begins his hardest fight then.
   Endure unto the end and be saved.
7. *Hold fast to thy precious crown.*—Revelation 22:5-11.
   All things are yours.
   God will give you all things.
   A Kingdom of Glory and a Mansion of Light is yours.
8. *No confusion comes to him who follows in God's Way.*—Psalm 129:1-8.
   They can never overcome a man of faith.
   He overcomes evil with good.
   Who can curse when the Lord blesses?

God's Holy People are a Confident People.

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.

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

ZION IN CANADA.

CHANGE OF ADDRESS AT TORONTO.

The place of meeting for the services of the Christian Catholic Church in Zion in Toronto, Ontario, has been changed from corner of Queen and Victoria streets to Broadway Hall, 450 Spadina avenue.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	10.13 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.	4.04 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.	*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.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	Leave Zion City	Arrive Chicago
		5.05 p. m.	6.20 p. m.	*8.29 a. m.	9.45 a. m.
				5.05 p. m.	6.40 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

venteen Thousand Five Hundred Thirty-four Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Five Hundred Thirty-four Believers have joyfully lowed their Lord in the Ordinance of Believer's Baptism by Triune Immer n since the first Baptism in Central Zion Tabernacle on March 14, 1897

ptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
ptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
ptized at Zion City by the General Overseer.....	583		
ptized by Overseers, Elders Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
ptized in places outside of Headquarters by the General Overseer.....	641		
ptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	6787		
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
ptized in Zion City by Elder Royall.....	5		
ptized in Chicago by Evangelist Christie	2	7	
ptized in Ohio by Elder Cairns.....		4	
ptized in Ohio by Deacon Arrington		4 8	15
Total Baptized since March 14, 1897			17,534

The following-named fifty-four believers were baptized in Central Zion abernacle, Melbourne, Victoria, Australia, Lord's Day, November 8, 1903, Overseer W. G. Voliva:

exander, Miss Clara Turner,
Hope street, North Brighton, Melbourne, Victoria, Australia
exander, Mrs. Joanna,
Hope street, North Brighton, Melbourne, Victoria, Australia
ll, Mrs. Annie, 22Wattle Tree road, Armadle, Melbourne, Victoria, Australia
ll, Luke...22 Wattle Tree road, Armadle, Melbourne, Victoria, Australia
rrett, Mrs. Jane,
22 Wattle Tree road, Armadle, Melbourne, Victoria, Australia
rrett, Master Bertie,
22 Wattle Tree road, Armadle, Melbourne, Victoria, Australia
adley, Ralph Murray.. Osborne street, Williamstown, Victoria, Australia
adley, Reginald Gordon, Osborne street, Williamstown, Victoria, Australia
adley, Stanley William..Osborne street, Williamstown, Victoria, Australia
ockman, Mr. Thomas,
Beerwood road, Hawthorne, Melbourne, Victoria, Australia
tler, Mr. Harold George,
15 Khartoum Terrace, Port Melbourne, Victoria, Australia
tcher, Miss Elizabeth Matilda,
Motherwell street, Hawksburn, Melbourne, Victoria, Australia
und, Miss Emma, Norbiton, Russell street, Camberwell, Victoria, Australia
llaghan, Mrs. Mary Ann,
10 Raukins road, Kensington, Melbourne, Victoria, Australia
rey, Mrs. Susan Jane,
"London Bank," Queen's Parade, Clifton Hill, Victoria, Australia
ark, Mrs. Elizabeth Grace, 87 Parker street, Williamstown, Victoria, Australia
eBeilac, Mr. Andrew 7 Hunter street, East Brunswick, Victoria, Australia
rton, Mrs. Emily...559 Sydney road, East Brunswick, Victoria, Australia
rton, George Franklin, 559 Sydney road, East Brunswick, Victoria, Australia
ay, Miss Lillian.....Monbulk postoffice, Victoria, Australia
adstone-Mahany, Adam Balfour,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
adstone-Mahany, Miss Amy Balfour,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
adstone-Mahany, Henry John,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
adstone-Mahany, Miss Jane Marion,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
adstone-Mahany, Miss Patience Balfour,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
adstone-Mahany, Thomas George,
"Avondale" 83 Chetwynd street, North Melbourne, Victoria, Australia
randy, Miss Alice Arabella,
27 Gardiner street, North Richmond, Victoria, Australia
randy, Frederick Edgar,
27 Gardiner street, North Richmond, Victoria, Australia
randy, Violet Francis,
27 Gardiner street, North Richmond, Victoria, Australia
arrison, Joseph...108 Jeffcott street, West Melbourne, Victoria, Australia
arrison, Mrs. Mary Jane,
108 Jeffcott street, West Melbourne, Victoria, Australia
assett, William James,
1 Victoria street, Fitzroy, Melbourne, Victoria, Australia
nner, Edward Linton.....Melbourne, Victoria, Australia
elly, Robert.....Mine road, Korrumburra, Victoria, Australia
ing, Miss Rosaline Zoe,
415 Spencer street, West Melbourne, Victoria, Australia
ing, Miss Priscilla Jane,
415 Spences street, West Melbourne, Victoria, Australia
ing, Mrs. Zoe Alfredia,
415 Spencer street, West Melbourne, Victoria, Australia
Muir, Mrs. Eliza..86 Wilkin street, Newport, Melbourne, Victoria, Australia
Milligan, Miss Ethel Jane,
247 Albert street, East Brunswick, Victoria, Australia
Mintern, Mrs. Sarah Jane,
Corner Malvern and Waverly road, East Malvern, Victoria, Australia
Nicholls, Miss May Louisa,
113 Holden street, North Fitzroy, Melbourne, Victoria, Australia
Rogers, Miss Annie Ingretha,
214 High street, Northcote, Melbourne, Victoria, Australia
Salmon, Henry, 14 Housten Street, Malvern, Melbourne, Victoria, Australia
Smith, Miss Annie AliceVictoria,
Alfred Crescent, Surrey Hills, Melbourne, Victoria, Australia
Smith, Miss Ellis Amy, 48 High Street, Kew, Melbourne, Victoria, Australia
Smith, Miss Ethel Irene,
Albert Crescent, Surrey Hills, Melbourne, Victoria, Australia
Stebbing, Lena Sophia,
54 Osborne Street, Williamstown, Melbourne, Victoria, Australia
Sutherland, John James, ...Campbellfield, Melbourne, Victoria, Australia
Turner, Mrs. Ada Bailey Reece,
20 Stuart street, Malver, Melbourne, Victoria, Australia
Turner, Miss Mabel Florence,
5 Auburn Parade, Hawthorne, Victoria, Australia
Turner, William Henry...5 Auburn Parade, Hawthorne, Victoria, Australia
Watkinson, Mrs. Mary,
"London Bank" Queen's Parade, Clifton Hill, Victoria, Australia
Weldon, Mrs. Harriet Matilda,
46 Dawson street, South, Ballarat, Victoria, Australia
Williams, Mrs. Elizabeth,
1 George street, North Fitzroy, Melbourne, Victoria, Australia

The following-named two believers were baptized in the South Side Tabernacle, Chicago, Lord's Day, December 20, 1903, by Evangelist W. C. Christie:

Stevenson, James.....7808 Elizabeth avenue, Chicago, Illinois
Stevenson, Margaret.....7808 Elizabeth avenue, Chicago, Illinois

The following-named four believers were baptized in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, December 20, 1903, by Deacon A. E. Arrington:

Coghill, Mrs. Nellie Maria.....30 Park avenue, Hartwell, Ohio
Cummings, Alvie Elsworth.....315 Woodward street, Cincinnati, Ohio
Emery, Mrs. Mary Elizabeth.....23 State street, Cincinnati, Ohio
Thompson, Mrs. Susan Clara.....Pleasant Ridge, Ohio

CONSECRATION OF CHILDREN.

The following-named forty-nine children were consecrated in Shiloh Tabernacle, Lord's Day Morning, December 20, 1903, by Overseer H. D. Brasefield:

Bertram, Grace Cravens.....3010 Enoch avenue, Zion City, Illinois
Bills, Bessie Vian.....2807 Eshcol avenue, Zion City, Illinois
Bills, John R.....2807 Eshcol avenue, Zion City, Illinois
Butz, Elizabeth Mary.....2208 Gideon avenue, Zion City, Illinois
Drake, Marian Lucile.....2323 Gilgal avenue, Zion City, Illinois
Elliott, Frank.....3016 Gilboa avenue, Zion City, Illinois
Falch, Lillian Eliamora.....3208 Ezra avenue, Zion City, Illinois
Falch, Mabel Mary.....3208 Ezra avenue, Zion City, Illinois
Falch, Royal Beckman.....3208 Ezra avenue, Zion City, Illinois
Falch, Ruby Adeline.....3208 Ezra avenue, Zion City, Illinois
Farrar, Josepha Grace.....2915 Gilead avenue, Zion City, Illinois
Hansen, Dora.....2917 Enoch avenue, Zion City, Illinois
Hansen, Charley.....2917 Enoch avenue, Zion City, Illinois
Harnley, John Wendell.....2305 Elisha avenue, Zion City, Illinois
Horne, Lily Victoria.....2209 Ezra avenue, Zion City, Illinois
Lamond, Esther Louise .....1818 Hebron avenue, Zion City, Illinois
Leech, James Boggan.....1719 Horeb avenue, Zion City, Illinois
Leech, Luthy May.....1719 Horeb avenue, Zion City, Illinois
Leech, Orlando Speicher.....1719 Horeb avenue, Zion City, Illinois
McGill, Hugh.....3130 Elim avenue, Zion City, Illinois
McGill, John M.....3130 Elim avenue, Zion City, Illinois
McGill, Margaret Storie .....3140 Elim avenue, Zion City, Illinois
McGill, Robert Hill .....3130 Elim avenue, Zion City, Illinois
Moos, Charles .....1903 Horeb avenue, Zion City, Illinois
Moos, Freda.....1903 Horeb avenue, Zion City, Illinois
Moos, Gustave.....1903 Horeb avenue, Zion City, Illinois
Moos, Lena Bella.....1903 Horeb avenue, Zion City, Illinois
Newman, Clark Allen ..... Zion City, Illinois
Newman, Nellie Blanch ..... Zion City, Illinois
Newman, Rueben Howard..... Zion City, Illinois
Sanwalt, Adolph.....2917 Gilboa avenue, Zion City, Illinois
Sanwalt, Christena Francisco.....2917 Gilboa avenue, Zion City, Illinois
Shreffler, Dorothy Ermal.....2810 Elisha avenue, Zion City, Illinois
Shreffler, Naomi Elizabeth .....2810 Elisha avenue, Zion City, Illinois
Sine, Buelah Anna.....Elijah avenue, Zion City, Illinois
Smith, Edward Amos .....3009 Gilead avenue, Zion City, Illinois
Snelling, Esther Anne .....2815 Ezra avenue, Zion City, Illinois
Snelling, Ruth Cleone .....2815 Ezra avenue, Zion City, Illinois
Sutton, Elmer Jason .....2315 Gilead avenue, Zion City, Illinois
Sutton, Irving Clarence.....2315 Gilead avenue, Zion City, Illinois
Sweeney, Mary Viola .....2919 Gabriel avenue, Zion City, Illinois
Vogel, Anna Lucile.....3208 Enoch avenue, Zion City, Illinois
Wagner, Fredella M.....2608 Gilboa avenue, Zion City, Illinois
Wagner, Richard M.....2608 Gilboa avenue, Zion City, Illinois
Wheeler, Evelyn Almira.....2409 Gilboa avenue, Zion City, Illinois
Weimer, Elizabeth Esther .....2700 Ezra avenue, Zion City, Illinois
Werner, Elizabeth Ella .....3116 Enoch avenue, Zion City, Illinois
Werner, Margaret Wilhelmina .....3116 Enoch avenue, Zion City, Illinois
Zwahlen, Ruth Caroline.....3029 Gabriel avenue, Zion City, Illinois

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 12. *ZION CITY, SATURDAY, JANUARY 9, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

GAINED THIRTY-SIX POUNDS IN WEIGHT IN TWO MONTHS.

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.

One of the saddest things in all the world is the fact that thousands of dear children are born into the world with very little vitality.

They are born with tendency to diseases of various kinds. Some are born with predisposition to cancer; others to consumption; others to diseases of the nerves and various internal organs.

In some the bony tissue is so poorly developed and nourished that the little body soon falls a prey to hip-joint disease, and disease of the spinal column, or some other similar disease.

Nearly one-half of all the children born into the world die before the age of seven years. This is largely due to the fact that in the generations preceding them there has been sin. This sin may have been in improper food; improper living; improper hygienic surroundings; or the sin may reach back to the third or fourth generation, but there has been sin committed, and its results are shown in the enfeebled vitality of the innocent babe. It is one of the sad things in nature that the innocent and dependent oftentimes have to suffer for the sins of those who are responsible for their existence. In the case of the young woman, whose portrait is given on this page, it may never be known just what was the cause of her poor health in childhood, but her statement is that she had never known what it was to be strong and rugged.



MISS MARIE ROSE KRAUS.

The probabilities are that her sicknesses had so weakened her constitution that if she had not already contracted consumption she was extremely liable to do so. Or else, nervous prostration, or still worse, some form of mental or nervous disease, insanity or dementia, would have been her fate.

The record in Chicago for the year 1903 is that more than Four Thousand persons died of that dread disease, pulmonary tuberculosis, commonly called consumption. There were more than Four Thousand others who died of so-called pneumonia.

There is no doubt in my mind that many of these cases of "pneumonia" were nothing more nor less than cases of acute tuberculosis. It gives a grand total of more than Eight Thousand persons in Chicago, in one year, dying of lung disease—a most terrible thing!

About one death in seven of all the deaths in the land is due to consumption. There is

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

absolutely no remedy known to the medical profession that can heal this disease. The only pretense that the physicians make is to seek a change of climate, and by careful nursing to so palliate the disease that the patient may live on for a few months or years.

One of the physician's mainstays is alcoholic stimulants, which can only arouse for the time the feeble action of the heart or stomach. Soon or late death comes as the result of the exhaustion, caused by the continual drain upon the system by the disease.

And when we add to this the complete collapse of the nervous system, we have a condition which, humanly speaking, is absolutely without hope. There are twelve hospitals for the insane in the state of Illinois alone, all full to crowding of poor, wretched humanity. Then there are many other hospitals full of all kinds of diseased humanity.

We thank God for His promise in the Second Commandment, which is the first promise given for restoration from the effects of heredity: "Showing mercy unto thousands of them that love Me and keep My Commandments."

There are thousands in Zion today who are praising God for the fact that hereditary tendencies and taints have all been eradicated, and that the weaknesses with which they were born, and the sicknesses which accompanied their childhood and youth, have all been removed and replaced by the strength of God.

The story of the healing of this young woman is not at all an unusual one in Zion. God is constantly answering the prayers of His Prophet, Elijah the Restorer, and those associated with him. Daily, there are those who, humanly speaking, would have to give up their work and enter the "house with the green door," that narrow house in the cemetery, who are being fully restored to health and life. So that in Zion City and Zion generally it can be said that there are very few "feeble ones among us."

This blessed hope and promise is for all the world: "And showing mercy unto thousands of them that love Me and keep My Commandments."

Let Christians rejoice everywhere that there is hope, and that God's promises are sure and steadfast.

Let the Word go forth throughout all the world, that Jesus not only saves but that Jesus heals; that God will answer prayer wherever a true and humble heart is lifted up to Him for help.

May God bless the story of this simple testimony to the whole world, for the need is great. The grim reaper, Death, is upon every hand, destroying the lives of our choicest men and women, youths and maidens, who should be spared for service in life's great harvest field. J. G. S.

WRITTEN TESTIMONY OF MISS MARIE ROSE KRAUS.

3103 Eschol Avenue,
Zion City, Illinois, December 21, 1903.

Beloved General Overseer:—I have not written my testimony for publication before, telling how good God has been to me, and of the wonderful healing He has given me.

I had been in delicate health from childhood, and as I grew older my sicknesses multiplied.

I lived with my parents in Upper Sandusky, Ohio, and was a member of the Lutheran church at the time I learned of Zion.

In the spring of 1900 it was evident that my physical condition was becoming serious, and I consulted our family physician, who pronounced the trouble bronchitis.

I had weak lungs, catarrh, stomach trouble, nervousness, in fact, I was sick all over.

My stomach was so weak that I was compelled to be almost constantly eating to keep away the distressing sick spells that would come on whenever my stomach was empty.

I could not stand on my feet, at times, more than a few moments without getting these sick spells.

I asked our doctor about this and he said that he thought it was tapeworm.

I was so nervous that at times my nerves were uncontrollable.

I called on one of our friends, an aged lady, who plainly told me that she believed that I was suffering from consumption.

On May 17, 1900, my mother was hurt in a runaway and was thrown from the vehicle in front of our house, falling with her face on a picket fence.

I saw her fall and thought that she was killed.

This was such a shock to me that it broke me down completely; everything was wrong; my life seemed to flow from me.

I was rapidly losing in flesh and strength.

The nervousness became worse and the sick spells more distressing.

Some time previously to this we had received Leaves of Healing from my brother, Deacon John C. Kraus, who was then in Chicago.

I wrote to the General Overseer for prayer, but I was so weak I knew that I was nearing death, and I felt indifferent as to what the result might be.

But God was too merciful to let me die.

I received some strength, but no healing was apparent.

I overtaxed the strength I received, and was left worse than ever.

At this time I weighed only ninety-eight pounds.

My mother, seeing that, humanly speaking, nothing but death was in sight for me, began to prepare my burial clothes.

But thanks be to God who gave us the victory through our Lord Jesus, the Christ!

Several weeks later I wrote to my brother to pray with us at a set time and he in turn sent a request to you just as you were about to leave for Europe in August, 1900.

My whole desire then was to be completely healed by God and go to Zion.

After you prayed a complete change took place; I was instantaneously healed of these diseases and immediately began to grow strong in every way.

Before two months had passed I gained thirty-six pounds in weight.

The change was so remarkable that my friends were amazed, and not knowing what else to say, told me I had dropsy.

God clearly opened the way for me to [illegible] to Zion's Headquarters in Chicago, where I had the privilege and great joy to enter Zion College.

My whole desire is to live for God and to be used for His glory in the extension of His Kingdom on earth.

He has wonderfully kept me these three years, and especially since our Visitation to New York.

I am grateful for being a member of Zion Restoration Host and Zion White-robed Choir.

I thank God for Elijah the Restorer, for Zion and Zion City.

For the last year I have been employed as stenographer to my brother, manager of Zion credit and collection department, and I bless God for the daily grace and strength He gives me to do my work.

I ask that God may bless my testimony to the thousands it will reach through the pages of the Little White Dove.

My prayer is that God will bless you on your Visitation around the world, and make you a blessing to multitudes as you go through the Gates of the nations with the Banner of Zion.

Sincerely yours in the Christ's service,

(Miss) Marie Rose Kraus.

CONFIRMATION OF MISS MARIE ROSE KRAUS' TESTIMONY.

My Dear General Overseer:—I take great pleasure in confirming the foregoing testimony of my sister, Marie Rose Kraus, believing it will be a blessing to many who are seeking help.

At the time referred to I was living in Chicago and had been a member of the Christian Catholic Church in Zion for several years.

Knowing of the great blessing that had come to thousands through the faithful ministry of our beloved General Overseer, also knowing my sister's condition, I cheerfully sent her Leaves of Healing, and urged upon her the necessity of meeting the conditions by which she would be able to trust God and obtain deliverance.

She was willing to do this and asked that we pray for her at a given time.

Knowing that you were about to leave Chicago on your Mission abroad, I immediately sent you a written request to pray for her before your departure.

In a few days I had the great joy of hearing that the remarkable change referred to in her testimony had taken place.

I can also bear witness to the fact that the change has been permanent, and God has enabled her to be of valuable assistance in the department with which I am connected, for which we give God all the praise and glory.

I desire to take advantage of this opportunity to bear witness to what God has done for me in the nearly six years that I have been a member of Zion, during which time I have had great blessing in spirit, soul and body.

I have great joy in my work in connection with Zion's Financial Institutions, Zion's Political Institutions, as well as in Zion Restoration Host and Zion Guard.

I have also had the joy of bringing to Zion City my father, mother and four sisters.

Thanking you for your prayers, and praying God to continue to bless you, Overseer Jane Dowie and Dr. Gladstone Dowie, and make you all a blessing to the whole world, I remain

Faithfully yours in the Christ's service,

John C. Kraus,
Deacon in the Christian Catholic Church in Zion.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JANUARY 9, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JANUARY 9, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Miss Marie Rose Kraus, ... 353
Elijah the Restorer, ... 355
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Miss Marie Rose Kraus, ... 354
Confirmation of Miss Marie Rose Kraus' Testimony, . . . 354
GOD'S WAY OF HEALING, ... 356
DAILY BIBLE STUDY FOR THE HOME, ... 357
CARTOON—
Elijah the Restorer Leaving America on His Around-the-World Visitation, ... 358
THE GENERAL OVERSEER'S PARTING WORDS TO HIS PEOPLE GATHERED AT THE NORTH-WESTERN DEPOT, ZION CITY, ILLINOIS, FRIDAY AFTERNOON, JANUARY 1, 1904, ... 359
ALL-NIGHT WITH GOD IN SHILOH TABERNACLE—
Subject—"I will Come Again," 360-365
Farewell addresses of those who were soon to proceed to various points throughout the world, ... 365-371
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 372
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER
Subject—"The Ninth Commandment; or, The Crime of Bearing False Witness, ... 372-373
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 374-377
NOTES FROM ZION'S HARVEST FIELD, ... 378-379
STIRRING TRUTHS FOR WIDE AWAKE CHRISTIANS, ... 380
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 381
ZION'S BIBLE CLASS, ... 382
OBEYING GOD IN BAPTISM, ... 383
A CLEAN CITY FOR A CLEAN PEOPLE, ... 384

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, *sickness*), 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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

DURING the year 1903 we have repeatedly presented to the people of Zion City the necessity of regular, systematic Bible reading.

The Elders distributed large numbers of Bible calendars among the people in their homes.

A large number of the officers and of the people promised faithfully to read the three chapters necessary to complete the Bible in the year.

This was faithfully carried out by a large percentage of the people, but the majority found it difficult.

Three chapters required considerable time, and with the various meetings in Shiloh Tabernacle, and the duties connected with Zion Restoration Host and the Visitation to New York, this work was largely broken into.

Then, also, it was difficult and next to impossible to make a close study of so large a portion of Scripture daily.

Therefore, we have come to the conclusion that it is far better to take a small portion of the Scripture and study it thoroughly, than to undertake a larger work and do nothing; so we have devised a plan of reading in the New Testament, comprising but one chapter each day.

Let this chapter be read at the family devotional exercises, or quietly in your own room, and let a careful and prayerful study be made of the chapter.

From week to week, in THE ZION BANNER and LEAVES OF HEALING, an outline for study will be given and a weekly or monthly summary with questions concerning the contents of the book just finished.

It will also be noticed that an outline of each chapter and a memory text is given.

Get the children to memorize these texts.

One verse each day for a year will give each individual an excellent training in the use of the Sword of the Spirit.

These lessons will be suitable, not only for the home circle, but for the cottage-meetings, for Zion Restoration Host and for the individual.

This will in no wise prevent the study of the Old Testament Scriptures, for those who have the time.

But we are convinced that since the creed of Zion is the Bible, and especially the New Testament Scriptures, there is no better way for Zion than this united study of the New Testament for the year 1904.

Let the officers everywhere encourage the people in this systematic study.

Below will be found an outline for the first fourteen days of January.

FRIDAY, JANUARY 1ST.

Matthew 1. Genealogy chapter.
Memory text—Verse 21. Saved from sins.
Contents of chapter—Genealogy; Promise of Jesus' birth.

SATURDAY, JANUARY 2D.

Matthew 2.—Childhood chapter.
Memory text—Verse 2. Where is He?
Contents of chapter—Birth of Jesus; Wise men. Flight into Egypt; Return to Nazareth.

SUNDAY, JANUARY, 3D.

Matthew 3.—Baptism chapter.
Memory text—Verse 15. Fulfil all righteousness.
Contents of chapter—John preaching repentance; Baptism of Jesus; Dove and voice.

MONDAY, JANUARY 4TH.

Matthew 4.—Temptation chapter.
Memory text—Verse 23. Teaching, preaching, healing.
Contents of chapter—Temptation and victory of Jesus; John in prison; Jesus begins to preach; Peter and Andrew chosen; Many miracles of healing.

TUESDAY, JANUARY 5TH.

Matthew 5.—Beatitudes chapter.
Memory text—Verse 14; Light of the world.
Contents of chapter—Nine Beatitudes; Law and gospel compared.

WEDNESDAY, JANUARY 6TH.

Matthew 6.—Disciples' Prayer chapter.
Memory text—Verse 9. Father.
Contents of chapter—Alms giving; Disciples' Prayer; Fasting; No need for anxiety.

THURSDAY, JANUARY 7TH.

Matthew 7.—Wise man and foolish chapter.
Memory text—Verse 7. Ask, seek, knock.
Contents of chapter—Judging; Golden rule; Straight gate; Tree known by fruits; Parable of builders.

FRIDAY, JANUARY 8TH.

Matthew 8.—Divine Healing chapter.
Memory text—Verse 10. Great faith.
Contents of chapter—Leper healed; Centurion's servant; Peter's mother-in-law; Many healed; Tempest stilled; Swine destroyed.

SATURDAY, JANUARY 9TH.

Matthew 9.—Miracle of Healing chapter.
Memory text—Verse 20. Touched Him.
Contents of chapter—Palsied forgiven and healed: Matthew called; Pharisees criticise; Woman healed; Two blind healed; Teaching, preaching, healing.

SUNDAY, JANUARY 10TH.

Mathew 10.—Twelve Apostles chapter.
Memory text—Verse 8. Heal the sick.
Contents of chapter—Apostles chosen; Names of apostles; Directions to apostles.

MONDAY, JANUARY 11TH.

Matthew 11.—Elijah chapter.
Memory Text—Verse 14. Elijah.
Contents of chapter—John doubts Jesus; Testimony of healing; Jesus' estimate of John; Woe pronounced on cities; the Christ's yoke easy.

TUESDAY, JANUARY 12TH.

Matthew 12.—Blasphemy and hypocrisy chapter.
Memory Text—Verse 13. Stretch forth thy hand.
Contents of chapter—Sabbatarianism rebuked; Miracle of palsy on the Sabbath Day; Miracle of devil, blind and dumb; Blasphemy explained; Sign of Jonah promised; Jesus' mother comes to Him.

WEDNESDAY, JANUARY 13TH.

Matthew 13.—Parable Chapter.
Memory text—Verse 17. Righteous desired to see and hear.
Contents of chapter—Parable of sower; Parable of kingdom, like seed in field; Parable of kingdom, like mustard seed; Parable of kingdom, like leven; Parable of kingdom, like treasure in field; Parable of kingdom, like goodly pearls; Parable of kingdom, like net; Parable of kingdom, like householder. People marveled.

THURSDAY, JANUARY 14TH.

Matthew 14.—Loaves and Fishes chapter.
Memory text—Verse 14. Healed their sick.
Contents of chapter—Herod and John; John beheaded; Multitude healed and fed; Tempest at sea; Peter's fear; Many healed in Gennesaret.

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 (First Monday of every month)	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m
Saturday—Junior Choir	1:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:45 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER LEAVING AMERICA ON HIS AROUND-THE-WORLD VISITATION.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The General Overseer's Parting Words to His People Gathered at the North-Western Depot, Zion City, Illinois, Friday Afternoon, January 1, 1904.

REPORTED BY O. L. S. AND E. S.

THE last words!

How Zion treasures them—the last words of their beloved leader before he stepped aboard the North-Western train in Zion City station which was to bear him away from the thousands of loving, faithful hearts in the little City.

The people crowded the spacious depot platform and stood in platoons among the drifts of snow, each intent upon one last glance, one last precious word.

Peace to thee!

Ah! Six long months before that voice will be heard again!

"Peace to thee be multiplied!"

But in spirit, with Zion always; every moment, every day how quickly the time will pass!

Standing in his carriage for the few moments before the arrival of the train, the General Overseer spoke a few final words to his people:

Beloved in the Christ, I know that you will not expect me to speak more than a very few words.

As you know, I have had a great strain in the last month.

But I am happy that the Devil is a fool.

If he had not been a fool he would have attacked Zion when I was a thousand miles out at sea.

I am so glad I was here, and I give God the glory for the Victory.

Eternity will never obliterate the memory of the people who, in thousands upon thousands strong, placed all their affairs in my hands and never wavered for a single moment.

God bless you my friends, my brothers, my sisters.

I want you to know that I shall never feel that I am far away from you.

I do not want to cry, but I have had loving thoughts of you all morning, more than I can utter.

You must bear me up in your hearts before the Throne of Grace.

Travel is always accompanied with peril by land and by sea, but the Prophet of the Restoration must of necessity be exposed to extreme peril.

May God give me Wisdom!

May God give me Patience!

May God give me Knowledge!

May God give me Faith, Hope, Love, Purity, Peace and Power!

Every blessing I ask for myself, I ask also for you.

Take care of this dear old Mother (referring to Mother Stewart, who had come to see the General Overseer off); and take care of all the mothers.

Take care of all the fathers, and be good.

I know you will all be good to one another.

Let us promise that we will be loyal to God and to one another.

The General Overseer then prayed:

Father, bless this company of our beloved people. Take us around the world, and bring us safely back to this spot. Keep them all here in Thy love and in Thy peace. For Jesus' sake. Amen.

"God Be With You Till We Meet Again" had been sung in a most touching manner by leader and people before the last words were spoken, and now, at the last moment the words again floated out upon the air.

The train slowed—it stopped.

The General Overseer moved through the throng and stepped aboard the last coach, which had been reserved for him.

The last view Zion had of their great Leader was as he stood on the platform of the Pullman and, at the close of the singing of "I Stand on Zion's Mount," gave Zion's salutation of Peace. Then amid the tears and prayers of his people, the train bore away from the lovely City of Zion its Founder, under God, Elijah the Restorer.

TELEGRAMS FROM THE GENERAL OVERSEER AND HIS SPECIAL SECRETARY AND CORRESPONDENT.

NEW ORLEANS, LOUISIANA, January 3, 1904.

REV. JOHN G. SPEICHER, Zion City, Illinois.

Love from New Orleans to all the people of God in Zion City from me and all the Zion party. Praise God for traveling mercies day and night. We have had delightful morning worship in the private car Tecalco, reading Psalms 95th and 96th and Revelation 22d, speaking from the 14th verse. May God lead you, my beloved people, and all His people who are born again to the Christ, the Fountain in whom the body and soul, which are the robes of the spirit, may be washed whiter than the snow. We are praying for you. Pray for us. JOHN ALEXANDER DOWIE.

The above telegram was received by Overseer Speicher Lord's Day afternoon and by him given to Zion at the close of the Communion Service in the Great General Assembly in Shiloh Tabernacle.

Additional word from the Around-the-World Visitation Party came from Special Secretary and Correspondent Deacon Newcomb, in a communication addressed to Zion Printing and Publishing House.

Deacon Newcomb's note is dated at Durant, Mississippi, Saturday, twenty minutes past two o'clock p. m.

He says:

All well and happy.
Train about one hour late but making up time.
Love to all friends.
May God greatly bless and give of His wisdom and strength.
We spend Lord's Day in New Orleans.

ARTHUR W. NEWCOMB.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ALL-NIGHT WITH GOD IN SHILOH TABERNACLE

ZION CITY, DECEMBER 31, 1903—JANUARY 1, 1904.

REPORTED BY O. R., S. R. C., A. C. R., O. L. S. AND E. S.

ZION'S Eleventh Great Annual All-Night with God, marking the close of the Old Year and the opening of the New, was held in Shiloh Tabernacle on Thursday night, December 31, 1903, and closed Friday morning, January 1, 1904.

It was a night never to be forgotten.

Not only was it a precious season of prayer and communion with God, but it was the last opportunity presented of hearing the General Overseer speak in Shiloh Tabernacle until his return from the Around-the-World Visitation.

The exercises began at eight o'clock in the evening of Thursday with a preliminary praise service and continued without intermission, save for the hour allowed for refreshments, until seven o'clock the following morning, when the vast concourse of more than six thousand people rose and sang:

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye Heavenly Host,
Praise Father, Son and Holy Ghost.

Shiloh Tabernacle, Zion City, Illinois, December 31, 1903—January 1, 1904.

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.

Open now Thy gates of beauty,
Zion, let me enter there,
Where my soul in joyful duty
Waits for Him who answers pray'r:
Oh, how blessed is this place!
Filled with solace, light, and grace.

Yes, my God, I came before Thee,
Come Thou also down to me;
Where we find Thee and adore Thee,
There a heaven on earth must be.
To my heart, oh, enter Thou,
Let it be Thy temple now.

Here Thy praise is gladly chanted,
Here Thy seed is duly sown;
Let my soul, where it is planted,
Bring forth precious sheaves alone
So that all I hear may be
Fruitful unto life in me.

Thou my faith increase and quicken,
Let me keep Thy Gift divine,
Howsoe'er temptations thicken;
May Thy Word still o'er me shine,
As my pole-star through my life,
As my comfort in my strife.

Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
Whilst Thou dost Thy people feed.
Here of life the fountain flows,
Here is balm for all our woes.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with 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.

The Congregation 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 led the Congregation in repeating the Commandments, after which the words, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 in the 14th chapter of the Gospel according to St. John, from the 1st verse to the 6th verse inclusive.

Overseer Mason led in the general supplications, and was followed by the General Overseer presenting the requests for prayer from the sick and sorrowing in all parts of the world; closing with the Disciples' Prayer which was chanted by the Choir and Congregation.

The Choir then sang the Benedicite arranged by Best, after the General Overseer made the following remarks:

This is one of the noblest and simplest of all musical compositions in the praise of God.

It is also one of the most ancient.

I am glad for all the glorious, ancient music in gloria and chants, and in simple, beautiful and sublime thought that is coming down to us, and finding its glorious expression in Zion in the Latter Days.

May God grant that a great ministry of song and a great rolling and ever-increasing tide of music shall be given to Zion.

I am thankful for the services of this Choir, whose praise is in all the earth.

I believe that God is preparing for our new Shiloah Tabernacle and Temple a choir of so great and glorious proportions, a band, players of beautiful stringed instruments, and a great organ, that we shall be able to present the service of song in the House of God as it never has been presented before at any time in all the world.

May God grant it. (Amen.)

A free-will offering for the poor was received while Conductor Rice and Miss Harriet Ware, sang a duet entitled, "Hark, Hark, My Soul."

The right hand of fellowship was then given to two hundred thirty-three candidates, after which all joined in singing "Blest Be the Tie that Binds."

As the Old Year closed and the New Year dawned, the congregation bowed in silent prayer, while the General Overseer sang the words that he has sung at the midnight hour when the Old Year passed and a New Year began, for many years.

It has always been deeply impressive, and on this occasion was even more so than ever before, because it was sung on the Eve of one of the most important movements of these days of the Consummation of the Age—the Around-the-World Visitation of Elijah the Restorer.

At the close of the song, God's messenger offered the following

NEW YEARS' PRAYER.

Father, for Jesus' sake, grant, as we pass into the Fourth Year of this Century, that Zion everywhere throughout the whole earth may be blessed at the Midnight Hour. Let the power of the Holy Spirit descend upon the two hundred thirty-three just received into fellowship; upon all the many thousands of Zion here now; upon the many tens of thousands of Zion throughout the world, and grant that we may enter into this New Year in the Power of the Spirit to work, and watch, and wait, all ready for the Bridegroom's coming. May we be among those whose lamps are trimmed and burning, and who are ready for Thee, our Lord, when Thou dost come. For Jesus' sake. Amen.

The General Overseer then said:

My brothers and sisters we are passing into the New Year. Make your consecration to God:

NEW YEAR'S CONSECRATION PRAYER.

My God and Father, in Jesus' Name I come to Thee. I consecrate myself to Thee, my spirit, my soul, my body, my time, my talent, all I have, and all I hope for, throughout the ages of eternity. Accept me in Jesus Name. Amen. (*The people earnestly repeated this prayer, clause by clause after the General Overseer.*)

New Year's Greeting.

The General Overseer then gave the congregation his New Year's greeting, and a few moments were given for the people to greet one another, which was done most heartily and joyously.

Ordination of Officers.

The following officers were ordained by the General Overseer:
Herman Warszawiak, Elder.
Mrs. Mary Mabel Barnard-Clibborn, Evangelist.
Miss Harriet Belle Ware, Deaconess.
Miss Mary Bacon Mason, Deaconess.

Communion of the Lord's Supper.

Then, in the intense and holy quiet of the first hour of the New Year, the five thousand children of God present, gathered around their Lord's Table, to eat and drink of the sacred emblems, of the body and blood of the Christ, in remembrance of Him and in loving anticipation of His speedy coming again.

The General Overseer administered the Ordinance with simple, reverent earnestness and power that made it a blessing to the hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses who assisted, and to the thousands who partook.

The General Overseer then delivered his New Year's Message.

"I WILL COME AGAIN."

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 if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also.

These are the words of our Lord Jesus, the Christ, Himself.

They are simple and plain, easily understood, and must be believed, unless we deny our Lord.

The prophecy that the Lord is coming again is not only as clear as the prophecies that preceded His birth at Bethlehem, but more direct and more numerous; for they come from His own lips, and from the lips of angels.

When He reascended, two angels appeared and said to His disciples:

Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

The Consummation of the Age Is Becoming Manifest.

The Age is hastening to its close.

"Evil men and seducers" wax worse and worse, deceiving and being deceived.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Good men and true grow better and better, speaking truly, living righteously, loving purely and deceiving no one.

The promise of the return of the Lord is the most joyful of all His wondrous sayings. These words are of intense importance to me.

Zion stands at the opening of this Fourth Year of the Twentieth Century as

The Most Portentous Spiritual Movement of the Time.

Zion's weight is out of all proportion to her numbers, for she is not numerous comparatively.

We have been able to impress, not only the great Continent on which we live, but all civilization on all the Continents and on all the Islands of the Sea.

It would be no exaggeration, were I to say, that the events of these last three years in Zion have been especially watched with ever-increasing intensity of interest, by men in all conditions—statesmen and monarchs, great councils, and even parliaments.

All the churches, apostate as so many of them are, have, in each of them, men and women of God who are looking for and hastening unto the coming of our Lord Jesus, the Christ—men and women in all ranks of society, from the lowliest peasant to the highest noble.

Nations are crying for Zion Literature in their own tongues.

Kings have come already to Zion's light.

The Twentieth Century Is Zion's.

The opening of the Fourth Year of the Century has proved more and more the daring statement which I made at its beginning that the Twentieth Century was Zion's, and that no other spiritual movement would attract equal attention in the whole world until the Lord had come.

No other movement has attracted attention; for Zion has the front place in the Aggressive Forces of Spiritual Power.

Zion has claimed, and has shown its right to claim, that the Little One which had become a Thousand has changed into a Small One that is becoming a "Strong Nation."

Men everywhere perceive that Zion is not a mere ecclesiastical organization.

They perceive in Zion a great Educational Power.

They perceive that Zion has wondrous business capacity, so that the General Overseer, when attacked, can show that possession of values amounting to twenty million dollars.

They perceive that Zion is a great Political Power, out of all proportion to its numbers; for it is apparent that the Political and Social Problems of our time have found their Solution, though it be on a small scale, in Zion City.

Hence it is that, all over the earth, there is an intensity of interest.

Men are everywhere saying, "Is this the Zion of prophecy?"

"Has God indeed brought it up out of the wilderness?"

"Is this the Zion of Isaiah 60, 61, 62, and so on?"

"Is it indeed the Kingdom of God?"

"Is it the Preparation of the People for the Coming of the King?"

Now we say it is, and those who say it is not have taken quite a contract if they expect to prove that it is not.

Zion's Nucleus of Power.

Standing on the threshold of the fourth year of the Twentieth Century, we can point to the Wonderful Works of God, through Zion.

We can point to the fact that not only have we increased in numbers, in educational facilities, in commercial talents, and in political power, but that we have developed within these four great Departments of Zion—standing squarely before the whole world—the nucleus of a power which no power on earth or in hell can break through or afford to disregard.

Zion Creating Apprehension in Russia.

Baron Schlippenbach, the Consul of the Russian Empire in Chicago, refused to *vise* my passport, when I asked him to do so, that I might, on my Around-the-World Visitation, if I chose to do so, enter the Russian Empire. In denying my request, he was kind enough to say that he had orders from St. Petersburg that made it impossible, because there were general orders that ministers of other sects should not enter Russia.

He declared that the instructions applied with immeasurably increased force to one who, he was pleased to say, was the most aggressive of all spiritual leaders, saying, "We fear that if Dr. Dowie enters Russia with Zion the Russians will follow him in multitudes and masses."

He is right.

The day is coming when the Slavonic people will awake and shake off the ecclesiastical and military tyranny of many centuries.

When that great Colossus reaches the warm waters of Asia—you can see it already—with its feet of clay, it will fall on its face.

Then that tyrannous empire will break in pieces.

Ezekiel says:

> And the word of Jehovah came unto me, saying,
> Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him.
> And say, Thus saith Jehovah God: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal:
> And I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords.

The "prince of Rosh" is Russia, "Meshech" is Moscow, and "Tubal" is the great central part of the Russian Empire.

We are living in times when prophecy is being fulfilled so plainly that "he who runs may read."

There is no part of all the world today where the name of Zion and of your General Overseer as Elijah the Restorer does not strike terror into the tyrannies, secrecies and apostasies. (Applause.)

If I return alive it will not be because they do not wish for my death, but simply because I cannot die until my work is done.

When that work is done, I am willing to go.

I believe, beloved, that our Lord, when He said, "I will come again," was saying the truth.

I Believe That by the Grace of God I Shall Come Again.

I believe that I shall come back to the City which God has helped me to found, and to the beginning of this great world-wide Empire cut out of the rock, which must overthrow all others; for Zion the Kingdom of God, and that is an Everlasting Kingdom.

I say to you here, on the threshold of the year, that we have a right to talk in this way.

We can say we have done what no other organization at any period of the Church's history has ever done.

New York Visitation Unprecedented.

There never has been a time when a legion has moved with the precision that the Host of Zion moved upon New York City, until we had covered with the Christ's Message of Peace every street and lane and house, and every business place and ship, and had distributed among four million people no less than four million two hundred thousand (4,200,000) pieces of Zion Literature.

We filled that great city with the Message that we brought, until the very men on the street were saying to one another, "Peace to thee."

It was the common salutation of the police to one another.

Men who were smoking more than jocularly called each other "stinkpots." There was nothing that filled the thought of New York as that Visitation did.

The only reason we did not speak to more people was because no building in the city could hold more.

The Newspapers Tried to Conceal the Facts.

If there ever was a daring piece of unparalleled audacity, it was the attempt to make the people of America and of the world believe that the New York Visitation was a disastrous failure, when night after night and day after day the population of New York thronged to that vast Auditorium, which had never before been used for Religious Services, continuing day after day for weeks.

More than once, many thousands, tens of thousands, and possibly hundreds of thousands, came and could not hear the voice of the man they wanted to hear, for there was no room for more.

All the powers of evil will continue to be massed against

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Zion, but all the powers of evil will not prevail for one moment against Zion or against God's Prophet.

I Stand Here Tonight as the Prophet of the Restoration.

I am more and more convinced of the Sublimity of my Message, as the Messenger of the Covenant.

It is for me above all men, surely, to proclaim the Coming of the King.

In the "spirit and power of Elijah," John the Baptist said:

Whose fan is in His Hand, and He will thoroughly cleanse His Threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

His fan is in His hand and once more He is thoroughly cleansing His own Threshing-floor.

Judgment must begin at the House of God.

The Restorer must be as a refiner of silver, until Judah brings forth "an Offering in Righteousness."

One of my great expectations, in this New Year, is that God will give us a Wondrous Movement among the Jews of the world.

I have Hope increasing upon Hope that this will take place.

My expectation is that Zion will take possession of the minds of leaders of the best in all the nations.

My expectation is that men will see, by an object lesson that we have provided and shall continue to provide, that Zion, and Zion alone, has a Perfect Solution for the Religious, for the Social, for the Political, and for the Commercial Problems, and for the difficulties of the Working Classes from every point of view.

When the Lord comes again, He comes first to take from the world His own; to take those "that are ready" in with Him to the Marriage Feast; and then after the short period of the Rapture, to come back to this world with those who have slept in Him throughout the preceding ages.

Concerning the Palingenesis.

I desire to say a few words to you now concerning the Palingenesis—the Regeneration, or the Restoration.

I believe that, when we come back to this earth, in our "heavenly bodies," which will be "like unto the Christ's body of glory," one of the greatest joys we shall have will be that these bodies will be filled with Purity and Power and Glory.

One of the most painful inconveniences from which we suffer, when it is impeded or clogged, the circulation of the blood, tainted as it has come down to us from the Fall, by the sins of all the generations of our fathers, will cease to trouble us.

The body of the Christ was bloodless. We know that from the fact that He Himself said, "A spirit hath not flesh and bones, as ye behold Me having."

He did not say flesh and *blood*. That body entered into heaven without blood, we know, because God's Word declares that "flesh and blood cannot inherit the Kingdom of God."

That body of the Christ in heaven is now so transformed, that it is not only bloodless, but is a body which does not require an animal soul or blood, and the many things which are now essential to life and the circulation of blood.

When we come back with Jesus in those glorified bodies to do our work with Him upon earth—and perhaps that will all take place within thirty years—we shall still be men, and we shall still be women.

We shall still need houses to dwell in—shall still take part in the world's business and affairs.

We shall still be fathers and mothers, and children shall still fill our homes and lives with joy.

But we shall be directed by the King of kings, the Man, Christ Jesus, who will return in His glorified body, and sit upon the Throne of World-wide Dominion in Zion at Jerusalem.

Everywhere throughout the world His people will gather into Zion Cities and Plantations, coöperating together, a people blessing all, but absolutely apart from all, more than even Israel when they came out of Egyptian Bondage.

Lo, it is a people that dwell alone . . . and the shout of a King is among them.

Power of Zion Theocracy.

We, who are now Theocrats, will then be Theocrats still more.

Our Theocracy will become the most Practical, Educational, Commercial and Political Factor in the Life of the Whole World, because it will be the most intensely Religious and Spiritual Power in the earth.

I think these things will be seen within less than half a century.

We have now to Prepare in Zion for the Coming of the Lord, lest we should be found among the Foolish Virgins when He returns to meet His Bride.

We must prepare so that we shall be among those who have the Oil of the Holy Spirit in the Vessels of their bodies, and who are prepared for Him when He comes.

These alone are wise, who are "ready" all the time.

Beloved, my duty, ere I start out upon this Around-the-World Visitation, is to exhort you in Zion City, and Zion everywhere, to get together, to keep together, to work together, and to consolidate all the forces that Zion possesses, so that you and your families shall be bound up in love and purity so perfectly in one, that a Royal Generation of Pure-spirited and Clean-blooded Children shall be born into this world, who within twenty years shall plant the Flag of Zion everywhere.

This is my hope and expectation.

No Power in an Unclean People.

This Consummation can only be reached by a people who recognize the sanctity of the body, and regard it as the Temple of the Holy Spirit; but it can never be attained by a People who are slovenly and indolent, unclean, insolent, and disobedient, and go as they like and do as they please—which are the common characteristics of disorderly and apostate churches everywhere.

A disorderly People can never be a Conquering Power; but a People who obey the Voice of God's servant, will sweep forward over every obstacle.

You are doing that in a measure, but will do it more completely than ever.

Manifestations of Power Soon to Be Seen.

Zion will come together from all the lands which my voice now reaches, and will quickly reach through these printed pages, and, not far hence, by the word passing to them on the invisible ocean of electric energy.

I do not think that it will be ten years before the address which I deliver at the opening of the year, either in our projected Shiloah Tabernacle or, God grant it, in Zion Temple, will go out throughout all the world along the waves of Electric Power.

Then, Zion in Europe, Asia, Africa, and Australia, will be listening to the very words that I shall speak to Zion on every Continent.

We are living upon the verge of great manifestations of power.

Overseer Cantel, who now sits on this platform, left London on the Cunard Steamship Umbria, on December 5th.

It was the common talk on the vessel that John Alexander Dowie and Zion were in trouble; that Receivers had been appointed on December 1st, and that ruin was imminent.

When the Umbria left England on December 5th, the Receivers were still in charge.

All Great Britain and Europe, in fact, all the world, had their ears listening for the next news from the Seat of Zion's War in America.

A Very Remarkable Thing Happened.

After the Umbria had been two days and two nights out at sea, nearly a thousand miles, perhaps, from shore, there suddenly flashed across the Ocean a Marconigram, over the wireless, trackless realms of the air. It struck an electric pole on the Umbria, and brought down to them a message from Chicago, which was immediately printed.

It was the only message that came from Chicago; and it was about one-fifth of all the Marconigrams of that voyage.

It gave the news that Dowie with some marvelous capacity, had managed to convince his creditors that he was all right, and that there was every reason to expect that the Receivers would soon be discharged and Zion set free.

That was received in the middle of the Atlantic Ocean. I have a copy of the little paper published on the Umbria, containing that Marconigram.

I give that as an illustration of what I now say, that upon the waves of the Ocean of Electric Energy, even without wires, News of Zion's War is now being transmitted even to vessels in the midst of the Sea, and to all the Nations in all the Lands: for even the World realizes Zion's importance.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Why Is it That Such Interest Should Be Displayed?

Why is it that in all the religious denominations of the world such interest should be displayed?

How is it that we have twenty thousand clippings from newspapers on every continent discussing the Visitation to New York, and then have only a fraction of them?

How is it that you can scarcely lift a newspaper in any part of the world where Dowie and Zion are not uppermost?

The very thought of my coming as Elijah the Restorer thrills the lands to which I am going, and makes them all agog until I get there. After I do get there, they will be still more agog.

Is it not because God has raised up a Man and a People who are impressing the world out of all proportion to their apparent importance?

Numerically we are a mere fraction of the earth's population, and yet, spiritually, we are a World-wide Power, and it is a common saying even of our enemies, there is no other Power comparable.

We must admit the fact, when even the Devil himself admits it, that this Power is something unprecedented and unique.

It is a Power, such as never appeared before.

It is an orderly, quiet, methodical, calm, business-like and concentrated Power in a people who cannot be scared—a people who did not have one person scared, under the trying circumstances which existed in Zion City, from the 1st to the 8th of last month, December, 1903. Zion cannot be stampeded under any circumstances.

This is the People who are created to be the Preparers for the Lord's Coming.

He Will Come Again; But Elijah Must First Come and Restore All Things.

He will only come again *after* Elijah has come.

The learned Jew of this day will tell you the same thing.

One of the foolish things that the ministers have said, in late discussions upon the Elijah matter, has been this: "Why, just look at it; Dr. Dowie has the audacity to say that he is the Messenger of the Covenant. Even Elijah would not say that."

The Jewish Attitude on the Elijah Matter.

What does the Jew say?

He is not the least able interpreter of the Hebrew Scriptures.

The Jewish interpretation by "the Scribes," in Jesus' time, was so correct when they discussed the Elijah Question with His Disciples—Matthew 17:10-13—that the Lord Himself admitted it.

When the scribes came to the disciples and talked about it, the disciples took up the question to the Lord, they were so impressed with the reasoning of the scribes.

They said to Jesus, "Why say the scribes that Elijah must first come?"

And the answer of the Master was, "Elijah indeed cometh and shall Restore All Things."

What does one of the most distinguished rabbis in our day, in Europe, say on the Elijah question?

The Jewish Encyclopedia, just being published, is an up-to-date authority on Jewish theology.

In the very beginning of Rabbi Gruner's article on Elijah's Chair in the Jewish Encyclopedia, are these words:

Elijah, *the Messenger of the Covenant*, spoken of in Malachi 3:1, who is to come again before Christ comes, is present in spirit at every Circumcision and every Paschal Feast.

At every Circumcision Elijah, "the angel of the Covenant," as he is called in Malachi 3:1, is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries (*"Kisse shel Eliyahu."*) Even the salutation to the child to be circumcised is read the invitation to Elijah.

The Hebrews themselves have no difficulty whatever in identifying the Messenger of the Covenant in the first verse of the third chapter of Malachi with Elijah the prophet in the last verse of the 4th chapter of Malachi.

It is a new theology, even for the churches, to say that the Christ is the Messenger of the Covenant, for you can take up every copy of the Oxford Bible and find that Malachi 3:1 is carried in reference to John the Baptist, who came "in the spirit and power of Elijah," and is true of Elijah in every age.

I do not wish to extol my own personality, because

I Know What the Inevitable End of My Ministry Is.

Elijah the Restorer can never Restore All Things without coming into conflict with all things as they stand today.

The Restoration can never take place without the Demolition of all Tyrannies in Government and all the Apostasies of the Churches as they now stand.

There must be an utter destruction and overturning of all that the Devil has built up, in order that God's work may be restored.

I know what the result will be.

Who can doubt that the possibilities of that end are in sight?

Do you think that Abraham Lincoln could set five millions of slaves free without incurring the diabolical hatred of those whose whole purpose it was to maintain slavery?

Do you think that he did not know that the Shadow of Death was upon him from Springfield to Washington when he took the Presidential Chair?

He would have been murdered before he assumed it after his first election, if he had passed through Baltimore; and Assassination was his reward on earth for crushing the Rebellion and Liberating the Slave.

Make no mistake.

The man who has a great mission is always walking under the shadow of the assassin; and if he is called of God for his work he cares nothing for the stroke of the murderer: for he is, like Paul, ever "ready to be offered."

He Is Immortal Until His Work Is Done.

Through seas of blood, and fields of death,
I press with dauntless vigor on,
Immortal till God takes my breath,
Immortal till my work is done.

It matters not whether it is the bullet of the assassin in his brain, or the knife of the assassin between his shoulders, or the poison cup, if his work is done.

And yet I may be privileged to "Tarry Till He Come."

This ministry of the Restoration is a part of the ministry of Him who came to destroy the works of the Devil.

The inevitable Restoration must be preceded by the destruction of that which has to give place to that which ought to be.

Shall we fear if we have the high honor of being Martyrs in the Times of the Restoration of All Things?

Make no mistake;

The Restoration Will Not Be Accomplished in this Age.

It will be accomplished in the Day of the Lord, that day of which God speaks through Malachi, when he says:

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 with the children, and the heart of the children with their fathers, lest I come and smite the earth with a Ban.

There is simply no question about that fact that Elijah comes before the Great and Terrible Day of Jehovah comes; but that Day comes when the Christ comes, when He descends and establishes His Throne upon that Zion City which we may have the joy of aiding in preparing—the ancient Zion at Jerusalem, in the Holy Land, which is "the mother of us all."

When that Day comes, the Restoration will fully begin; and it will only be finally completed when that Day closes.

Elijah the Restorer will come back with the Lord Jesus, the Christ, when He comes to reign throughout that Day of One Thousand Years—the Millennium.

Elijah the Destroyer and Elijah the Preparer will come back also with Him, in their "Unity of spirit," however strange that may now seem to be.

That being who will come back with the Lord will be the psychical and spiritual embodiment of the being who now speaks—Elijah the Restorer.

It must be so; for the Restoration cannot take place except after Elijah's return, and he will be used of God to lead the Hosts of God in the Conquering of the World during the Millennium, the Day of the Lord which lasts a Thousand Years.

I ask Zion, therefore, as represented at this morning meeting, in the beginning of the Fourth Year of the Twentieth Century, *Are you prepared to obey God and follow Elijah the Restorer?*

If you are, *stand and let me see you.* (All stand.)

I thank God for that great sight of the many thousands of Zion now standing.

Let us pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. I am prepared to follow Thee, my Lord, and to follow Thy Prophet, Elijah the Restorer

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

and to go forward with him in the Restoration, if it costs me my life, my money, my family, my substance, my all. I will follow whithersoever Thou dost lead. Give me grace to follow Elijah the Restorer in the Restoration as he is led by Thee. Father, strengthen and preserve him that he may do his work, and let us get ready, by patient continuance in well doing, by patient toil, by redeeming the soil, by building up homes in the many Zion cities which Thou art leading Zion to establish in all the earth. Prepare and help us to be willing to die in body that we may live forever in spirit, for we believe what Jesus said that he that loseth his life shall save it unto Life Eternal. Make us happy in the glorious prospect of a life spent for Thee, and if need be, be given up in a moment for Thee. Help us all to live this life while we live, to prosper in Zion in every way, so that the generation which follows may do better than we; so that we and they may be prepared when Jesus comes. We ask these things in His Name and for His sake. Amen. (*All repeat the consecration prayer, clause by clause, after the General Overseer.*)

General Overseer—Now my brothers and sisters, do we mean this Consecration? I want to hear the Zion "Yes" from the very heart.

People—"Yes."

Audience sings "I stand on Zion's Mount:".

I stand on Zion's Mount,
And view my starry crown;
No power on earth my hope can shake,
Nor hell can thrust me down.

The lofty hills and towers,
That lift their heads on high,
Shall all be leveled low in dust—
Their very names shall die.

The vaulted heavens shall fall,
Built by Jehovah's hands;
But firmer than the heavens, the Rock
Of my salvation stands.

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.

FAREWELL ADDRESSES OF THOSE WHO WERE SOON TO PROCEED TO VARIOUS POINTS THROUGHOUT THE WORLD.

At the hour of two, an intermission was given for refreshments, after which the people reassembled, and the General Overseer again appeared upon the platform, accompanied by the members of his own party in the Around-the-World Visitation and others who were shortly to proceed to various points throughout the world.

He said:

I want you to recite with me that which is so delightful to my heart every time I hear it—the great Song of Salvation, Healing, Holiness, and Triumphal Entry into the Zion above.

The people all joined in repeating the 35th chapter of Isaiah, at the close of which they sang, "Come Ye that Love the Lord."

The General Overseer then introduced the party that was about to leave for England, after which he said:

I will have them all talk a little.

We will begin with Overseer Cantel.

May God bless him! (Amen.)

Overseer Harry Eugene Cantel.

Overseer Cantel—"Beloved General Overseer, beloved friends in Zion:

"Although I shall speak only a few minutes, I shall speak from a text, one that is familiar to you all.

"It was formerly familiar to me only in theory, but now it has become a fact.

"'Whoso findeth a wife findeth a good thing.'" (Laughter and applause.)

General Overseer—He does not finish that text; he should add, "Whoso findeth a wife findeth a good thing, and obtaineth favor of Jehovah."

Overseer Cantel—"I am very glad to acknowledge that fact.

"Looking back over the last three years I see, what, to my mind, seems to be one of the most important victories in the three years.

"You will remember, dear friends, that early in the Nineteenth Century a great general tried to cross the English Channel and conquer Great Britain; but he did not succeed.

"I shall not boast tonight, except in God, that He enabled a little Frenchman to cross the English Channel and make at least one capture—my dear wife. (Applause.) I thank God!

"We both earnestly covet your prayers, for without Zion's prayers Zion's ministry certainly cannot prosper.

"I repeat what I have said to the General Overseer in one or more of my letters, that I owe much of the blessing I have received in this ministry to his prayers.

"May God bless him, and dear Overseer Jane Dowie and their son.

"May God bless you all.

"I wish you all a Glad New Year." (Applause.)

Elder Annie Ruth Stevens-Cantel.

Elder Cantel—"Dear General Overseer, beloved friends:

"As we are beginning to think of returning home to England, I am reminded of the General Overseer's visit to London in October, 1900.

"Among the things I first began to learn then concerning the Kingdom of God, was one truth specially emphasized by the General Overseer, and so often since then reiterated, regarding the fearful in the 21st chapter of the Revelation.

"It was at that time that God graciously gave me a new quickening in spirit, soul and body.

"I feel as we go back, that this is the message which I desire my husband to take to the people there.

"I cannot tell you how much pleasure has come to me in listening to dear Overseer Dowie here, as well as our beloved General Overseer.

"So much blessing has come to me in looking at her and listening to her.

"May God bless her.

"I shall always pray for you.

"I did not know until I began to think of going back how much I loved Zion City, and the dear people who seemed to grow dearer, nicer, and more to be beloved every day.

"May God richly and graciously bless you more and more." (Applause.)

General Overseer—Now you see how much they can tell. (Laughter.)

Elder Percy Clibborn.

Elder Clibborn—"I suppose I ought to begin with Overseer Cantel's text. (Applause.)

"But I have this advantage over him, that I have learned the second part of it. The first part of it is very good, but the second part of it, 'shall obtain favor of Jehovah,' is always the best.

"I praise God, because, in all things, if we seek first the Kingdom of God and His glory, all things necessary shall be added unto us.

"After laboring for eighteen months among you in Zion City, I shall carry away very many pleasant recollections of my stay here.

"It has been a great pleasure to spend this time here and to meet you all.

"I have enjoyed and been very much blessed under the ministry of the beloved General Overseer.

"It has been quite a new school to me—the praying of the Prayer of Faith in this City.

"I had labored for many years for the salvation of the people in different parts of the world, and had been blessed of God in seeing many thousands brought to Him.

"Yet the ministry of Divine Healing was new to me.

"It has been a great privilege and profit to labor here under the able direction of Overseer Speicher.

"My association with the Elders and Overseers has been of a very pleasant nature.

"I understood Zion, I thought, pretty well when I came.

"I had been studying LEAVES OF HEALING and knew more or less what to expect; but it takes some time to understand Zion fully.

"I praise God for this opportunity of understanding Zion and getting into the inside of things, realizing that God has established Zion in these Latter Days; and had, through Zion and the ministry of Elijah the Restorer, brought to the world again what has been lying dormant for so many years—the Full Gospel.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"I enjoyed, for a number of years, my work in the Salvation Army.

"My work was a great joy to me, and I threw my whole heart into it and tried right up to the end.

"It was a great privilege and a great joy to work for God, because I had a large field and plenty of opportunity.

Light Came Through "Leaves of Healing."

"But then LEAVES OF HEALING came along, and in reading it I saw, step by step, that many of the doctrines we were teaching were false.

"I remember the very first copy of LEAVES OF HEALING that came to us.

"Several of our people were sick. My dear wife, who is now in heaven, was dying of consumption.

"A lady friend, who believed in Divine Healing, and had been reading LEAVES OF HEALING, sent us some copies of them.

"In reading them over, I felt that they throbbed with Life and Truth and Power, and that John Alexander Dowie—I did not know much of him then except his picture and his words which I read in LEAVES OF HEALING—had been raised up by God, a prophet, and was standing head and shoulders above his fellows.

"That was before the Elijah Declaration was made, but I recognized, in a great measure, where he stood, because I had been feeling the spiritual pulse of religious leaders around the world, and I knew pretty much where they stood.

"Now I saw a new star coming above the horizon.

"I saw how he dealt with other ministers, as he purified the sons of Levi.

"I remember the impression his sermon on Mr. Moody made on my mind.

"I saw the standpoint from which he looked at Mr. Moody, and how much higher he stood, and I felt that there was a man who spoke with Authority and who had a Message from God.

Saw the Fallacy in the Doctrines of the Salvation Army.

"The more I studied LEAVES OF HEALING the more I saw many of the doctrines I had been preaching in the Salvation Army falling to pieces, one after the other.

"I saw that the bottom was completely knocked out of everlasting punishment.

"That was a great joy to me, although I had been preaching it, because I thought it was in the Word of God, yet I always preached it with a note of interrogation in the back of my bonnet.

"I thought it was in the Word, and I thought, therefore, that it was my duty to preach it.

"I remember what a great relief it was to my mind when I found that my instincts were right and that the truth of God was there, that said that the mercy of God endureth forever, and that there was ultimate opportunity for salvation for the sinner.

"Another plank in the doctrines of the Salvation Army which was wrong was the question of Divine Healing.

"The Salvation Army is fighting Divine Healing.

"They were wrong on the question of Baptism and on the question of the Lord's Supper.

"I saw that they were wrong on the Second Coming of the Lord, and I said 'My God! if we are wrong in all these things, where are we?'

"Then what David said came to my mind: 'One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah and to inquire in His temple.'

"I saw the Salvation Army, with its false platform, was going to pieces, and that God was building a new House; and I said 'I will go to be in the House of God, wherever that is.'

"I saw that was in Zion, and I turned my face thitherward.

"I am glad that during my residence in Zion City I have learned to know what you call the Zion spirit, and to possess it.

"I believe that, for the conquest of the world, it is necessary to send out men and women who have been filled with the Zion spirit—the spirit of love for God and man, that is obedient and ready to obey without questioning the orders of the General Overseer, or those he may place in command, and go forward trusting that God will give the victory.

"I praise God for the confidence that fills my heart as I think of Zion that is now spread throughout the earth, this great people that God is raising up in these Latter Days to glorify His Name.

"If God will only fill us today with a fresh measure of His Spirit, then nothing on earth can stop the forward march of Zion until the kingdoms of this earth are won for God.

"May God help every one of us to do our part.

"I ask your prayers that God may help me and my dear wife in our new sphere across the water, to do all that we can for the upbuilding of the Kingdom of God in Zion, and in bringing fresh resources into this great and wonderful work.

"Pray that God will help us to be faithful to Him, and to be faithful to His prophet that He has placed over us.

"May God bless you all." (Applause.)

General Overseer—Thank you.

I think it is very cool for these men to begin with that text, "Whoso findeth a wife findeth a good thing."

It was I who found their wives. (Applause.)

I found Elder Cantel in London when she was a very sick little girl, too. I want to get my share of the credit.

I am very glad when you marry each other at the right time.

Evangelist Mabel Barnard-Clibborn.

Evangelist Clibborn—"I praise God tonight that I am not the sick girl I was when the General Overseer found me eight years ago, but that I am strong and well.

"I thank Him for the eight years I have had in Zion.

"I think I am privileged to have had more time at Headquarters than any of our party.

"I thank Him for the good things I have heard and seen, and for the love of all the people in Zion.

"They have all been kind to me; and I know that the memories of these good times and of the kindness of our friends will help me much when I am far away.

"To me it means so much to think that I am going out as one of the great host of women that publish the Glad Tidings!

"I ask that you will pray for us, that with my dear husband we may be able to carry the Glad Tidings, and turn the hearts of the fathers with the children, and the hearts of the children with the fathers, and that we may be able to make homes happy.

"I have always been in a happy home. As I have gone out of one happy home, I have gone into another happy home.

"To me, one of the most dreadful things in this world is an unhappy home.

"I desire so much that I may be used in helping people to be happy in their homes."

General Overseer—I want you all to give her an especial applause because she has been the Deaconess-in-charge of the Baby House. (Applause.) I really do not know what to do without her.

Here is a little boy named Victor, the son of our dear Elder Clibborn. Did God bless you in Zion?

Victor Clibborn—"Yes, sir."

General Overseer—What have you to say about it?

Master Victor—"I have liked Zion very much.

"I hope that you will pray for me, and Mamma and Papa, that God will help them in Europe, and that I will be kept good." (Amen. Applause.)

General Overseer—I desire to say of Deacon Rideout that he and Elder Clibborn represent a new class of officers. Although they are both spiritual officers, they are sent out as special financial managers of the great interests in Zion—one to Europe and the other to Africa—to stand by and help to build up spiritual forces for Zion there and here at Headquarters.

I had the pleasure, just before I came on this platform, of talking with a brother who had come from Pretoria, South Africa, with his little girl.

We have a few here from South Africa; but Deacon Rideout will no doubt be the means of sending many more.

Deacon Rideout has been connected with the Boston Branch. May God bless him. (Amen.)

Deacon Nicholas B. Rideout.

Deacon Rideout—"Beloved brothers and sisters:

"I cannot tell you how glad I am to stand before you tonight as one who is going to obey orders and go to a distant land to work for God.

"I need not tell you that it takes a little courage and some sacrifice. It is not an easy thing to leave country and brothers and dear friends to go, but I am happy that I have the opportunity, and I am taking advantage of it.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"I was made glad tonight in speaking with this friend from South Africa whom the General Overseer has mentioned.

"He reached here tonight, after the meeting had begun.

"He came for the All-Night Meeting.

"I learned from him the wishes of the people and how they are anxious for us to come.

"It is a great joy for me to have met this brother, and a great joy that we shall be a blessing to the people, and that we shall win many into the Kingdom of God.

"Pray for us." (Applause.)

General Overseer—God bless you!

Elder Warszawiak will stay a few days longer in Zion City, and you will have other opportunities of hearing him.

May God bless the Jews of New York. (Amen.)

Elder Herman Warszawiak.

Elder Herman Warszawiak—"The apostle said, 'I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.'

"If every one here before me were Jews, or Christians not in Zion, I would say to them 'I am not ashamed of having joined the Christian Catholic Church in Zion.' (Applause.)

"Do you know why? 'For it is the power of God unto salvation to every one that' joins in it, 'to the Jew first, and also to the Greek.' (Applause.)

"I have never before felt such Power of God as I have this day, and in all the days I have been in this City.

"We have the Message of a Prophet and not the message of a denominational minister.

"If any Jew asks me a question concerning Jesus, and he does not believe what I say, I give him one answer: 'Tell me if you can find one thing in the Bible concerning the Messiah that Jesus of Nazareth did not fulfil. If you find one thing that any prophet spoke concerning Jesus, and it is not fulfilled, I am ready to give Him up.

"'But if you cannot, while I can show you that from his cradle to his grave every prophecy is fulfilled, I must believe.'

"Any man who tells you that he does not know whether or not our beloved General Overseer is Elijah the Restorer, you say to him, 'Tell me one thing that the Bible said concerning that prophet of God that is not fulfilled in our beloved General Overseer.'

"If it is not fulfilled in our General Overseer, I will give it up, but if everything is fulfilled I must believe and I do believe; you believe, and the world will believe. It is but a question of time.

"Beloved, you are privileged as no others are.

"You have a privilege that you do not know and do not recognize in having the teaching of a man who is divinely anointed and appointed.

"Let us not be ashamed, but go forward with this great work because it is the power of God unto salvation to every one that joins in it.

"May God bless you.

"I wish you a Glad New Year." (Applause.)

General Overseer—May God bless you.

He is the first Jewish Elder we have ever ordained.

Here is a little Irish girl (referring to Deaconess Gaston) who came all the way from Ireland without being accompanied by father, mother, brother or sister, and she made a bee-line for the General Overseer.

She read one Zion tract, then sent for some more and came.

Now, she is going back on a special mission to Ireland.

May God bless her.

Deaconess Elizabeth Page Gaston.

Deaconess Gaston—"Beloved General Overseer and dear brothers and sisters:

"I cannot tell you how much I love you.

"When the General Overseer asked me if I wanted to go, I did not say yes, because I did not want to leave Zion City; but I do want to go because I desire to do my duty.

"You know that true happiness has no locality. She goes where duty goes.

"I know that many of you love me because you have shown it by kind words and deeds of love.

"But I love the General Overseer best of all because he has been a father to me.

"I have never loved any one so much since my own parents were taken away.

"I love our General Overseer because, like our Heavenly Father, he is a father to the fatherless.

"We know that if we obey Him and our General Overseer, we will be led aright and God will bless us.

"I ask you to pray that my mother's prayer will be more and more fulfilled every day, that God will bless me and make me a blessing in extending the Kingdom of God.

"May God bless you all." (Applause.)

General Overseer—Here are Deaconesses Ware and Mason who go together.

The one sings and the other plays, and I enjoy it all, and so do you.

They are my little daughters in the Lord, and I am sending them to London to further pursue their studies in music, that to perfection's sacred heights they still may nearer rise.

They will go with Overseer Cantel.

They will make London know how Zion people play and sing. They will also organize a great choir to sing in Zion Tabernacle in Euston road, London, so that when I come back from the continent, I shall find a great choir there.

But we will bring them back again.

We cannot spare them for England altogether, can we?

People—"No."

General Overseer—May God bless them both.

We will ask Deaconess Ware to talk first.

Deaconess Harriet Belle Ware.

Deaconess Ware—"Dear General Overseer, dear friends in Zion:

"I feel very sure that I could sing the praise and joy that is in my heart tonight better than I can speak it, because I am not accustomed to speaking before a large audience.

"My heart is very full of joy.

"I think I have never been so happy before.

"I know that I have never been so happy as I have been since I came to Zion City to live.

"When I was a very little girl I used to ask my mother, every time she read the Bible to me, why it was that prophets did not live in our time. Was it because we were so very good that they did not have to come?

"I pondered it over in my heart, and used to wish I might have lived long ago when prophets lived on the earth.

"But now God has enabled me to come into Zion and to live near a great prophet, Elijah the Restorer.

"My heart is so full of joy and praise that I cannot express it. May God bless him.

"I love him with all my heart, and I love you too.

"I pray that God may bless you all, and that this year may be a glorious year in Zion City.

"Pray for me, dear friends." (Applause.)

General Overseer—Deaconess Mason. May God bless her.

Deaconess Mary Bacon Mason.

Deaconess Mason—"Dear General Overseer and dear friends:

"My heart is very full tonight of gratitude to God for the privilege He has given me of living in this, the first Zion City built by Elijah the Restorer.

"I thank God for the personal contact He has given me with our General Overseer.

"It has been the greatest joy of my life.

"I thank Him for a little share in this great work.

"My work in Zion Choir has been a great joy and inspiration to me.

"I thank the General Overseer for his kindness in giving me the study that I have so much wanted.

"I wish you all to pray for me.

"I thank you for your sympathy.

"I have felt I had your sympathy and prayers.

"I thank you, and the General Overseer with all my heart.

"There is one thing that the General Overseer spoke of about a year ago that made a deep impression upon me.

"He was speaking about our trusting in God, and he made this remark: 'The question is not so much, can we trust God, but can God trust us?'

"I have thought of that so many times, since then.

"I feel tonight that as the General Overseer has so kindly ordained me, I want above all things, to be trusted by God, and by our General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"I hope you will pray for me that I may be faithful to the trust imposed upon me.

"May God give you a Happy New Year." (Applause.)

The General Overseer then requested Deaconess Ware to sing the hymn, "Knocking, Knocking, Who is There," a hymn she sang so impressively in Madison Square Garden, New York City.

General Overseer—I may say that Deaconess Ware is very likely to prove a good composer, and she and our dear little Deaconess Mason work together so well that they will be, with others, the nucleus of a very remarkable Zion Conservatory of Music.

May God help us to establish it.

The General Overseer then presented to the audience Evangelist Sarah E. Hill and Deaconess Anna Reakirt, and said:

This little lady, Evangelist Sarah E. Hill, is the biggest little woman in Zion, barring none; and this one, Deaconess Reakirt, is an understudy.

Evangelist Hill is being sent upon a special Mission to California.

She is also needing a rest.

May God bless dear Evangelist Hill and make her strong.

Oh, what a blessing she has been in charge of that wonderful work of sending out LEAVES OF HEALING to all the world!

We have sent out through her hands more than three million rolls of Zion literature to the world. (Applause.)

Deaconess Reakirt has been such a help and blessing to her, so I send them together.

May God bless them.

Evangelist Sarah E. Hill

Evangelist Hill—"I am greatly indebted to the General Overseer for many things, and especially that he has made my speech for me tonight, as I could not have done.

"So I will only give you a text, and if you want any other speech you may make it for yourself.

"The substance of the text is this: 'I am ashamed of the Devil's gospel of damnation, the Daily Newspapers; they are a savor of death unto death; and this year I will not read them.'

"Thank you for your Amens!" (Laughter and applause.)

General Overseer—Let the people say "Amen."

People—"Amen!"

Deaconess Anna Reakirt.

Deaconess Reakirt—"New Year's Day we always have our new page, and I was thinking of that clean white page, and what I would put on the top of it.

"The words that seemed to come were our watchword that the General Overseer has given us, 'I will Come Again.'

"Then down lower on the page for 1904 I wish to write our Eleventh Commandment.

"When the General Overseer was praying tonight at the midnight hour, the prayer was in my heart that God would give me that Divine Love that the Christ had.

"That is the prayer that I ask you to pray for us, as we start out, that God will give us that Divine Love that will rub down all the harsh places, and will make me what He wants me to be.

"I ask that you will follow us with your prayers." (Applause.)

A male quartet, consisting of Conductor Rice, Deacon Judd, Deacon John Thomas and Mr. Disbrow then sang two hymns, "Speed Away," and "Lead to the Shadow of the Rock of Ages."

Expression of Love From Australians.

The General Overseer said:

Deacon MacDonnell has asked permission to speak to me on behalf of the friends who have come from the great, broad, beautiful Australia. Let the Deacon come upon the platform now.

Deacon MacDonnell—"Beloved General Overseer, the expressions that we desire to make have been put in writing. In that form they are lasting and unchangeable.

"We desired to approach you before you went away and ask you to accept from us some expression of our love for you.

"We put it in a very few words, and if you will permit me I will read them:

REV. JOHN ALEXANDER DOWIE.

Beloved General Overseer:—At the near approach of your departure for Australia, we, who have come from the sunny South, desire to wish you God-speed on your way in the interests of Zion—the Kingdom of God.

With the thousands of the Citizens of Zion City our hearts will go with you all the way, and we will earnestly pray for your safe return in the appointed time.

Going as you are among our brethren in the Christ and among our countrymen, we desire by this means to give you the utmost assurance of our loyalty to you as God's Prophet and His Leader in the movement of "the Restoration of All Things, whereof God spake by the mouth of His Holy Prophets, which have been since the world began."

We shall be glad if you make it plain to our kindred beyond the seas that, while we shall never cease to love that beautiful land from which we have come, and while we might prefer its milder winter, we are glad to face the snows of a northern climate, and endure every other incidental inconvenience, or hardship even, in order that we may see this glorious work succeed and live in this favored City.

Those of us who have children, are delighted at the prospects for the education and training in Zion Schools and Colleges for useful lives in Purity, Peace and Power.

Praying that your Visitation may be abundantly blessed to all the lands to which you go, and wishing you a happy reunion and safe return with your loved ones, we are

Faithfully your fellow servants in Jesus, the Christ.

Deacon MacDonnell—"There are forty-four signatures. I ask you to kindly accept it."

General Overseer—Deacon MacDonnell, it gives me intense pleasure to accept this.

When I left Australia a similar beautifully illuminated Address was presented to me.

The Australian takes an intense delight in an Address of this kind. This is almost identical in form, although not in matter, with the one I received when I came away.

It brings back to me so many tender and beautiful associations, and I shall cherish it.

I thank all the Australians for this kind message.

May God bless you all.

We shall pass through the Gates of the World.

Before we come back to you, we shall have entirely encircled the Globe.

May God grant that your prayers will follow us.

I know they will, and that we shall come back to you in safety.

Overseer John Gabriel Excell.

Overseer Excell—"General Overseer, beloved officers, beloved brothers and sisters in the Christ:

"I desire to express my confidence in God and my love for Him and His work, my confidence in the General Overseer and my love for Zion.

"I wish to say tonight, however, that I love God; I love His work and I love His Son.

"I may not have the capacity for loving that some have; yet I know I love the Lord Jesus, the Christ, who gave Himself for me.

"I rejoice in Him as my Savior.

"He has saved me from my sins, and is saving me day by day.

"I rejoice in the power of the Holy Spirit which saves from sin and cleanses to the uttermost.

"I am thankful for Zion, and thankful that I was brought to the knowledge of the truths which are proclaimed by the General Overseer.

"My only regret is that I did not learn of Zion years ago.

"I would I had known of Zion in the year 1895, the year of persecution; for I feel oftentimes with the Apostle Paul that 'our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.'

"I feel that all these things are for our good; that they are for our betterment; that they make us wiser and stronger.

"I rejoice in the truths which Zion presents to the people.

"I desire to express my thanks to God for him whom God has sent in these days, our General Overseer, whom I recognize not only as the servant of the Most High, but the Prophet of the Most High.

"I recognize in him the Prophet of the Restoration, the one who has come in these days to bring the people back to God.

"I am thankful for the privilege of going with him on his Around-the-World Visitation.

"I am thankful also for the association with the different

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

officers in Zion; for the association with Overseer Speicher; with Overseer Brasefield, and for the privilege of having met Overseer Cantel.

"I thank God for the love and sympathy and for the coöperation which I have had with the officers.

"I ask you to continue to pray for me and for the General Overseer, that in this Around-the-World Visitation God will abundantly bless him.

"My only desire is that I shall be helpful to him in the work.

"I shall rejoice in visiting these lands of which I have read and have never seen.

"I had never hoped for the privilege of going with this visitation, but God in His mercy has given me the privilege.

"I rejoice in it greatly.

"Pray that He may open the Gates of the World, so that Zion may have free access to these countries to which we shall go, and that these nations through Zion may be prepared for the Coming of our Lord Jesus, the Christ.

"I ask you, therefore, that you shall pray for us even as we shall pray for you.

"May God bless you."

General Overseer—You see in Overseer Excell the man who toils with pen and brain over vast piles of correspondence with all the world.

I will now ask Deacon Newcomb to speak.

You see in him my General Associate Editor.

I shall say, even though it is in his presence, that I found him at the beginning a most intelligent and scholarly man, although knowing very little about God or Zion.

I do not believe that there is a man of finer literary quality, taking him on the whole, in the world today than Arthur W. Newcomb.

I am taking him with me around the world, to continue his education, and no doubt he will be a great blessing.

By the time I bring him back he will have learned how to make speeches. (Laughter.)

He and my stenographers, my fine proofreaders, my careful printers, my splendid machinists, and not least, those that prepare, trim up and send out LEAVES OF HEALING, working all night to let you have them on Lord's Day morning; my splendid reporters, all composing a fine force that is gathering around us, I am sure will make you say tonight that we are proud of Zion Printing and Publishing House, and Zion literary staff.

May God bless them.

Deacon Arthur W. Newcomb.

Deacon Newcomb—"General Overseer, beloved Christian friends:

"A great many have begun their addresses with a text.

"I should like to begin mine with a text: 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'

"When I was handed a little piece of sheepskin, and very firmly but politely pushed out the front door of my *alma mater* that had fostered and protected me for eight years, and had taken an inventory, I found my chief assets were two great ambitions.

"The first was to continue my studies.

"The second was to see the world.

"Since these were the chief assets, I had to go to work to get others.

"When I came to Zion after two years' wallowing in the troughs of daily newspaper work, and finally gave, after I had learned more about Zion than I knew at first, my whole life to God in Zion, I thought I saw the chances of future study and travel fade away.

"But God in His great love and mercy has given me five years of teaching under the tutelage of the greatest teacher that has been on earth since Jesus, the Christ—Elijah the Restorer—and I feel I could not possibly have sat at the feet of the great pundits of the educational world and learned anything that would have been one tithe of as great value to me as what I have learned in the five years I have been so greatly privileged as to be associated with our General Overseer.

"But it did not seem to me that the Manager of Zion Printing and Publishing House and the Associate Editor of all Zion publications, could possibly get away.

"That was only my conceit.

"The General Overseer knew better.

"He knew that they could get along all right without me.

"Now he is going to show me the world; so the things I value most have been added unto me.

"Yet my joy is not only because I have received them, but that all these things were given me to use for God.

"I rejoice that I have the privilege of preparing a paper which I know is the only paper on earth that actually gets sinners saved, the sick healed, wicked people cleansed, and makes every one to whom it goes better in some way.

"Sometimes it hurts at first, but finally it makes them better and happier and more prosperous.

"It is a great privilege to work on that kind of paper.

"It is also a great privilege to have a teacher who is not only a man of God, but is himself a widely-read and thoroughly-perfected scholar.

"In that respect I am not like a certain corpulent student of whom I remember hearing, who was not particularly bright in his studies.

"His teacher one day in disgust, said: 'My boy, you are better fed than taught.'

"'That is true,' the student replied, 'you teach me and I feed myself.' (Laughter.)

"The General Overseer, in speaking concerning LEAVES OF HEALING, has spoken words for which I very humbly and deeply thank him.

"I wish to say that it has been my great joy, delight and comfort, that when I have had an order from him, to be able to say, 'Yes, General Overseer,' and to know that the staff that he has appointed to coöperate with me would find no night too long and no difficulty too great in working together with him to produce the paper, which I believe every one of us loves.

"I thank God for the privilege of having associations with people whom I know to be truly a people of God, and I feel that while it is a great privilege to go, it is also a great deprivation to be away from Zion City, and especially from Zion Printing and Publishing House.

"It is the dearest place on earth to me, and it will be hard to be away from it for six months.

"But I pray God that we may return strengthened and broadened and deepened for a great and more efficient work for Him.

"I wish you all farewell, and pray God's blessing upon Zion City, and ask your prayers for me and for all of us." (Applause.)

General Overseer—Deacon Carl F. Stern, my beloved personal attendant, will now speak.

I will not talk about him; you all know him. I will only say that many times, humanly speaking, my life has been preserved by his courage and his willingness to sacrifice his own.

May God bless him.

Deacon Carl F. Stern.

Deacon Stern—"Beloved General Overseer, brothers and sisters in the Christ:

"I suppose that I will have to go back to Overseer Cantel's text, as I am going to Australia to find my wife. (Laughter.)

"I thank God for the privilege of being here tonight among you, because nine years ago, as you all know, I was in the saloon business, and if it had not been for God's sending the General Overseer to us, I would have been in my grave and in hell tonight.

"But thank God, I am here!

"I thank Him for the privilege of traveling with the General Overseer, and being so closely associated with him.

"It is a great privilege.

"I wish you would all pray for me, that I will be loyal and faithful to God and to the General Overseer until death takes me from this earth.

"I thank Zion Guard for the loyalty they have shown to the General Overseer and to me, in all things that we have asked of them.

"I hope that they will remain faithful to God and to Major Morris, who will take charge during my absence, under Overseer Speicher.

"I ask you all to pray for me, and may God bless you and keep you." (Applause.)

General Overseer—Now, my special stenographer and photographer, and the quietest man in Zion—if you can get a speech out of him I shall wonder. (Applause.)

I may say that in this trip it will not be as in the last.

I will throw the *onus* of literary work upon Deacon Newcomb,

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

of correspondence upon Overseer Excell, and the care of myself upon Deacon Stern, and then this young man, who has the faculty of taking pictures of me in the oddest fashion, will do the photographing.

Some day he will publish the pictures he has of me, when I have gone to the better world.

I dare him to do it now! (Laughter.)

Some of them are taken in the most ridiculous attitudes, I am informed, and that he has quite a collection of them.

He had better not publish them while I live.

As expert stenographers, he and his beloved brother, Deacon Shirley Williams, have reported my sermons for many long years, and they have done splendid work in that time.

God bless them! (Amen.)

Deacon Earnest Williams.

Deacon Williams—"Beloved friends: When the General Overseer said that if you got a speech from me, you would do well, he was quite right.

"If I could only have taken a photograph of my speech and shown you that, it would have greatly relieved my feelings, and put the speech into a tangible form.

"I am very thankful for the privilege of going with the General Overseer; and though I am last and feel least, I will be able to serve him in a double capacity.

"It will be a great inspiration to us to have your prayers, as I know we shall have.

"Before, when the General Overseer went away, he said he was going away for a rest and holiday.

"He preached two sermons every week-day, and three on the Lord's Days.

"If that is a holiday and a rest I hope he will not get to work this time.

"I count it a great privilege to be able to serve the Prophet of God in this work.

"This is the first All-Night service I have not had to report, and these stenographers at work here tonight have my sympathy.

"I know that they must be very weary, and in order to show them my sympathy I make my speech short." (Applause.)

General Overseer—There are four others who are to accompany me part of the way; some, perhaps, as far as San Francisco.

Let us hear from Deacon Judd.

Deacon H. Worthington Judd.

Deacon Judd—"I am grateful to God that He has brought me to Zion, and has given me a part in this Great Work of the Restoration.

"It gives me intense joy to be with the General Overseer and to travel with him.

"I only trust that in the work that is before us God will direct us aright and direct the General Overseer aright.

"May God bless you all."

Deacon Daniel Sloan.

Deacon Sloan—"General Overseer, Friends: I am very glad to have this privilege of being with you again to enjoy an occasion of this kind, which is of such great blessing.

"I know that there are anxious hearts throughout the entire country that are looking forward, especially to the hour that shall follow, when the requests for deliverances through God shall be presented.

"I believe that we have a right to expect special answers and great mercies from God.

"I am sure that God guides more and more.

"Even in the face of the recent conflict the assurance that God established Zion never wavered.

"'God is in the midst of her; . . . God shall help her, and that right early.'

"We can always expect that.

"The thought that comes to me in the beginning of this New Year is the contemplation of great joy in personal communion and fellowship with God.

"I enter upon the year with the thought of rejoicing in God, my Salvation.

"I want to wish you all the gladness of living this year, 1904, in the personal presence of God, and with delightful fellowship that shall make your life each day full of blessing and good cheer, that shall be a blessing to those about you.

"I am sure that every one of us will follow the General Overseer in this great World-wide Visitation with our prayers, asking that God may make his words, words that are inspired, and to a purpose, and that shall bring great blessing to His Cause and Kingdom." (Applause.)

Deacon James F. Peters.

Deacon Peters—"Beloved General Overseer, I count it one of the greatest blessings of my life to have the pleasure of going with the General Overseer a part of the way.

"I want to thank two gentlemen who are here tonight. One is the president of one of the great railways in Texas, and the other our Brother Lupton.

"The president of his railway has given our beloved General Overseer his private car free for himself and party, from Chicago to San Francisco."

General Overseer—I had intended to ordain Brother Lupton to the office of Deacon tonight, but it was overlooked.

Brother Lupton, kindly step to the platform.

He is the Assistant General Passenger Agent of the San Antonio and Aransas Pass Railway.

In the hour of prayer I will ordain him to the Diaconate.

I thank Brother Lupton and the president whom he represents for their great courtesy to me, and their great kindness in placing the president's car at my disposal from Chicago all the way through to San Francisco.

I am sure you all thank the president and Mr. Lupton. (Applause.)

Will you not say a word, Mr. Lupton?

Mr. George L. Lupton.

Mr. Lupton—"I believe this is the first time I ever stood up before an audience of this size, and I am not used to speaking.

"I represent a corporation.

"They say that a corporation has no soul.

"I think you will find that our corporation is a living illustration that a corporation has a soul because we opened ourselves to the greatest man that lives on the earth today—the General Overseer of the Christian Catholic Church in Zion.

"It is one of the greatest pleasures of my life to get up before this audience and to acknowledge him the Prophet of God, that has been foretold for ages, and in the Last Days is speaking with divinely given Authority.

"I have found, by close study, the evidences which can never be denied, that he is everything he claims to be; and I thank God for it.

"May God grant that you will pray for the people of the South, whom I represent tonight.

"God knows they want the Gospel which Zion preaches and practices, and we want men and women from the North to come down and help us to establish a colony and a Zion City in the South." (Applause.)

General Overseer—We will now have our beloved Judge Barnes speak.

Judge Visscher Vere Barnes.

Judge V. V. Barnes—"Beloved General Overseer, Christian Friends: You are very fortunate in the fact that I shall not rasp your feelings very long.

"In the minutes that I have to speak I desire to refer briefly to the text that has been announced by Overseer Cantel, Elder Clibborn and some others from the platform.

"I found a good thing before I came into Zion.

"I will say what has been said before regarding other persons, men and women, so you can make a fair estimate as to what I amount to and what my wife amounts to; she is the one that made me ten in Zion. (Laughter.)

"I wish you all a Happy New Year.

"May God bless and keep you all, and preserve our great leader, that he may return, and that we may find many Happy New Years in this same Tabernacle."

General Overseer—Now we will go to God in prayer.

We have placed before you those who are going to Europe, South Africa, California, and around the world.

We are beginning to lay hold of the world's great centers.

May God grant us a strong hold upon the five hundred thousand Jews in New York. (Amen.)

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Magnitude of the Work Represented.

I do not think that you realize, perhaps, the magnitude of the great work represented by those upon this platform.

It means Great Britain.

It means Europe.

It means South Africa.

It means Ireland.

It means the opening of the Gates around the World.

It means the reaching our brethren, the Jews, and getting them, through Elijah, for whom they are ever looking, to know that the Christ came and died for them, and is coming back to reign; that He came as Prophet; that He lives as Priest, and that He is coming back as King, and that Jesus the Jew shall sit upon the throne of Universal Empire.

My brothers and sisters, how one's heart kindles at the thought of what lies before Zion in China, which we are reaching in a remarkable way; not in any great outward manner, but in reaching the highest in China.

Oh, may God help Zion in these few remaining years of the Dispensation, so to pray that one thing the world will be able to say is that men of Zion can kneel and pray, and that the great God in heaven answers and showers down the blessing.

Faith in Zion's Power in Prayer.

"I do not know about that check," said a rather impudent clerk one day, in a commissioner's office, holding up my own check.

"What check is that?" said the chairman of the commissioners.

"Oh, it is one of Dowie's checks," the clerk replied.

"One of Dowie's checks? Let me see it;" and he looked at it.

"You young fool!" the commissioner said openly to the clerk, "I wish I had millions of them.

"Do you not know that that man has only to hang up his stocking every night and kneel down, and ask God Almighty to fill it and it is full in the morning?" (Laughter.)

The people generally have come to know that there is one place in the world where men can pray and get answers, and that is Zion.

One of the critics in one of the great papers had a picture of this Tabernacle, and underneath it the words, "Zion's Power House."

May God grant that in the next half hour, it will be God's Power House (Amen); that we will get hold of God for every unsaved father, mother, son, daughter, friend, every unhealed and uncleansed one, and that power shall come to keep these young men and young maidens pure, and make them better than ever.

Ask God to make homes in Zion more beautiful; to open the Gates of the World; to prepare the Way of the Peoples; to enable us to Lift up the Standard for the People; to Cast up the Highways and to Gather out the Stones, and to do the glorious work of preparing for the Coming of the King.

Let us kneel and do businesss with God.

All the people knelt before God.

The General Overseer led them in singing "Close to Thee," after which they made the following

PRAYER OF CONFESSION.

Our God and Father, in Jesus' Name we confess to Thee our many shortcomings. Thou who seest our heart and knowest its sorrows and its joys, for Jesus' sake give us power at this moment to cast ourselves upon Thine Infinite mercy, believing in the blood of Jesus which has been shed for our redemption; believing in Him who died and lives; who pleads; who lives; and is coming again. Guided by the Holy Spirit, we plead with Thee to cleanse us now from every stain and give us power to do right in everything. For Jesus' sake. Amen.

General Overseer—Did you mean that?

People—"Yes."

The General Overseer then offered the following

PRAYER FOR THOSE WHO CONFESS THEIR SINS.

O God, Thou hast said to those that have truly repented, that if they forsake and confess their sins, Thou art faithful and just to forgive them their sins. Thou hast said that "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

In the Name of the Lord Jesus, we have a right to declare that those who have truly repented are now forgiven.

God keep them from sin in this year, and make our lives holy lives every day and hour.

Father, here we have hundreds of petitions on which we lay our hands. O God, bless them! Bless every one over all the world whose petition is beneath our hands.

Bless Zion over the lands. Bless Zion as it floats upon the sea; and as we go forth through the lands; take care of our car. Let the rails be in good order and everything cared for; and get us safely to San Francisco. Help us to do our work there.

PRAYER FOR GOD'S BLESSING UPON THE VISITATION.

Bless us in the Sonoma, and take us right through these beautiful Southern Seas to the great Island Continent, where we begin our Visitation in its fulness. God bless us there and on the way. Father, we do not need to tell Thee the itinerary; but take us around the Southern part of that continent. Take us across the seas to Ceylon.

After that is passed, take us up into Northern India, through the Red Sea, into Northern Africa. Bless us in Southern and Northern Europe, if we can reach it, but especially in Southern Europe.

Bless us, above all, at the Headquarters in Switzerland. Then bless us as we pass through Paris and London, and bring us back in safety to New York.

PRAYER FOR THOSE WHO REMAIN IN ZION CITY.

Bless dear Overseer Speicher. We do not need him to make speeches, because all here love him and will obey him as our representative, or else they are not true to God and to Zion.

Help him to rule with wisdom, with love, with faith, with hope, and with diligence.

God bless those associated with him; our beloved General Financial Manager Barnard, whom we love and trust; the beloved Deacon Peckham, and all associated with him, and all the beloved brethren connected with the Industrial and Commercial and other branches; above all, not forgetting the dear children, and the Overseer and staff in charge of the Educational Work of Zion.

Now Father, we want to get, as we have always, a blessing for ourselves. For Jesus' sake. Amen.

Prayer was then offered for the unconverted fathers, mothers, sons, daughters, brothers, sisters, wives, husbands, relatives of all degrees, and friends of those present.

The General Overseer then asked Overseer Speicher to commit the parties to God, who were going through the Gates of America from the East to the continent of Europe, and from the West to the continent of Australia, and to the great distant continent of Africa.

The General Overseer then prayed as follows:

Our Father, we thank Thee that the morning light has come, and that a glorious, sleepless, wide-awake night of communion with Thee and talking with each other, ending with this season of answered prayer, has been held. We thank Thee that we are going away. Now I commend to Thee, my Father, the beloved Overseer who has just prayed. Give him increased spiritual, physical, psychical strength. I ask this also for the beloved Overseer who has the care of Zion Educational Institutions. Bless this dear Overseer who goes back to London; the dear Financial Manager who goes to Europe; the dear Financial Manager who goes to Africa, and the beloved Jewish Elder who goes to the great City of New York. For Jesus' sake. Amen.

Turning to Mr. George F. Lupton, the General Overseer ordained him to the office of Deacon in the Christian Catholic Church in Zion.

The Congregation then sang, "Far, Far Away, in Heathen Darkness Dwelling," after which the General Overseer said:

My brothers and sisters, I often thank the officers around me, but often have wished to thank the privates in the ranks—the men that carry the muskets, as it were, and do the hard work.

My brothers, I honor you.

May God bless you.

May God bless the good housewives and mothers of Zion.

Remember this, that wherever the General Overseer is—on land or sea or in heaven—he will pray for you.

Pray for me, and for those dear to me, that I may bring them back with me to Zion.

Now let us sing, "Praise God from Whom all Blessings Flow."

The General Overseer then dismissed the large congregation of people 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, until 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.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY S. E. C., A. C. R., AND E. S.

The Message of the Prophet of God given at the Early Morning Sacrifice of Praise and Prayer held Monday, October 26, 1903, was preëminently practical in character.

The gross ignorance of the Press, the suppression of Truth, the bare-faced lies and suggestions of falsehood, the insinuations and inuendoes, as presented from day to day, all in the endeavor to create a prejudice without cause, and incite in the hearts of the people bitter hatred toward Zion, was dealt with unsparingly.

Unsparingly, because there can be no compromise with sin, and the sin of bearing false witness was shown in all its blackness by the Messenger of God.

Madison Square Garden, New York City, Monday Morning, October 26, 1903.

The Services were opened by singing Hymn No. 36, from the Special Song Sheet:

Oh, for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace!

The General Overseer led the Congregation in repeating the Commandments, after which he offered the General Supplication.

The General Overseer then delivered his Message.

THE NINTH COMMANDMENT; OR, THE CRIME OF BEARING FALSE WITNESS.

TEXT.

Thou shalt not bear false witness against thy neighbor.

This Commandment is peculiarly appropriate today, as I intend to bring my whip of small cords tonight, and lay it upon the backs of the miserable wretches of the press, who continue to endeavor to suppress the truth, to suggest falsehood, and to create unfounded prejudice, and bitter hatred even, in the hearts of the people, by inventing shameful lies.

Why Press Privileges were Withdrawn.

I desire to announce that, because of their bearing false witness against me, I have directed Deacon Arthur W. Newcomb to withdraw all press privileges from the New York *Herald*.

Its conduct this morning is simply scandalous.

After having agreed yesterday to put in a contradiction of its lies in yesterday morning's issue, concerning Mrs. Dowie and me, it has added to these lies, and the letter which I sent to them, at their request and which they promised to publish, has not been published.

That letter, I will read publicly tonight.

I did not withdraw the privilege from Boston, Philadelphia and Chicago papers.

The privileges have been withdrawn from all New York papers except the New York *Tribune*, and I do not know when that will go with the rest.

It may not; it has been eminently careful in many ways, and I thank it for the dignity and care it has shown, at least in the articles that I have read, for I have not read all its reports.

It is to be commended for the fact that it did what the *Herald* could have done - inquired of our Bureau, if the story were true.

I immediately wrote on Saturday night, saying that the story that had been published in the evening papers here was entirely false.

*The following report has not been revised by the General Overseer.

All Intelligent People Grateful for Punishment Given the Press.

Of course, if Mrs. Dowie had taken seven million dollars out of this country, she would be a thief, a liar and a cheat, and helping me in being the same.

The thing is, of course, to all who know us, incredible; but then, every one does not know us, and the intention of the press is that they shall not know us.

I thank God that the masses of the people, yes, and the most intelligent among the classes of the people, are grateful to me for the way in which the press has been dealt with.

I am thankful that I have done my duty.

Zion Will Publish Daily in New York During the Second Visitation.

If I come back to the City of New York for a second Visitation, I have made up my mind as to what I shall do on one line; I shall send down my own Press Bureau, and print a paper for weeks before I arrive, and by the Grace and Help of God, I will have a daily paper in which the people of the city will read the truth regarding the Visitation.

The action of the Press has only precipitated Zion into the field of journalism.

Our printing facilities in Zion City at present are only adequate to the publication of our weekly LEAVES OF HEALING; our bi-weekly paper, THE ZION BANNER; our German edition of LEAVES OF HEALING, and THE VOICE FROM ZION, published monthly; but it is my intention to publish a daily paper in New York on the occasion of my next Visitation in 1905.

Plans For Visitation Around the World Made Months Ago.

If I carry out my present intentions, I shall leave after the All-night Meeting, on a World-wide Visitation.

The Press is making it appear as if those plans were known only yesterday.

It shows the crass ignorance of the press regarding my movements, and regarding LEAVES OF HEALING, which have been sent to them for months.

But they do not read anything; they are like the Bourbons—they learn nothing, and they forget nothing.

If they had read the paper that has been sent to all the newspapers for months, to let them know of our movement, they would have known, as you all know, that I announced my intention months ago of going to Australia, and meeting my wife there.

It is nothing very wonderful that I should want a little rest after sixteen years of continuous toil, and at the same time, visit the Branches of the Christian Catholic Church in Zion in Australia.

I have also announced my intention of coming back by way of India and Egypt, and holding a great conference in Switzerland next spring.

All this has been announced, and the idea of talking about it as if it were some new thing is perfectly ridiculous.

Stories in Type Before Time in Which They were Said to Have Occurred.

Mrs. Dowie was attacked the moment she entered New York, and I am informed that the story was in type before we reached the city.

That, I think, is very likely; for in the year 1900, when I was going to Europe with my family, a gentleman representing the railway met me in my special car at Poughkeepsie.

He said to me, "Doctor, I have had the greatest difficulty in keeping the people off your private car; the reporters are mad to see you."

When I got down there, the reporters surrounded me.

"O, Doctor," they said, "we must get something from you for our evening paper."

I said to them, "Boys, I have nothing to say; I am merely passing through the city with my wife, on my way to Europe, to hold a Mission and to give Mrs. Dowie a rest."

With Mrs. Dowie, I went at once with my party to the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

carriages prepared for us, and just as we were about to step in, a newsboy called out, "*World!*" "*Journal!*"

I bought a *Journal* and on the front page were portraits of Mrs. Dowie and me, and a long report of an interview that had been held on the way from Poughkeepsie to New York, not one word of which I had ever spoken.

I am informed that the story of Mrs. Dowie's having been robbed was made up and actually in type before we reached New York.

They were endeavoring to make the people believe that I was rolling in wealth, and living very extravagantly while my poor people were starving.

At the same time they made up the lie that my people landed here without breakfast, while the truth of the matter was that every one had had breakfast before reaching New York.

That was the first set of lies they manufactured, and they would not contradict them.

They were manufactured and made up before we came here, and the meanness of the attack was that it was directed against my good wife.

Press Made a Ridiculous Spectacle Through Its Own Lies.

One of their last lies is also directed against her, making her the carrier-off of Seven Million Dollars of stocks and securities, some even saying gold, in their folly.

It would take several cars to carry that amount of gold.

They do not know what they are talking about, these mean, little, wretched yellow curs, who, when they have a twenty-dollar gold piece in their pockets are passing rich.

They rarely see gold, and they talk of millions as if they understood what they were talking about.

If they would only sit down and calculate the enormous weight of seven million dollars they would find out that no two men could carry that amount into Mrs. Dowie's cabin.

It is ridiculous.

The officers on the Saxonia would not have allowed gold to be piled like that in the cabin.

It would have to go into the treasure-house, and do not think that they would have carried seven million dollars in gold for nothing.

Some Lies Must Be Contradicted.

Do you think that I ought to permit these lies to go uncontradicted?

People—"No."

General Overseer—I do not dare to do that because the good name of my wife and the good name of Zion are at stake in this matter.

I will not allow that miserable offspring of vipers, as the Lord Jesus, the Christ, calls them, to defile her good name, and make her appear to be a mean thief.

I do control the entire estate of Zion, which is valued at twenty-three million dollars.

Every one in Zion knows that my will is made, so that if I were to die tonight, all my family's part would be what we arranged at the beginning, five per cent. of that sum, so that if I were to take seven million dollars out of Zion, I would be, in the sight of God, a mean thief.

My people have believed my word, and the reason I am the legal controller of everything, is because it was found to be best for the interest of Zion.

In fact, I have created the estate, under God; but I gladly recognize all the coöperation of my people.

It is a great joy to me to know that if I should pass away now, the rich and powerful estate of the Church is in the hands of the Church in perpetuity.

The trouble with the wretches of the press is that they have never seen anything else like this in the world's history, and they do not understand it.

They are full of envy and of uncharitableness.

Nevertheless I shall not allow the press to bear false witness against Zion without standing up and denying it.

Although I am working hard I do not feel it an atom, notwithstanding the statement made by one of these infernal papers that my voice could not reach, and that I was manifestly sick.

That was all a lie.

They were the ones who were sick—sick in the fear of what was coming, and they will be sicker yet before they are through.

It will take them some considerable time to dress their wounds when I am through with them.

Press Does Not Make Mistakes.

It never pays to bear false witness.

If ever I have done any one any wrong by bearing false witness I will be glad to make it right now, and to say, "I am sorry."

But the papers do not know how to say, "I am sorry," because they never make any mistakes.

I was asked the other day, "Doctor, do you not think it a mistake the papers have made?"

"I will deal with them gently for a few days," I replied, "to see if there is any mistake, but I do not believe it."

After a few days, the same person came to me, and said, "Doctor, you have not found that they made any mistake?"

"No," I said, "it is just as I told you at the beginning. The Press never makes any mistakes. It always tells lies on purpose."

It has a purpose in its lying.

If I had the power, I should

Put a Legal Muzzle Upon the Snout of Every Yellow Dog.

What does a legal muzzle mean?

I should put the legal muzzle of a censorship on every newspaper.

I should give every citizen the right to complain to the censor that the newspaper had lied about them; and the newspaper would be brought before the censor.

If it were found that the newspaper had lied, it would have to pay a penalty.

If it kept on lying, the editor and reporter would have to go to prison.

If it still kept on lying, the paper would be suppressed, and never be published again.

That would be the way to reach the rascal.

Let New York go up to Albany and demand that the legislature shall pass a law that will enable the citizen to vindicate himself, and punish the paper that lied about him.

Would not that be a good thing?

People—"Yes."

General Overseer—Of course it is a good thing, and it will be done some day.

The effect would be to sweep them all out of existence, for once you put the reporters in prison for telling lies, how many would be out of prison?

Beloved friends, remember the Commandment of God, and do not bear false witness against your neighbor.

You cannot bear false witness against your neighbor with impunity, for you will have to answer before the Throne of God, and meanwhile you will have to answer before man.

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 and in body. Give me power to do right, no matter what it costs, and to trust Thy dear Son. Bless Thou this great city, and the people that are deluded by the lies of the press and the misleading statements of the pulpit. Grant that every man may speak the truth with his neighbor, and that the people that tell lies, shall have their mouths stopped, as Thy Word hath promised. For Jesus' sake.

The service was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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 in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

AND ye shall know the Truth,
And the Truth shall make you free.—*John 8:32.*
If therefore the Son shall make you free,
Ye shall be free indeed.—*John 8:36.*

EARLY in the Christian era, the vigorous hand of the Teuton began to be felt in the shaping of European life, both social and national.

Stirred with an energy, born both of a desire for conquest and for freedom, the Gothic Tribe of the Teutonic family swept South and overthrew the Western portion of the then divided but once Imperial Roman Empire.

The Teuton pushed North; so that Teutonic life and custom was felt in the Scandinavian Peninsula.

Gallia (France) was overrun with the Franks.

Hispani (Spain) felt the conquering touch of the Vandals.

Unbaffled by the waves of the Mere Germanicum (the North Sea) or by the restless Channel, they crossed in their frail boats to Britannia and made it Engle-land, the land of the Angles and Saxons.

As a result of their excursions of conquest, Europe, in the beginning of the ninth century, felt the sway of the Teutonic Empire of a Charlemagne, and today feels the influence of the same people in social and national affairs of all her nations.

But, alas, with their conquest did not come freedom, either for the nations or the individual.

The blighting influence of the Pagan Worship, with its atrocities, was only followed by the deep shadows of the political and social depravity of the Middle Ages—"the Dark Ages."

They were not free!

Though conquerors, they were bound by the cable of Satanic delusion and oppression.

Only in the Christ of God could they find freedom.

It was He who was "to set at liberty" those in this, the greatest of all forms of bondage: the bondage which may exist even amid the splendor of a Ninevah or a Babylon of antiquity, or amid the art, music and learning of a Paris, Berlin, or Vienna of modern civilization.

The letter which immediately follows is from a member of one of the political representatives of the great family of Teutons.

He was not free, although surrounded by the atmosphere of the intellectual and scientific liberty of the nation in which he lived.

No, he was not free even amid the religious life of his own country.

He was suffering spiritual bondage—there was none to set him free.

He was suffering from the awful affliction of epilepsy.

This horrible disease, with the uncertainty of its attack, and the horrible consequences resulting, brought despair to him and his family.

The physicians had acknowledged their inability to free him from this awful oppression.

They had given him up.

They were not able to set him free.

However, through the ministry of God's Prophet, whom He has sent in these Latter Days to proclaim the Full Gospel and direct men to the Atonement of the Christ, the "Truth" of the Christ reached him; and with a hope born of the Holy Spirit, he accepted the "Truth" and was made "free" in spirit, soul and body; and therefore, "free indeed."

Other testimonies follow telling of God's Saving, Healing and Cleansing Power.

Husband Healed of Epilepsy and Wife of Severe Headaches from Which She Had Suffered for Eighteen Years.

They questioned among themselves, saying, What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him.—*Mark 1:27.*
All things are possible to him that believeth.—*Mark 9:23.*

NEMCE BEI WINKOFZE,
KROATIEN, HUNGARY, October 5, 1903.

DEAR GENERAL OVERSEER:—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

I desire to send you my testimony, and to tell you what God has done for my wife and me.

Words fail to express how our hearts rejoice for all that God has done for us.

Dear General Overseer, I thank God, that I ever had the privilege of hearing of you and your work.

Although I do not know you personally, I feel that in spirit I am quite intimately acquainted.

If I had not heard of you, I would have been ruined in spirit, soul and body.

For twenty-one years Satan had bound me with that terrible disease, epilepsy.

At first the doctors did not know what it was, but as I kept getting worse from year to year, it was very plain that I had epilepsy in its worst form.

I was a plasterer by trade, but I had to give up that work, as the terrible spells came on me every day and every night.

My wife and I were both in despair, because the doctors told me plainly that there is no remedy for epilepsy.

But thank God, now I know that there *is* a remedy, and that for nineteen hundred years this remedy has been provided for all who are willing to accept it. I have experienced that God's grace is sufficient to heal every sickness and every disease.

I am now healed in spirit, soul and body.

How it came about I will tell you in a few words.

A dear Christian brother had been traveling through Hungary, and he brought home with him a copy of BLÄTTER DER HEILUNG.

He let me have the paper to read; and I not only read it all through, but I compared it carefully with the Word of God.

I found that every word of your teaching fully harmonized with the Word of God, and with all my heart I thanked God that He had sent a Restorer into the world to restore All Things, and who so fearlessly stood against all the sins and errors of this age.

Both my wife and I accepted your teaching at once, and God showed us how we had been bound by Satan spiritually and physically.

On March 9, 1900, I wrote to you for prayer for my healing.

Two weeks from the time I mailed the letter I was delivered from the terrible oppression.

A little later the Devil made another desperate effort to afflict me with the same disease.

He succeeded in giving me one attack of epilepsy which lasted eight days.

I could not utter a sound, and my dear ones thought I was dying.

The Devil was determined to end my life.

I was in a terrible condition.

As soon as I regained consciousness, I wrote to you again for prayer.

I held on to God's promises, and at the time of prayer God delivered me from the power of Satan and gave me a perfect healing.

I have been kept by His power; and to His honor and glory I can say that I am well in spirit, soul and body.

I pray that my testimony may be made a blessing to others who are afflicted by the Devil.

My dear wife suffered from dreadful headaches for eighteen years

She had also three hard growths on her head, which increased her suffering from day to day.

The agonies of pain through which she passed cannot be described, and there was no help for her.

When I wrote to you the second time to pray for me, I also inclosed a prayer request for my wife.

God heard your prayer on her behalf, and had mercy on our cries to Him.

My wife was miraculously healed.

The hard growths on her head broke open, and a very hard substance came out of each one, and she received an instantaneous healing of her chronic headaches, which have never returned.

Dear General Overseer, we thank you for your prayers, and we ask you to pray that we may indeed be shining lights for God, and be kept true to Him.

Praying God to bless you, we remain,
Your brother and sister in the Christ,
HEINRICH AND CHRISTINE WEBER.

Healed of Asthma, Catarrh and Heart Trouble.

I will take sickness away from the midst of thee.—*Exodus 23:25.*

BROOKFIELD, WISCONSIN, August 1, 1903.

DEAR GENERAL OVERSEER:—I thank God for Zion and LEAVES OF HEALING, for it is only through the teachings of Zion that I am here today.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thank God for healing.
I had asthma for twelve years and became so
d that I got heart trouble.
I could sleep only part of the night, and some-
nes not at all.
I was treated by six different doctors, and two
them said one of my lungs was diseased.
Some said I had heart trouble.
I knew I had heart trouble because I had to
or so hard for breath.
I also had stomach trouble.
I did not have any appetite for food.
I also had catarrh and the doctor said it was one
the worst cases he had ever treated.
I was getting worse and worse and had no hope
getting better.
LEAVES OF HEALING were then given to me,
d I read them.
They were sent to me every week, and in a short
ne I subscribed.
I read and studied them as best I knew, and
und that others who were hopeless received their
aling.
I found that the Christ was just the same today
centuries ago.
I quit taking medicine and also stopped eating
ine's flesh and trusted in the Lord.
I did not ask any one to pray for me, I prayed
God myself.
I also felt in my heart that the General Overseer
d all Zion people were praying for one another.
I was not yet a member of the Christian Catholic
urch in Zion, but I had Zion in my heart.
The Bible became a new Book to me.
In a short time I could go to bed and sleep the
ole night.
Before I was healed I could do but little work,
t more than three or four hours a day.
Now I can work seven days in the week, one of
em for the Master.
I thank God for Zion.
I thank God that He has raised up one man to
ich us the true way to live.
May God bless you, your wife and son in-
easingly.
Yours to command in the Master's service,

LEONARD LUBER.

---

usband Healed of Rupture After Obeying God in Baptism. Wife and Family Greatly Blessed.

And I will give them an heart to know Me, that I am
ovah: and they shall be My people, and I will be their
d: for they shall return unto Me with their whole heart.—
emiah 24:7.

53 COBBOLD STREET,
IPSWICH, ENGLAND, October, 1903.

DEAR GENERAL OVERSEER:—Peace to thee!
I wish to testify to God's goodness in answering
ayer in behalf of my family and me.
It is almost three years now since I came into Zion
rough a member of Zion Restoration Host, (then
e Seventies) calling at my house with LEAVES OF
EALING.
The first few copies did not please me at all, as
vas a smoker, and liked my glass.
My opinion of the General Overseer was any-
ing but good.
Still, LEAVES OF HEALING seemed to me to
ntain the Gospel that the Christ preached, and
ught just what I wanted, a practical religion.
At last the crisis came.
A Deaconess of the Church was conducting
rvices, which I attended.
Her teaching was so plain that I determined to
ey God in Baptism, and when I did so, I received
mediate healing of rupture from which I had
ffered for four years.
I am thankful to our Father for the way He
essed my wife, although she was not a member of the Christian Catholic Church in Zion. When our baby was born, my wife, not being a member of the Church, had a doctor, but thank God, he did not have his own way.

He had not been in the house many minutes before he wanted to send for his instruments, but a nurse, who, although she was a Roman Catholic, knew that childbirth should be natural, refused to get them.

I had previously sent a request for prayer to Zion Gathering in Ipswich, and in less than a quarter of an hour God had delivered without the aid of medical butchery.

Everything went on all right, and no medicine was given at any time of the confinement, as my wife knew she did not require poison to get strong and well.

However, the Devil made an attack by giving her a sore breast; but this also was very quickly healed in answer to the prayers of the Zion friends.

God has many times delivered the little one in answer to prayer.

The Devil attacked her also, and for five days she had no action of the bowels.

I sent a request for prayer to Mr. Sach, at one o'clock, and by five o'clock the prayer was answered, the child having received the desired action of the bowels.

A few months ago the Devil made another attack on my wife with erysipelas.

Her face and head was swollen to almost twice its usual size; still we trusted God for deliverance, which was granted within six days.

She had it twice before, and with the attendance of a doctor and medicine it lasted a fortnight each time. It proves God to be the best Healer after all.

Just a few words before closing in reference to my last healing.

About a fortnight ago I again ruptured myself.

I sent a request to you for prayer, and not receiving immediate deliverance, I resorted to means for easing the pain.

I wrote, telling what I had done, and you advised me to leave off what I was wearing, and trust God fully.

This I did, but even then I did not get my healing, so returned to the means. Then I read of a case similar to mine in LEAVES OF HEALING, of a person who could not get her healing because she was unwilling to obey instructions.

That settled my case.

I gave up the means and acknowledged my failings. God heard and healed again immediately.

There are many other things that I could mention but for want of time.

I think this is enough to show that God is willing and able to supply all our needs. I am,

Sincerely yours in Zion's bonds,

ERNEST MOTTS.

Child Healed of Deafness.

Then the eyes of the blind shall he opened, and the ears of the deaf shall be unstopped.—*Isaiah 35:5.*

WEST ALLIS, WISCONSIN, August 3, 1903.

DEAR GENERAL OVERSEER:—I want to give you the testimony of the healing of a severe case of deafness, of our little daughter Louisa, which occurred in our home about six weeks ago.

Last fall she was taken with whooping-cough, which left her with dizziness in the head and severe attacks of earache.

The earache finally left her, and then she became almost totally deaf, and remained so until about six weeks ago.

At this time my wife was taken ill, and I sent a request for prayer to Brother A. E. Arrington.

A few days later he came to our home, and when told that the little girl was deaf, he drew her to him, and prayed to our Heavenly Father for her healing. A few hours after he had gone, the missionary of the German Baptist church called, and when told that our little girl was deaf said, "I know a good ear doctor down on Wisconsin street, and you must take her to see him."

At that time we did not know that she was healed; but later in the afternoon her grandmother went to the door and called her little brother in a natural tone, and to her surprise, Louisa answered.

We then discovered that her healing was perfect and complete, and remains so to the present time, for which we thank God and Zion.

CARL KRUGER.

Wonderfully Healed of Internal Trouble and Weakness.

Go thy way; as thou hast believed, so be it done unto thee—*Matthew 8:13.*

NORTH TERRACE, KENT TOWN,
SOUTH AUSTRALIA.

DEAR GENERAL OVERSEER:—Peace to thee.

It is a great joy for me to tell how I have proved the power of God to heal and deliver His people that trust Him for all things, for liké the woman in Luke 8, for twelve years I suffered many things of many physicians and was not any better, but only grew worse.

My trouble was an inward one.

I became so ill that I could not walk any distance, lift anything heavy, sweep, stoop or reach without suffering great pain.

Had it not been for my husband and little children, I would have been pleased to die, for my doctor told me that I would never be any better until I underwent an operation and had some of my organs removed and, until I had decided to do so, it was of no use sending for him, as he could do nothing for me.

That was the third time I had been threatened with an operation, but my whole nature seemed to shrink from it, and I thank God He showed me it was not necessary, if I was willing to fulfil His conditions, for He is just the same today, and was just as willing as when the Christ was on earth to heal His people.

It was through reading LEAVES OF HEALING, which a friend had left at my home, that I received the knowledge of how to pray to God for my body.

The LEAVES had been in my house for several weeks, but like many more, I would not take the trouble to read them until one day I felt impressed to see what they had to say.

Before I had read through one, I became interested, and I thought I would see if these people were right.

The more I compared the teaching with my Bible, the more convinced I became that they were right, and that it was just what I needed for spirit, soul and body, for I had never felt the joy in my Christian life that I knew, as a child of God, I should.

So I told God that if He, by His Holy Spirit, would show me what there was in my life to give up, to receive this wonderful blessing, I was willing to obey.

At once He showed me first one thing and then another which I would have to do without, if I were going to trust Him for healing; among which was "Stout," that I took as a tonic, and an inward support that I had been obliged to wear for six years.

Whenever I had tried to do without it before, I would not be able to walk about in a few days, and would have to send for my doctor to have it replaced.

But I had promised to obey, so it had to go in the fire with many other things.

When I had thrown out all the medicines and pills that were in the house, the Spirit impressed me to pray for my healing.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Thanks to God's gracious goodness to me, I was immediately and permanently made whole, my waist going out two and a half inches in one night through my organs going into their proper places.

From then until now I have never had a symptom of my old trouble, and that is fourteen months ago.

I was able at once to take up all my household duties for seven of us, washing included, which I had not been able to do for years.

I never felt any pain.

It would take hours to tell of all the blessing God has bestowed upon one and all of our household during that time, including many wonderful healings for the children, and a safe delivery in childbirth without the aid of a doctor, which I had always found it necessary to have before.

I had none of the after miseries through which it was always my experience to go at these times, and instead of being ill for three months, in two weeks I was quite well, not feeling that any of my strength had been taken, for I had proved at this time especially that God was my Strength.

I thank Him for showing us how our little ones can be born by simply waiting on Him in prayer and calmness of spirit.

Trusting this may help some poor sufferer to trust God with their bodies as well as their spirits, and praying that God will bless you, beloved General Overseer, and Overseer Jane Dowie "Till He Come," I am,

Yours faithfully, (MRS.) MARY PERRY.

Husband and Wife Delivered of Sore Throats.

He spake to them of the Kingdom of God, and them that had need of healing he healed.—*Luke 9:11.*

20 SYDNEY BUILDINGS, BRUNSWICK ROAD, POPLAR, LONDON, E., ENGLAND.

DEAR GENERAL OVERSEER:—It is with thanksgiving and praise to God that I add my testimony to those of many others, of God's power to heal and deliver us out of the power of the Evil One.

On Saturday, February 28th, I had a severe sore throat, such as I had never before experienced, and on Sunday morning, though I scarcely knew how to rise, I decided to go to Zion Tabernacle, in Euston Road, and get Evangelist Cantel to pray with me.

While there I was twice attacked with faintness.

Evangelist Cantel prayed with me before I came away.

On arriving home I felt very weak and tired and went to bed.

Next day I sent for Deaconess Hurran and at the same time wrote to Evangelist Cantel for Zion's continued prayers.

Once only I feared, and then the text in Mark 11:22; "Have faith in God," came like a flash of light across my mind.

Deaconess Hurran again came March 3d, and at half-past six on that day God gave deliverance.

I sat up and was able to eat a few thin pieces of brown bread and butter, and drink a cup of tea.

I rapidly gained strength.

I was up on Wednesday afternoon, and on Thursday was able to do some work.

But on Friday God so marvelously delivered me that I was able to do a week's washing, only feeling slightly fatigued when I had finished.

Now I am perfectly well.

All the symptoms were those of diphtheria.

I went to Zion Tabernacle on the following Sunday.

We thank and praise God that we have found Him to be our Healer.

My husband also wishes to return praise to God, for as I got better he was taken with soreness of throat, which caused him to stay indoors Thursday and Friday, March 5th and 6th, but was able to be out on the 7th, for which we praise God.

We thank God for our dear General Overseer and also for Overseer Jane Dowie and LEAVES OF HEALING.

We were brought into Zion and into the full light of God's Truth through reading LEAVES OF HEALING.

They were handed to my husband by one of Zion's Saloon Restorationists, as he was leaving a public house.

We are praying that God will bless our dear General Overseer, Overseer Jane Dowie and LEAVES OF HEALING, and may Zion be blessed in every land.

May any sick and suffering ones who read this be led by the Spirit to see that it is not God's will that we should suffer, but that the Christ "is the same yesterday and today, yea, and forever."

Your sister in the Christ Till He Come,

(MRS.) M. WINN.

Healed of Neuralgia.

Every good gift, and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning.—*James 1:17.*

DALLAS, TEXAS.

DEAR GENERAL OVERSEER:—I can testify to the fact that God graciously hears and answers the prayer of the General Overseer, and also other officers of the Church.

These prayers were heard in my behalf for the healing of neuralgia.

Those who suffer from this disease for years without relief know what the pain is.

Thanks be to our Heavenly Father through Jesus, the Christ, I have never had any pain since I wrote asking for prayers.

Prayers have been heard in each case where I have asked for them, in a most miraculous way; and I praise God for the great blessing of Zion City; for sending us a true messenger; for giving him the power to make plain our duty, and for a Full Gospel.

May God protect him from the powers of evil, and continue his unusual strength for the glory of the Christ, and may other cities be founded after the pattern of Zion City, Illinois.

With much love for our dear General Overseer and his family, and Zion there and all over the world, I remain,

Yours in Jesus, the Christ,

(MRS.) M. T. ESTES.

Delivered from Diphtheria and Paralysis.

I am Jehovah that healeth thee.—*Exodus 15:26.*
My Covenant will I not break,
Nor alter the thing that is gone out of My lips.—*Psalm 89:34.*

99 FOURTH AVENUE, TIFFIN, OHIO, September 14, 1903.

DEAR GENERAL OVERSEER:—I feel that I have failed to do my duty in not testifying to the wonderful healing of my daughter.

In March she was taken with diphtheria, from which she recovered; but suffered a stroke of paralysis the next day after we had our house fumigated.

For three weeks she lay between life and death.

Although knowing of God's wonderful Healing Power, we did not trust Him fully until my husband's mother, who is a Zion woman, came out to see her.

She said, "If you want Fay to get well, you will have to trust to a Higher Power."

She went back to her home.

In a few days my brother came from Burgoon, and he thought we ought to get another doctor.

I then had my brother go to see Dr. Swartz.

He said there was no use in having him come, that our Doctor Mercer was doing all he could; that she would not get any better.

Our doctor said he did not know what was keeping her; that her life was hanging by one small thread.

That was on Saturday.

On Sunday she went to sleep and slept well for her, all night.

We could hardly tell that she was breathing.

We then thought she was dying.

I did not want her father to go to work Monday morning.

He said he would go and feed the horses and if she was no better then, he would not go; but when he came back, she was sitting up smiling and said she was hungry.

I knew then that some one was praying.

We did not know that her grandmother had sent in a request for prayer until the next Saturday, when we had a letter from you saying that you had prayed for her.

I quit giving her medicine, but, be it said to my shame, I did not tell the doctor.

When he came and saw the great change, he said that he did not understand it.

She was getting better right along until she caught a cold.

It settled on her lungs.

The doctor told us that we would have to watch her very closely or she would strangle when she coughed.

She could not eat anything but ice-cream for a week.

She would try to take food, but could not for choking.

Then I wrote to her grandmother to send in another request for prayer and her cough left her almost instantly.

May God bless you and your family and Zion everywhere. (MRS.) MARTHA HILBORN.

God Heals a Nervous Wreck.

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.*

MORRIS, ILLINOIS.

DEAR GENERAL OVERSEER:—I feel that I must write my testimony and tell what God has done for me.

I have neglected it too long.

In the early part of my life I was very delicate.

I was very nervous and suffered greatly from different forms of weakness peculiar to my sex.

My choice of work was school teaching.

I managed to teach one term through, but was sick all the time.

During the winter term I became so sick I had to give it up.

I doctored for nearly two years with Dr. M. D. Sturtevant, of Morris, and finally became a nervous wreck.

He said I probably never would be strong and that the best work I could do was light housework.

In 1894 we heard of Zion.

I spent a week in Home No 3.

I did not know exactly what God required of me until I got there.

I had a great many things to make right.

After I had done my best to get right, I believed that God would heal me.

The General Overseer laid hands on me and prayed and I was immediately healed of part of my trouble and I returned home.

I was entirely healed in a short time.

In a couple of years I took up teaching again.

I have taught now steadily for six years, having only the regular vacations.

God has so wonderfully kept me, that until last winter I had missed only three and one-half days of school because of sickness.

At all times when I had need of healing God never failed when I had done my part.

Last winter I took too much work on hand, and

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

rough overwork and a great deal of worry, I ecame quite sick and could hardly do my school rk.

I could scarcely bear the taste of food.

Mrs. Stewart, of Chicago, a dear Zion lady, who as in the neighborhood at the time, came to see e, and I was able to eat as soon as she prayed r me.

I was so sick and tired out that she advised a st.

I took a two weeks' vacation, and spent one of em in Zion Hospice, Zion City, with my sister, o is attending college there.

I found that I had to repent of the sins of fear d worry.

When Elder Clibborn laid hands on me the day ter I reached there, the severe pain in my back ew better.

At the Tuesday Divine Healing Meeting the eneral Overseer laid hands on me and prayed.

I came bome the next day and the pains in my ck left me entirely on that day.

I thank God for all these blessings.

My greatest wish is that I may become more rthy of His goodness.

I thank Elder Clibborn who taught me so kindly the Hospice, and you, dear General Overseer.

I pray God's richest blessing on all in Zion.

ELLA TABLER.

Healed of Burn on Face and in Eyes.

Jesus Christ healeth thee.—*Acts 9:34.*

WOLVEKLOOF, VIA DORDRECHT, SOUTH AFRICA, July 31, 1903.

DEAR GENERAL OVERSEER:—I send you my stimony, hoping that it may reach many sufferg ones, and show them that God is the healer.

On March 28, 1903, I was pouring some hot lead to a reed, and it splashed up into my face, burng a place the size of a half-crown on my forehead.

I got five pieces of lead out of one eye, each out the size of an ordinary pin's head, and one ece out of the other.

For five days my eyes could not bear the light, nd ached very much.

On the sixth day, all at once, all the pain left, nd never returned; we continued in prayer.

We are aware that Satan caused the lead to burn e, but the Lord heard our simple prayers and ealed me.

Yours affectionately,

SAMUEL SENIOR KIDSON, (aged thirteen.)

Children Healed of Eczema.

Behold, I will bring it health and cure, and I will cure em; and I will reveal unto them abundance of peace and uth.—*Jeremiah 33: 6.*

39 HARDY TERRACE, WOOD GREEN, N., ENGLAND.

DEAR GENERAL OVERSEER:—Peace to thee.

You will remember that on December 26th I ote, asking you to pray for the healing of our two arling children, who were suffering very severely om eczema, especially the eldest boy, who had it in very bad form on his legs.

We are so glad to tell you that they are both rfectly healed, and in splendid health.

We had prayed several times for the healing, but did not come, and our eldest boy said, "I shall t get better unless you write to Dr. Dowie."

From the time of writing, on December 26.n, ey began to heal, and in ten days they were perctly healed, which is about the time our letter ok to reach you, proving how true God's Word is Isaiah 65:24: "And it shall come to pass that, fore they call, I will answer; and while they are t speaking, I will hear."

We give God all the glory, and tell all around us at "Jehovah hath founded Zion, and in her shall e afflicted of His people take refuge."

We look forward each week for LEAVES OF HEALING, and circulate them where we can, and bless God for the teaching that they give.

With Christian love to all friends in Zion, believe me, dear General Overseer,

Yours faithfully, CHARLES S. LOCKETT.

Healed of Weak Eyes.

Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened.—*Matthew 9:29.*

ZION CITY, ILLINOIS, August 20, 1903.

BELOVED GENERAL OVERSEER:—It is with gratitude to God and thanksgiving to you for your prayers that I write this testimony.

Some time ago my eyes were very sore.

It seemed for a time that I would have to give up my work in Zion Lace factory.

I sent a request to you for prayer, and my eyes became better at once.

I give God all the glory, and thank you for your prayers.

Praying God's blessing upon you in all your duties, I am,

Faithfully yours in the Master's cause,

JESSIE LOCKIE.

Rain in Answer to Prayer.

And Elijah said unto Ahab, get thee up, eat and drink; for there is the sound of abundance of rain.—*1 Kings 18:41.*

Mrs. Myrtle Hinman, New Lisbon, New York, writing under date of June 13th, says:

On June 4th I wrote you a letter for Mrs. Emma Tuller, who is blind, at the same time asking you to pray for rain.

On the 7th of June, about the time we thought you got the letter, we received rain, showers during the day and evening, and more or less rain until the 11th, when we received a heavy rain lasting twenty-four hours.

We give thanks to our Heavenly Father, through Jesus, the Christ, and your prayers, for the great blessing we have received.

Everything was burning up.

No crops coming.

We were nine weeks without rain.

Lad Delivered from Sprained Arm—Husband Healed of Severe Injury in Leg.

Jehovah bindeth up the hurt of His people, and healeth the stroke of their wounds.—*Isaiah, 30:26*

PONTIAC, ILLINOIS, September 2, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to obey the request of our Conductor, Wm. McElhiney, and write you my testimony of how God is blessing us in spirit, soul and body.

I thank God for His wonderful kindness to us.

About two months ago Johnnie Scovil, of Peoria, Illinois, was visiting with his aunt, Mrs. H. M. Flaglore, in Pontiac, and came to have a visit with our son Everett.

They were jumping from a stack of hay.

Johnnie Scovil in jumping fell and injured his arm.

Everett helped him to the house, and as soon as I learned of his condition, I prayed for him and had him lie down on the couch to rest.

He was very pale, and great drops of perspiration stood on his forehead.

His arm was trembling, and had the appearance of being badly sprained.

His arm was examined the next day by a trained nurse, and she said she believed his arm had been dislocated.

He carried it in a sling for two days.

His healing was certainly wonderful.

Our son Everett is naturally of a venturesome disposition, and I praise God that He protects Everett, and keeps him from injury and harm in any way.

I am thankful for this beautiful Light of the Full Gospel.

I was in darkness, but, by the grace of God, and your teaching, General Overseer, I now can see.

The beautiful truths taught in Zion are so plain to me.

One week ago last Tuesday we were having our threshing done, and a pitchfork in the hands of one of the men came in contact with the belt that connects the engine and separater.

The pitchfork glanced and stuck the tines of the fork into my husband's legs.

With difficulty the fork was removed.

He was helped into a buggy, and brought to the house.

As soon as I saw him I prayed that God would take care of him and heal him.

My mother being here, she also prayed for him.

I cannot tell you what a wonderful healing he received.

I write this only to the praise and glory of God.

May our dear Heavenly Father ever keep me faithful and willing to help do Restoration work.

May God bless you and keep you until Jesus Comes.

Yours, in His Name,

(MRS.) ANNIE B. BALMER.

Healed of Heart Trouble, Weak Eyes and Tobacco Habit.

In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. —*Luke 7:21.*

SAN FRANCISCO, CALIFORNIA, October, 1903.

DEAR GENERAL OVERSEER:—When I became a member of the Christian Catholic Church in Zion in Chicago in 1899, I had been afflicted from childhood with that dreaded disease, heart trouble; and my eyes were so weak, I could not read without glasses.

I thought I could not do without tobacco.

Praise the Lord! since I came to San Francisco, 1902, He graciously heard and answered the prayer of Elder Taylor.

I was so happy when that terrible heart trouble left me!

I can now read without glasses, and I seem to be perfectly well.

I thank both you and Elder Taylor for your prayers.

I hope that my testimony may be the means of leading others to trust the Lord for healing in spirit, soul and body.

Your brother in the Christ, HENRY KLEIN.

Delivered in Childbirth.

Lo, children are an heritage of Jehovah: And the fruit of the womb is His reward. As arrows in the hand of a mighty man, So are the children of youth. Happy is the man that hath his quiver full of them.—*Psalm 127:3-5.*

150 STATE STREET, KOKOMO, INDIANA, September 13, 1903.

DEAR GENERAL OVERSEER:—I wrote to you sometime ago requesting prayer for a safe and easy childbirth, and today I am the mother of a sweet baby girl three weeks old.

We had no doctor.

I have made a very rapid recovery, and am now doing my own housework.

God has been very good to us, and I do thank Him for His willingness to hear and answer prayer.

I also thank you for your kindness in praying for me.

Praying that God will bless you and your dear wife and son, I am,

Your sister in the Christ,

(MRS.) CHAS. J. PIPER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

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

Vancouver, British Columbia.

Tabernacle, 68 Hastings, W.
Services—Lord's Day, 9:30 a. m.; 2:30 and 7:30 p. m.; Tuesdays, 2:30 p. m.; Thursdays, 8 p. m.

America has attracted the inhabitants of every land on the globe who have been fired with the desire either for political, social, and religious liberty, commercial advancement, or education.

Among these has been the Chinaman, the prime motive of whose coming has probably been the desire to increase his earnings.

Owing to his extreme peculiarities in many ways, he has for the most part lived in his own little sphere in this land of unusual breadth of view and progressiveness.

The Christ, however, died for all men. He said, "I, if I be lifted up from the earth, will draw all men unto Myself;" and His Atonement bought for the inhabitants of the land of Sinim the right to become the children of God, and to serve Him in righteousness, just as much as the Jews to whom the Christ preached. And despite the fact that for thousands of years the Chinese have worshiped demons and idols, there is the evidence of a struggle for light and truth.

Their literature bears proof of gleams of Eternal Truth, born of the Holy Spirit of God, which has been in the minds and hearts of many of the noble spirits of this heathen nation.

The Chinaman, with all the seeming hindrance of false teaching and practice, is receiving and acknowledging the Christ with even more readiness than the Hebrew with his centuries of instruction in the letter of the Law of God.

The Full Gospel, taught in Zion, through the Holy Spirit, is touching the hearts of many of the Mongolian family, and the letter from British Columbia, printed below, gives the reader an insight into one of the many phases of the work of the Christian Catholic Church in Zion on the Pacific Coast.

525 GROVE CRESCENT,
VANCOUVER, B. C., November 25, 1903.

DEAR GENERAL OVERSEER:—Shortly before Elder Simmons left to attend the New York Visitation, he directed that I should organize a Chinese Mission Class.

God has honored and blessed our work and I feel you should know about it.

From a few scholars who attended the first night of October 15th, our class has now grown until we have an average attendance of thirty.

To teach these boys we have a corps of fifteen teachers, three being in attendance every night.

Our classes are closed with prayer.

One night in the week we give up entirely to Bible reading, prayer and singing the songs of Zion. God is honoring our work.

Several have expressed sorrow for their sins, and desire Baptism.

The attendance is very large at our Lord's Day services and mid-week rally.

The members of our Chinese boys' class conceived the idea of giving a reception to the members and friends for the purpose of becoming better acquainted, and of showing their appreciation of the kindness shown them by Zion.

The reception was held November 14th.

Nearly two hundred members and friends of Zion were present, and were surprised and delighted as two of the more advanced Chinese pupils sang a duet in English, that old hymn, "In the Sweet By-and-by."

After this, the class, in a body, repeated the Disciples' Prayer, and concluded by singing a verse of the song entitled, "Cast Thy Bread Upon the Waters."

Two of the boys gave very appropriate little speeches of welcome to the audience.

Elder Simmons then spoke very earnestly and interestingly of his trip to New York, after which the boys of the class served refreshments, all of Oriental description and perfusion, which concluded the evening's enjoyment.

The Chinese boys are greatly interested in your approaching visit to Vancouver.

Please pray that God will further bless our labor, and that Zion will be a beacon-light to these poor heathen brothers who are so bound by the cords of Superstition and Sin.

Yours in the Master's work, G. A. HACKING.

Fresno, California.

Conductor, Draper Fowler.
Services—Lord's Day, 2 p. m.; Wednesday, 7 p. m.

The highways to Zion are in the hearts of many of the children of God on the Pacific coast; and the brief letter here given is from the Conductor of one of the many little Gatherings of the Christian Catholic Church in Zion in the extreme western part of this country.

God is bringing many to a knowledge of the Full Gospel through LEAVES OF HEALING and the testimonies of the members of Zion.

R. R. No. 2, EAST AVENUE,
FRESNO, CALIFORNIA, November 27, 1903.

DEAR OVERSEER EXCELL:—Enclosed please find report for the month of November.

You will see from this that we have recommenced our mid-week Gathering, combining a Bible study and Restoration rally.

Yesterday being Thanksgiving Day, we had a special Thanksgiving service, at which all but one of our members were present; also visitors.

A short service was followed by a testimony meeting at which every member took a part, and expressed their thanks to God for the blessings of the past year; for the manifestations of God's Saving, Cleansing and Healing Power, and for the Full Gospel made manifest to us through the teaching of our beloved General Overseer.

In addition to the testimonies of the adults, we had those of the children, two of them being but seven or eight years old; and also a youth about sixteen.

Their testimonies were concisely and clearly given, telling how God had healed them and kept them well without the use of drugs.

One little boy, Frankie Jenks, had suffered from swollen tonsils from his birth, as his mother afterwards said, and at times it seemed as though he would choke.

He was quickly healed in answer to the prayer of our General Overseer.

Time will not allow me to write further, or to give expression to the joyful testimonies and expressed thanks, especially in that they have been brought into the light of the Full Gospel, as taught in Zion.

Our Restorationists have begun to make a systematic effort to reach the people of Fresno, and cover the ground the second time.

Our work seems to be slow, but we feel thankful to God that the battle is not ours, but His, and we receive joy and peace in the service.

We rejoice greatly in the glorious victory of our leader and the Host in New York, or rather, the Victory of the Lord, through them.

It is truly wonderful.

That God will keep our General Overseer who stands forth so boldly for truth and righteousness, until Jesus comes, is the desire and prayer of my heart.

Yours, in Jesus, the Christ, DRAPER FOWLER.

Webster City, Iowa.

Deaconess-in-charge, Mrs. Amy Robinson.
Services—Lord's Day, 10:30 a. m.; 7:30 p. m.; Wednesday, 7:30 p. m.

Letters are continually being received from the Branches of the Church telling of the blessing which God is giving to the efforts of the faithful workers in their house-to-house and saloon visitation.

The joy and consciousness of the favor of God is abundant remuneration for the reproofs which come from those who serve the Evil One; but obedience to God's commandments ever brings not only blessing for spirit, but blessing for soul and body and in material things.

The love, sacrifice and consecration shown in the letter below is but an expression of the gratitude which fills the hearts of the members of Zion for the blessings which they constantly receive of God, and for the opening before them of the wonderful possibilities of a thoroughly consecrated life and the immediate fulfilment of the promises recorded in God's Word, which were meant for all time, but which through sin the Church has not experienced.

WEBSTER CITY, IOWA, November 16, 1903.

DEAR OVERSEER EXCELL:—Peace to thee!

I will give you a report of the little Gathering of Zion in Webster City.

We are thankful to God for the little handful that meet together from week to week to study His Word, and we are earnestly looking forward to the time when many more shall see the truth, and have the courage to separate themselves from the apostate churches.

Those who come in and hear the teaching seem impressed by it.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I am so glad to tell you that there are more en-
ged in Zion Restoration Work, and testify to
essings received since beginning this work.

One of our members said that it seemed impossi-
e for him to go out from house to house with the
essages, but when he came to believe it was what
od wanted him to do, he felt he must lay aside
s way and do God's Way.

He now comes in as the Seventies of old, with
y, his face beaming with happiness.

He received healing of rheumatism in answer to
ayer just before the last Lord's Day of the Visit-
ion, so that he could go out especially on that day.

We are making the second house-to-house visita-
on.

While the number of LEAVES OF HEALING sold
still small, the sale is steadily increasing.

It is blessed to see the development in spiritual
nd physical life of those who are obeying God,
nd our great leader, under God, the General
verseer.

Two of our members who planned to go to New
ork, and were not able to raise sufficient money,
ere greatly blessed in giving the amount they had
ved for some one else to go.

They are two of our most faithful Restoration
orkers.

The work for children is quite hopeful.

We have about twelve children under the teach-
g, most of whom have parents who do not belong
Zion.

Some come from very poor families, so we have
eir temporal welfare to look after, and for this
art of the work we have some good Dorcas
Vorkers.

For the months of September and October, as
r as we have received our reports, there have
een 1,430 copies of LEAVES OF HEALING and
lessages given away, and twenty-eight copies of
EAVES OF HEALING sold.

We ask your earnest prayer for Zion in Webster
ity. We are thankful to God for the blessed
rivilege of having some little part in this great
estoration Work.

We purpose, by God's grace, to do more efficient
ork in the days to come.

Your sister in the Christ,

(MRS.) AMY ROBINSON,
Deaconess in Christian Catholic Church in Zion.

Kalamazoo, Michigan.

Elder-in-charge, Rev. James R. Adams, Benton Harbor, Michigan.
Deaconess assisting, Mrs. Grace J. Miller, 525 Woodward avenue, Kalamazoo, Michigan.

A consciousness of a living and ever-
resent God, who hears and answers
rayer, has filled the hearts of His true
hildren not only with faith and hope,
ut with the love which is greater. By
his way they are prompted to go out into
he streets and lanes of the world to
ndeavor to sow in the hearts of the chil-
ren of God, who are indifferent to their
arentage or even sneer at the God and
ather in whom their very existence
epends, the seeds of Truth which will
ring them to realize not only their duty
o God, but the wonderful privilege of
erving Him, who is their God and whose
ove is so great that His Holy Son was
iven as a sacrifice that they might be
ree from the very bondage into which
heir own sins and the sins of their fathers
ave placed them. Below is a letter from
he Elder-in-charge of the little Branch of the Christian Catholic Church in Zion in Kalamazoo, Michigan, telling of the faithful work of the members in that city.

MY DEAR OVERSEER:—For several months past Zion's work in Kalamazoo has been almost wholly in line with the inspiring words found in Ecclesiastes 11:6, Luke 8:11, and Psalm 126:6.

It has been a summer of seed sowing.

The entire Gathering, with three exceptions, had removed to Zion City.

Those three members who were left, Deaconess Miller, Deacon Woodard and Mrs. Perry, bravely set to work with the Elder to teach Kalamazoo that Jesus was still the same Savior, Healer, Cleanser and Keeper as of old.

A young Zion girl moved into town and three applications for fellowship have been received, making a present enrolment of seven.

One of those who came into Zion has since had a very blessed experience in childbirth, and has also been healed of a vascular tumor, which had caused her much suffering.

In Kalamazoo we have sown the seed, which is the Word of God, in three ways:

First, by services in public halls, previously announced.

On September 27th, three services were held in the Auditorium.

The attention, interest and size of the audiences were very encouraging.

Second, by street meetings which have been held as frequently as weather would permit.

The silken banner of Zion held aloft attracted the gaze of many who then stopped to listen.

Sometimes the people (mostly men) would stand quite still for over an hour listening to the "Old, old story of Jesus and His love."

One of these street meetings was remarkable in that there stood with the leader seven gray-haired members of Zion; four of them being over seventy years of age, two of these over seventy-two and one still older.

Intense interest was created among the crowd when the old people, one by one, told how God had healed, cleansed and strengthened them in Zion in answer to prayer.

And their appearance bore out their testimonies.

That meeting lasted an hour.

Third, by the generous circulation of Zion Literature by the members of Zion Restoration Host and others who could help.

We have used about six thousand messages and other reading matter, printed on small sheets.

One thousand copies of LEAVES OF HEALING have been sold and given away during the past six months, besides about fifty copies of THE ZION BANNER and a quantity of copies of A VOICE FROM ZION.

We earnestly pray for God's blessing upon the work of sowing His Eternal Word of Truth among the people of Kalamazoo, that many may seek salvation and healing from God, and rejoice in receiving these Divine blessings.

We go forward, singing as we go:

By-and-by, the harvest and the labor ended,
We shall come rejoicing, bringing in the sheaves.

Yours faithfully in Jesus, JAMES R. ADAMS.

Falls City, Nebraska.

Elder-in-charge, Charles A. Hoy.
Tabernacle, Fifth and Morton streets.
Services—Lord's Day and Wednesday.

As the conflict between Truth and Falsehood, Right and Wrong, God and the Devil, draws closer to a climax in this age, the issue is compelling all men to take sides either with the Christ or the Lawless One.

From the beginning of the ministry of the Prophet of God, Elijah the Restorer, the newspaper press has openly maligned him, misrepresented his work, and even advocated violence to his person.

The Church at first hesitated, but more and more have the apostasies rejected the servant of God and their God-sent leader in the flesh, until now openly the majority of so-called ministers and the ecclesiastics of today express their contempt for one who presumes with authority to tell a scoffing world that it is rushing on to destruction and hell, and in the Name of God is commanding men everywhere to repent.

The recent Visitation to New York, the largest city of the continent, and the second city of the world, has caused the pulse of not only the people of the United States, but the people of the civilized world to quicken either with joy or apprehension at the future possibility and probability which this Visitation suggests.

The letter printed below from the Elder-in-charge of the Branch in Falls City, Nebraska, is but one of the many sad examples of the apostasy of the churches and the almost feverish intensity of the desire of the ministers of this country and of others to harm the work, which reveals by contrast, if nothing else, the farce of their claim to be the active Church Militant in the Conflict with Sin.

FALLS CITY, NEBRASKA, November 30, 1903.

DEAR OVERSEER:—November 15th was a happy Lord's Day for Zion in Falls City, Nebraska.

We were glad to welcome back several former members of our Branch who are now living in Zion City, and receive words of good cheer from them and to hear of the pleasures of living in a clean City.

We had announced in the city papers and otherwise, a special afternoon service concerning the New York Visitation, by the Elder, Evangelist and the two others that accompanied them.

Our Tabernacle was largely filled with representative people of the churches and community.

While away on the Visitation, a local minister had for his evening discourse, "What I think of John Alexander Dowie and his Host."

It gave us an opportunity to reply to the "Yellow Journal Lies" that he dragged hastily into the pulpit before he had a chance to attempt to verify them, and evidently hashed over to his entire satisfaction.

Rev. Parkhurst's misrepresentations were published in a local paper, and many of the Eastern lies about Zion appeared in Western papers and are readily believed by the people, thus making our work difficult.

Each of the four that accompanied the Host to New York gave good account of the meetings there, of the splendid reception we received in the hundreds of thousands of homes, and of the immense amount of literature distributed.

A Zion member, Mrs. Nettie Davis, was then visiting us from Sac City, Iowa, who gave a splendid testimony of how she was brought into Zion through the wonderful healing of a neighbor who returned from Zion Home, Chicago; also of several healings in her own home. The two present from Zion City bore testimony of the purity and power of Zion, and how happy they were to live there.

Intense interest prevailed throughout the service, which lasted two and a half hours.

Most truly yours in Jesus' Name,

CHARLES A. HOY.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE
ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S. Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The Tree of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses:—Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100
Kinds at 5 cents: .50 a dozen or 3.00 per 100
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages:—Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume; the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, JANUARY 27th or 28th.

Railing Against God's Way of Healing.

1. *They did when the palsied was cured.*—Matthew 9:1-8.
   They say sickness does not come from sin.
   They say God expects us to depend on means.
   They do not receive the Christ, the Healer.
2. *They did when the cripple was released.*—Luke 13:11-1,
   They could curse the Son of God on the Sabbath.
   They said it was wrong to do good on the Sabbath.
   They did not want people to get relief on the Sabbath.
3. *They did when the blind received sight.*—John 9:27-33.
   They would be blind rather than change masters.
   Holding on to a dead religion pleases the Devil.
   Even what God alone can do they try to deny.
4. *They did when the dead were raised.*—Mark 5:35-43.
   They scoffed at the Christ, the Life of God.
   They wept tears of insincerity.
   They knew how to wail for the Devil.
5. *They did when the insane became free.*—Matthew 8:28-34.
   They wanted to make money, not save souls.
   They would rather the Devil would destroy men.
   If men even were destroyed, their property must be saved.
6. *They did when the dumb obtained speech.*—Matthew 12:22-28.
   They say the Devil has power to cure.
   The Devil's business is to destroy.
   The Christ came to destroy dumbness, the Devil's work.
7. *They did when the withered hand was restored.*—Mark 3:1-6.
   They want to destroy the Christ today.
   They were willing to kill on the Sabbath.
   They attended Divine Healing meetings to accuse the Son of God

The Lord our God is an Unbelief-condemning God.

SUNDAY BIBLE CLASS LESSON, JANUARY 31st.

Divine Healing is Wonderful!

1. *Some cannot see it.*—Isaiah 9:1-7.
   They sit in darkness.
   They need conversion.
   The light of Salvation is not theirs.
2. *It is in God's Holy Word.*—Luke 4:16-22.
   The Christ said it.
   It is the spirit of His Mission.
   It is the Will of God.
3. *The prophets foretold it.*—Luke 1:68-79.
   They knew sickness brought darkness.
   They knew disease was death's shadow.
   They knew God was anxious to save.
4. *There was astonishment over the healing of a deaf and tongue-tied case.*—Mark 7:31-37.
   The Christ went about doing good.
   He went about making people well.
   He did not make man with deaf ears.
5. *Unbounded joy broke out over a case of rheumatism healed.*—Luke 13:11-17.
   Sane people are glad when the diseased are healed.
   Demon-possessed people then get angry.
   Testimonies of healing are enough to make hypocrites ashamed.
6. *Outbursts of praises came over a blind man who received sight.*—Luk 18:35-43.
   These people said that God did it.
   They knew the Devil did not give sight.
   How people praise God for these things!
7. *Wonder was expressed over a paralyzed man's healing.*—Luke 5:16-26.
   Divine Healing may seem strange but true.
   Divine Healing prompts to holy living.
   Miracles give a greater grasp on God.
8. *Divine Healing fills all godly people with praise.*—Matthew 15:29-31.
   The God of Israel has not changed.
   He is the same Healer of Israel.
   He has never forsaken Israel.

God's Holy People are a Thankful 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 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.

New York City Branch

of the

Christian Catholic Church in Zion

REV. GEO. L. MASON — *Overseer-Designate for China in Temporary Charge*

Services are held every Lord's Day in Carnegie Hall, West Fifty-seventh Street and Seventh Avenue, in the Chamber Music Hall, entrance on Fifty-seventh Street. Take Elevator.

Nearest Elevated Railway Station, Fifty-third Street

---LORD'S DAY---

Bible Study, 10:30 a. m. **Junior Meeting, 2 p. m.**
Full Service, 3 p. m. **Gospel Meeting, 7:30 p. m.**

Prayer with the Sick at the Close of Each Meeting

Week-night House Meetings in New York City and Vicinity

German Meetings....
Wednesday Evening at Mrs. Fischer's, 787 Columbus Ave., New York City.
Friday Evening at Mr. Heierle's, 314 Valley Road, Orange, New Jersey.

English Meetings....
Tuesday Evening at Deacon Natino's, 48 West Tenth St., New York City.
Thursday Evening at Mrs. Carlson's, 230 East Fifty-fourth St., New York City.
Thursday Evening at Mr. Wilson's, 366 Fourteenth St., Brooklyn.
Friday Evening at Mr. Newkirk's, 1700 Bathgate Ave., New York City.
Friday Evening at Mr. Erkmann's, 78 Hutton St., Jersey Heights

Overseer Mason, Evangelist Kindle and Deacon Corlette, may be addressed at the Office of Zion Lace Industries, 436 Broadway, Room 806, New York City.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

venteen Thousand Five Hundred Seventy-one Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Five Hundred Seventy-one Believers have joyfully lowed their Lord in the Ordinance of Believer's Baptism by Triune Immern since the first Baptism in Central Zion Tabernacle on March 14, 1897.

ptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
ptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
ptized at Zion City by the General Overseer.....	583		
ptized by Overseers, Elders Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
ptized in places outside of Headquarters by the General Overseer.....		641	
ptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
ptized in Zion City by Overseer Mason	11		
ptized in Zion City by Elder Royall.....	17		
ptized in Chicago by Evangelist Christie	2	30	
ptized in New York by Overseer Mason		11	
ptized in Ohio by Elder Cairns.....		4	
ptized in Ohio by Deacon Arrington		4	
ptized in Canada by Elder Brooks.....		3	22 52
Total Baptized since March 14, 1897			17,571

The following-named eleven believers were baptized in New York City, ew York, Lord's Day, December 27, 1903, by Overseer G. L. Mason:

uschausky, August,
214 East Eighty-fourth street, New York City, New York
uschausky, Mrs. Ida,
214 East Eighty-fourth street, New York City, New York
emartin, Frederic.....712 Courtland street, West Hoboken, New Jersey
cWaters, Thomas.....1489 Vyse avenue, New York City, New York
ewland, Mrs. Elizabeth H.,
Sedgwick avenue, High Bridge, New York City, New York
ewland, Miss Lydia Anne .....97 Ash street, Yonkers, New York
ewland, Robert Burns....Sedgwick avenue, High Bridge, New York City
livari, Mrs. Chiara .....194 Bleecker street, New York City
orter, Charles S. .....131 Oakland avenue, Detroit, Michigan
readwell, Miss Gertrude Mott,
367 East Seventy-sixth street, New York City
Vilson, Hyland E. .....366 Fourteenth street, Brooklyn, New York

The following-named believer was baptized in Toronto, Ontario, Canada, ord's Day, December 27, 1903, by Elder Eugene Brooks:

Iarlett, Henry.....Shelburne, Ontario, Canada

The following-named twelve believers were baptized in Shiloh Tabernacle, ion City, Illinois, Thursday, December 31, 1903, by Elder F. M. Royall;

nderson, Mrs. Georgia Anna.....Garfield, Washington
arber, James.....Crab Orchard, Illinois
urns, Albert.....New Brighton, Pennsylvania
etwiler, George D.....Austin, Minnesota
ustin, Mrs. Alfaretta J.....Hudson, New Hampshire
ould, Wilford Frederick.....Zion City, Illinois
raham, Mrs. Lucy Marshall .....205 Lincoln avenue, Waukegan, Illinois
lavhak, Henry.....Spencer, South Dakota
lills, James.....Mayville, New York
ine, James Smith.....Madoc, Ontario, Canada
owland, Mrs. Ella Gertrude.....Zion City, Illinois
urr, Charles H.....761 Salem boulevard, Zion City, Illinois

The following-named eleven believers were baptized in Shiloh Tabernacle, ion City, Illinois, Thursday, December 31, 1903, by Overseer G. L. Mason:

arwin, Sherwood Joseph.....Iron River, Wisconsin
ustin, Pearl Elsworth .....Zion City, Illinois
eech, John R.....1707 Horeb avenue, Zion City, Illinois
lills, Mrs. S. L .....Mayville, New York
ewman, Eber .....Zion City, Illinois
uhl, Elmer.....1912 Ezekiel avenue, Zion City, Illinois
obertson, Lillian Agnes .....Farmer City, Illinois
hirley, Emma.....Zion City, Illinois
hirley, Mrs. Ida.....Zion City, Illinois
hirley, Isabell.....Zion City, Illinois
Warszawiak, Herman....16 East Eighth street, New York City, New York

The following-named two believers were baptized in Toronto, Ontario, Canada, Thursday, December 31, 1903, by Elder Eugene Brooks:

Pirie, Elizabeth Hill.....61 Annette street, Toronto, Ontario, Canada
Rains, Harry.....690 Dufferin street, Toronto, Ontario, Canada

CONSECRATION OF CHILDREN.

The following-named two children were consecrated in Zion Tabernacle, Seattle, Washington, Lord's Day, November 22, 1903, by Elder August Ernst:

Schwald, Minnie Naomi....713 Seventh avenue North, Seattle, Washington
Stewart, Sunshine.....135 Thirty-fifth avenue South, Seattle, Washington

The following-named child was consecrated in Zion City, Illinois, Thursday, December 24, 1903, by Elder C. R. Hoffman:

Walter, Esther Jane.....Zion City, Illinois

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church 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.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	*10.45 a. m.	12.38 p. m.
*9.00 a. m.	10.13 a. m.	7.03 a. m.	8.30 a. m.	2.15 p. m.	4.04 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	*8.00 p. m.	9.11 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.		
3.00 p. m	4.16 p. m.	*11.49 a. m.	1.15 p. m.	ZION CITY TO CHICAGO.	
4.15 p. m.	5.39 p. m.	*‖1.18 p. m.	2.50 p. m.	Leave Zion City	Arrive Chicago
*5.20 p. m.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	*8.29 a. m.	9.45 a. m.
		5.05 p. m.	6.20 p. m.	5.05 p. m.	6.40 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

M M M

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 13. ZION CITY, SATURDAY, JANUARY 16, 1904. Price Five Cents

GOD'S WITNESSES TO DIVINE HEALING.

THE OBEDIENCE OF FAITH—HEALED OF SPINAL DISEASE DURING THE ACT OF BAPTISM.

HATH JEHOVAH AS GREAT DELIGHT IN BURNT OFFERINGS AND SACRIFICES AS IN OBEYING THE VOICE OF JEHOVAH?

BEHOLD, TO OBEY IS BETTER THAN SACRIFICE, AND TO HARKEN THAN THE FAT OF RAMS. FOR REBELLION IS AS THE SIN OF WITCHCRAFT, AND STUBBORNNESS IS AS INIQUITY AND IDOLATRY.

The denominational churches are only churches of the Christ in name, and not in fact.

They have turned away from the Word of God, and are no longer teaching the Gospel of Jesus, the Christ, in its purity.

The Great Commission given by Jesus, the Christ, to His disciples, is

> 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.

The making of disciples is to be followed by a Baptism "into the Name of the Father and of the Son and of the Holy Spirit;" the *trina baptisma* of the early Church fathers, the only true Baptism the Church has ever known. The religious organizations of today have almost utterly discarded the true Baptism, and have substituted the inventions of men, which they call baptism.



MISS CLARA E. BAKER.

The sprinkling of infants in the so-called Christening has nothing to do with the Baptism of the New Testament, which follows sincere repentance towards God.

The Baptism which the Christ gave was the Seal of the Living God to every true believer. It separates them from every other organization, and gives them a permanent place in the Kingdom of God. It is followed by the gift of the Holy Spirit, as Jesus has promised.

Since the restoration of the True Baptism by Triune Immersion by the General Overseer of the Christian Catholic Church in Zion, the Church has made unprecedented progress. The people have been built up and strengthened and kept by the Power of God from the temptations that are in the world, so that there are comparatively very few so-called backsliders.

But what has this to do with the healing of the sick?

It has much to do with it; for those who profess to be Christians and still refuse to obey the command of God in Baptism, their profession is a lie and their faith in God is a dead faith.

FAITH IS OBEDIENCE.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Faith goes forward and obeys every command of God.

After the act of obedience in Baptism, the disciple can be taught to observe every command given by the Christ. He is then in the frame of mind which makes it easy for him to be taught. He is then ready for the "all things."

One of the "all things" is the healing of the body through faith in Jesus, the Christ.

A perfect trust brings a perfect restoration.

In the case of the young woman whose portrait appears on the preceding page, we have one who had been rebellious.

She had long been sick, and had been petted and pampered and cared for in every possible way that human skill could devise.

Medicines and blisters, pills and tonics had been applied in many different combinations.

Then the surgeon's knife was applied, with nothing but failure as the result; electric applications were resorted to, but only disappointment followed.

The wicked, in the pride of his countenance, saith, He will not require it.
All his thoughts are, There is no God.

Even when God sent one of His servants, an Elder of the Christian Catholic Church in Zion, to her, she refused to hear the Voice of God, until at last the Holy Spirit was victorious and she surrendered.

The Elder preached the necessity of obedience in Baptism. He administered the ordinance of Baptism.

This young woman obeyed, surrendering herself to God.

And with what joy she left the baptistry, healed of all her diseases!

Her own words are, "I received an instantaneous healing of all my diseases."

And why not?

God is worthy of belief. His Word has never failed.

Lo, I am with you All the Days, even unto the Consummation of the Age.

We have not yet seen the end of the age of which the Christ has spoken.

This story has been duplicated over and over again in Zion in Baptism. One young lady in the last stages of consumption, with the hectic flush upon her cheek--with the deadly night-sweat and chill--was carried into the baptismal font and walked out, healed of all her diseases. Others have gone in with cancer, and come out healed and cleansed; just as Naaman dipped himself in the river Jordan seven times, in obedience to the command of the prophet, and was healed; just as the blind man, whose eyes were anointed with clay, went to the pool of Siloam and washed and was healed.

Lo, I am with you All the Days, even unto the Consummation of the Age. J. G. S.

WRITTEN TESTIMONY OF MISS CLARA E. BAKER.

1912 GILGAL AVENUE,
ZION CITY, ILLINOIS, November 12, 1903.

BELOVED GENERAL OVERSEER:—It is with thanksgiving to God for all His mercies and goodness to me that I add my testimony to the many who are living witnesses to the saving, healing, cleansing and keeping power of God.

From my childhood I was always a delicate child.

I never had the privilege of enjoying the blessings of childhood with my schoolmates.

I never was very sick until the fall of 1898. Then when out skating I fell on the ice, seriously injuring my spine.

It became so sore and sensitive that I could scarcely have any one touch it.

I had to use two cushions all the time, and then the pain in my back was intense.

I began taking patent medicine, but received no relief.

I then began suffering with my stomach. I had no appetite and was also very nervous.

I still kept on taking medicines, but received only temporary relief.

I suffered on until in the winter of 1899-1900, when I became seriously ill with my spine and nerves.

I was then almost a complete wreck.

Our home physician advised me to wear Spanish fly-blisters for my spine.

I took his advice and put on sixteen (the blisters being an inch square).

I kept them on for two days when I had them taken off, and where the blisters had been my spine was raw, the skin coming off with the blisters; but I only received temporary relief.

I then began to suffer from a severe pain in my side.

It continued until July when I was again taken seriously ill.

Our home physician said I was suffering from a serious internal trouble and that an operation would be necessary.

My parents at first hesitated, but I was suffering so greatly that they finally consented.

The operation was performed during the summer of 1900.

I then began taking electric treatments.

I took them for about three months, but I did not receive much relief from either the operation or the treatments.

By this time my diseases had so multiplied that I was scarcely able to walk.

I still kept on taking medicines, becoming worse all the time.

My spine still continued to get worse, and the wound caused from the operation refused to heal, which also augmented my sufferings.

I still suffered on, until in the early part of the fall of 1901, when the doctor told some of my relatives that I could not get well.

He said, I had suffered so long that my diseases had all become chronic and medicines would never cure me.

I was so weak I could not walk a block.

But God was very merciful to me 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.

We had been reading LEAVES OF HEALING for about four years, but I had never given Divine Healing much thought, although papa and mamma had both been healed.

In October, 1901, Elder James R. Adams came to Geneseo, Illinois, then our home, to hold a series of meetings.

My parents attended and wanted me to attend, but I would not go until almost his last service; then I consented to go, but I was very stubborn and would not let the Elder pray for me, although I had given up my medicine. We went home, and the next day they were to have a Baptismal service.

I attended the service, and while there the Lord broke my stubborn will, and I was Baptized.

While in the water I received an instantaneous healing of all my diseases.

I went home without my cushions, and have never used them since.

That same day I walked a mile, something I had not been able to do for three years.

The Lord has completely healed me of spine, stomach, kidney and internal troubles; of nervousness and also of weak ankles.

He has not only given me healing, but has also given me health. It has now been two years since my healing, and I have proved it to be true.

I thank God that I am able to be a member of Zion Restoration Host and that I was permitted to accompany the Host to New York City.

I want to thank all who prayed for my healing.

May God continue to bless you and Overseer Jane Dowie and Dr. Gladstone Dowie more abundantly.

Praying God to bless this simple testimony to all to whom it comes, I am,

Yours in His service Till He Come,
(MISS) CLARA E. BAKER.

CONFIRMATION OF MISS CLARA E. BAKER'S TESTIMONY.

BENTON HARBOR, MICHIGAN,
November 14, 1903.

MY BELOVED GENERAL OVERSEER:—With gladness of heart and gratitude to God, our Father, for His great goodness, I confirm Miss Clara E. Baker's story of her healing at Geneseo, Illinois, two years ago.

I well remember the incidents connected with her deliverance upon the day she obeyed God in Baptism by Triune Immersion.

Her healing came gently as "the waters of Shiloah that go softly."

The Baptism was to be administered at the river, but both the weather and the water were very cold, ice having formed in the night.

Mr. Baker asked me whether it were right to baptize his daughter in such cold water.

I replied that if she would trust God fully and solely in obeying the Christ's command to be baptized she would be kept from taking cold and also be healed of her chronic diseases at the same time.

Miss Baker assured her parents and me that she would go forward without fear.

Prayer was offered for her spiritual and physical blessing in the Baptism.

How God wonderfully heard and answered prayer, and honored her simple confiding faith, the witness truthfully tells in her testimony.

With Christian love I am obediently yours in Jesus,
JAMES R. ADAMS,
Elder in the Christian Catholic Church in Zion.

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 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 50 cents for six months, or 30 cents for three months. Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE.
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JANUARY 16, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JANUARY 16, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Miss Clara E. Baker, . . . 385
Elijah the Restorer, . . . 387
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Miss Clara E. Baker, . . . 386
Confirmation of Testimony by Elder James R. Adams, . . . 386
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Wonderful Interest Manifested in Zion City, . . . 388
Two Hundred Members of Illinois State Firemen's Association Visit Zion City, . . . 388
Mayor Pierce, of Waukegan, Illinois, Addresses Company, . 388
Mr. Bolty, President of Illinois State Firemen's Association, and Others Gave Brief Addresses, . . . 388
Zion City only City of Refuge, . . . 389
People of Zion City Enjoying Exceptionally Good Health, . 389
Good Reports from All Parts of the World, . . . 389
Telegram from General Overseer from Indio, California, . . 389
CARTOON—
Elijah the Restorer Warns Against National Destruction, . . 390
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Prelude, . . . 391-394
Subject—"A Message for the Nations" . . . 395-397
DAILY BIBLE STUDY FOR THE HOME, . . . 398
EARLY MORNING MEETING IN SHILOH TABERNACLE, . . . 399-403
MEMORABILIA OF THE NEW YORK VISITATION, . . . 404
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 405
SIXTH DIVINE HEALING MEETING—
Subject—"Divine Healing a Present Day Reality," . . . 405-408
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 409-412
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, . . . 413
ZION'S BIBLE CLASS, . . . 414
OBEYING GOD IN BAPTISM, . . . 415
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 416

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.

Notes From The Overseer-in-Charge.

A CITY SET ON A HILL CANNOT BE HID."

THE PATH of the righteous is as a shining light,
That shineth more and more unto the perfect day.

THE "PATH OF THE RIGHTEOUS" leads to the City of God.

AS ZION grows more and more into God's perfection, and becomes a refuge to those who seek to walk in the "path of the righteous," so will it become more and more the target of the Devil.

AS "EVIL men wax worse and worse," so will they hate righteousness the more.

BUT RIGHT-THINKING men everywhere are coming to judge our fair City more favorably every day.

WE FIND a wonderful interest manifested in this infant City as our Beloved General Overseer proceeds upon his Around-the-World Visitation.

ON TUESDAY of this week nearly two hundred members of the Illinois State Firemen's Association, who were at their Sixteenth Annual Convention, in session in the City of Waukegan, just six miles south of Zion City, chartered a special train and came to Zion City, to see that of which they had so often heard.

THEY WERE entertained in Elijah Hospice by the four Councils of Zion—the Ecclesiastical, Educational, Commercial and Political.

IN RESPONSE to a brief address of welcome by the Overseer-in-charge of Zion City, Mayor Pierce, of Waukegan, expressed his amazement at what had been done, and his appreciation of the courtesies shown to him and his party, and spoke most kindly of the General Overseer and the people of Zion.

He was followed by Mr. Bolty, President of the Illinois State Firemen's Association, who also very briefly spoke in high appreciation, and introduced his friend, Professor B. F. Staymats, of Clinton, Illinois, who very eloquently spoke in

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

ehalf of the one hundred forty-seven towns of Illinois repre-ented in the Convention at Waukegan.

ON EVERY HAND were heard exclamations of wonder and elight, and as the little Zion lace souvenirs and Zion Litera-ure were presented to each member of the association, we vere convinced that Zion had made many true friends in that hort visit.

IT IS THE only City of Refuge in all the world where men an flee from the dangers and temptations that beset them upon very hand.

NEW YORK CITY has ten thousand saloons.

Chicago has six thousand seven hundred.

All the cities of the land are under the bondage of their baneful spell, save here and there a few communities that have emporarily banished them from their borders. But even here the accursed drug-stores exist, where men under one pretense or another can purchase the Liquid Poison.

THOUSANDS OF MEN who have professed Christianity have fallen back into sin, because on every hand the fumes of the Damning Liquid rises to their nostrils, and its accursedly exhilarating influence causes them to fall.

ZION CITY is the only City in all the world where it is impossible to purchase alcoholic liquors in any form.

No wonder men are flocking from the ends of the earth, with their wives and children, fleeing from its desolating curse!

THE CITY is very beautiful in its pure white mantle of clean, unsullied snow.

Nowhere can be seen the disfiguring decoration of the tobacco chewer.

THE PEOPLE of the City are enjoying exceptionally good health.

ON THURSDAY of this week nearly one thousand children in Zion Junior Schools were treated to a sleigh ride through the City.

There were about twenty-five large sleds in the procession. In one of the largest were at least sixty-five of the smaller children. A happier, jollier, more rollicking crowd of boys and girls were never seen anywhere. As far as we have been able to ascertain, not one school child was prevented from going because of sickness.

GOOD REPORTS come in from all parts of the world.

Three applications for fellowship were received recently from Johannesberg, South Africa. The Conductor of the Gathering speaks of others just ready to come in. The field is white for the harvest for dear Overseer Bryant, who will soon be with them.

A LETTER from Moscow, Russia, tells of the work going on there, with praise to God for what Zion is doing for them through LEAVES OF HEALING.

WORD COMES that within a few weeks another large party is preparing to come from Australia to Zion City.

THE FOLLOWING TELEGRAM was received on Wednesday, January 13th, and read at the regular Mid-week Citizens' Rally:

INDIO, NEAR LOS ANGELES, CALIFORNIA.

REV. JOHN G. SPEICHER, Overseer-in-charge, Zion City, Illinois.

Psalms 110 and 111.

Peace to all in Zion.

Praise God for His protection in all our journeys.

Had a delightful week in Texas, principally on the shores of the Gulf of Mexico.

Spoke in San Antonio last Lord's Day to a large audience.

Many unable to gain admittance.

Press reports very good.

Great results for all Zion will doubtless flow from our visit to the Southland, the people of which have received us most lovingly.

We are now approaching Los Angeles. Expect to speak there next Lord's Day, and reach San Francisco Monday night.

Pray for our meetings there on Tuesday and Wednesday nights.

God willing, the Around-the-World Visitation party will leave San Francisco on Thursday, January 21st, by Steamship Sonoma.

The City of Zion, with all its people, is ever in my heart and prayer.

Grace to you, and peace from God our Father, and the Lord Jesus, the Christ.

May the Holy Spirit comfort, guide and bless you until we meet again.

Mizpah. JOHN ALEX. DOWIE.

WE HOPE to print a Message next week, telling of the sailing of the General Overseer and his party, on the Sonoma, according to this telegram.

We hope also to have some Editorial Notes from time to time from the General Overseer of the Christian Catholic Church in Zion and Editor of LEAVES OF HEALING, telling of his experiences and blessings.

WE CANNOT close without thanking God for having given us constant blessing for the sixteen days that have elasped since our dear Leader left us for his World Visitation.

In every department the work has gone on smoothly, and all is well. JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ELIJAH THE RESTORER WARNS AGAINST NATIONAL DESTRUCTION.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



CHICAGO respects Zion.

There may be individuals and classes in that great cosmopolitan city's population that do not; but the people do.

The events of the last month prove that deep down in the heart of the average Chicagoan, there is an intense respect for Zion and her leader, and a sincere desire for Zion's prosperity and progress.

Chicago respects Zion because she knows that Zion has fought and labored and suffered for Chicago's good, and the good of all the world.

When John Alexander Dowie began his work in Chicago thirteen years ago, Chicago refused to hear.

She would have dismissed him from her gates with execration and reviling.

Lord's Day, December 27, 1903, thousands upon thousands of her best citizens came through the storm and cold to her greatest auditorium to bid him farewell before his Around-the-World Visitation.

Eight year's ago, during the Year of Persecution, the most deadly and unjust blows were struck at Zion's life.

There were only a few isolated and individual protests from Chicago's citizens.

Less than one month ago, Zion's enemies struck a murderous blow in the dark, and practically the whole city, including the press, the bar and the financial and commercial interests, arose in indignant protest.

Their indignation did not end in mere words, but took active form, and was effective.

This Farewell Service in the Auditorium was, in a sense, a consummation, a flower, a crown, of Zion's work in Chicago, and especially of the events of the month of December.

Although the day was bitter cold, and a snow-storm was blowing at the hour of the beginning of the service, great throngs of people stood in the vestibule of the Auditorium and in Congress street waiting for the doors to open.

When they were admitted at two o'clock, they poured in like a flood, filling every seat in the house except those high up in the galleries.

And still they came.

Every surface car, every elevated train, and every suburban line brought its addition to the stream that poured in through the doors of the great building for over an hour after they were opened.

The people climbed flight after flight of stairs, and took seats so high up in the galleries that the stage appeared in miniature, peopled with Lilliputians.

They stood in thousands in the foyer in the rear of the ground floor seats, and in hundreds on the high ledge behind the balcony.

Still they came in thousands, and, finding the house crowded, turned away disappointed.

There were over five thousand in the Auditorium when the General Overseer delivered his address, and perhaps three thousand more had come and gone away because they could not get good seats.

It was an audience representative of all that was best and most highly respected of the bench, of the bar, of the great financial and commercial institutions, and of the great common sense people of the city.

It was distinctively an audience of the members and friends of Zion.

Three trains carried the General Overseer, his staff, the officers of the Christian Catholic Church in Zion, Zion White-robed Choir, Zion City Band, Zion Guard, and a portion of Zion Restoration Host, one thousand five hundred people in all, from Zion City to Chicago and return.

The service itself was worthy of the audience and of the occasion.

From the beginning until the "Peace to thee," and "Peace to thee be multiplied," of the closing salutation, the Spirit of God was present, and the people in enthusiastic accord.

The music before the opening of the service, by Zion City Band, which was stationed in the balcony, was appropriate in selection and second to none in quality.

The great Zion White-robed Choir deepened the profound admiration in which it has long been held by its beautiful, orderly procession, with the hundreds of robed officers; by its splendid singing of the "Gloria" from Mozart's "Twelfth Mass," and last and most by its wonderful interpretation of the "Hallelujah Chorus" from Handel's inspired Oratorio, "The Messiah."

In the course of his announcements, the General Overseer referred to current events in Zion and to Zion's relationship with Chicago, especially with the Press, and found his audience heartily with him.

The reading of the Scripture, and the fervent prayer of God's servant, led up to his Restoration Message.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That Message of Elijah the Restorer was deeply significant, coming as it did on the eve of his departure for his Visitation to some of the greatest nations of the earth.

It was a Message which dealt fearlessly and practically with the true character of National Righteousness and National Sin, and with their momentous meaning in these Times of the Restoration of All Things.

It was a Message to which those present listened with earnest attention and profound conviction, so that there was scarce an exception when the audience rose, at the close of the service, and repeated with the General Overseer the solemn Prayer of Consecration.

Chicago Auditorium, Lord's Day Afternoon, December 27, 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.

Rejoice the Lord is King!
Your Lord and King adore!
Mortals, give thanks and sing,
And triumph evermore:
Lift up your heart! life 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!

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.

The Congregation 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.

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

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating the Commandments, after which the words, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 on the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

The General Overseer read from the Inspired Word of God the 19th Psalm, also the 62d chapter of the book of the Prophet Isaiah.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Choir then sang the *Gloria Patri*, after which the General Overseer offered the following

PRAYER.

Our Father who art in the heavens, we hallow Thy Name, and in the Name f the Messiah we come to Thee. We ask Thee today to help us to under- and that although Thou dwellest in the cloudless light, we may come to Thee, ternal Light! Eternal Love!

How pure the spirit must be that shrinks not, but with calm delight can ve and look on Thee! The spirits that surround Thy Throne may bear that urning bliss, but we sometimes say it is surely theirs alone: for they have ver known the sin, and the sorrow, and the shame, and the darkness, and e weariness of a world like this.

Oh, how can we whose minds are dark and dim, before Thee, the ncreated, come, and on our naked spirits bear that Uncreated beam. hen we remember that there is a way for men to rise, broader than the ladder at Jacob saw at Bethel—an Offering and a Sacrifice—the Lamb of God, who keth away the sin of the world, and the Holy Spirit's Energies and Power to lighten and help us.

Help us that we, the sons of ignorance and night, may dwell in e Eternal Light through the Eternal Love that gave for us a Redeemer, Mediator, a Guide whom we can follow and be sure that we are right. So ith the Messiah of God, who, fulfilling all the prophecies, was led as a mb to the slaughter, and as a lamb before her shearers is dumb, He pened not His mouth, but permitted Himself to suffer, for He laid down is life for sinful men.

PRAYER FOR GOD'S BLESSING ON ALL PRESENT.

So through Him we come to Thee, and pray Thee to help this company f men and women out of the stormy sea of life; out of the dark winter and e cold; out of all the unrest and the weariness as we are gathered together ere at Thy feet.

Father, we are Thy offspring, and Thou wilt never turn away the spirit at calls to Thee, deep calling unto deep, flesh and spirit and soul crying t for the Living God. God help this people, and may they not only cry for hee, but may they be willing to do what Thou dost tell them.

May they leave the swine troughs of sin and shame, and lust and passion. lay the men and women, youths and maidens who have been prodigals, nd are sin-stricken and disease-smitten, desire to return to the Father's ome, that they may come to Thee "who forgiveth all thine iniquities; who ealeth all thy diseases; who redeemeth thy life from destruction; who rowneth thee with loving kindness and tender mercies: who satisfieth thy outh with good things; so that thy youth is renewed like the eagle." He atisfieth all our nature with the richest provisions of His grace, so that the arkness passes away and it is always summer in the spirit; and beyond the orrow and the clouds, the light is ever shining, and we can rise above it all nd go on, knowing that the night and all its shadows shall flee away.

But meanwhile, help us, O God, to see that we need forgiveness from hee; that Thou must be feared; that there is plenteous redemption; that hou must be sought after; and that Thy beloved Son never came to ondemn the world, but that the world through Him might be saved. O od, help us to get a real salvation, not theoretical, but practical.

Let us have the imparted righteousness of the Christ as well as His nputed righteousness. Let us have an imparted life; be cleansed by Thy ower; made to obey God; be given the power to live a better life and walk n wisdom's ways that are pleasantness, and the Paths that are Peace and urity and Power, and to shun the evil and to do the right.

For the Christ's sake, help us each in our degree and station, in all con- itions of life, to have that godliness which, with contentment, is the greatest ain; and to remember that a man's life never consisteth in the abundance of he things which he possesseth, but that the life is more than meat, and the ody is more than raiment. Help us to know that the Kingdom of God is ighteousness and peace and joy, and, even if very poor and unknown, Thou ilt be with us. There shall be no shadow in the valley of death if Thou art ith us, and there shall be no weakness if we pass through the valley of eeping, for we shall go from strength to strength, and every one of us shall ppear in Zion.

PRAYER FOR HELP IN DAILY LIFE.

Give us this blessing, and help us to live in our daily life, kind and con- iderate to those around us, ruling or obeying with diligence; judging with odliness; for he that ruleth over men must be just, ruling in the fear of God. During our daily work, whether it be as servants or masters, help us to know at we must answer to Thee, and that the Judgment Day is coming. So let s live that we shall not be afraid of that Day, but by Thy grace and through Thy mercy in the Christ, our Lord, be glad to hear the summons that brings s to Thy Throne no longer to be dreaded, for it is a Father's Mercy Seat; to hat Judge no longer to be feared, for He is the Son of God and Man, the ympathetic Christ, who in all our temptations was tempted, and who can ake the allowances that no one else could make.

Help us to believe the truth that Thy Mercy is bigger and broader than en have ever counted it to be. It is above the heavens. Thy compassions ever fail, and "there is no place where earth's sorrows are more felt than p in heaven; there is no place where earth's failings have such kindly judg- ent given. There is welcome for the sinner, and more graces for the od. There is plentiful redemption through the blood that has been shed."

For the sake of the Christ, help us to understand these things, and in all ur relations to live them.

PRAYER FOR BLESSING UPON THE PRESIDENT AND NATION.

Bless this Nation. Bless the President of the United States. Give him ho bears the burden of supreme executive responsibility the grace that will lone enable him to discharge his duty in peace or in war, in council or in irection of civil affairs. O God, help Theodore Roosevelt, the President of he United States, and give him the grace he needs. Have mercy upon hem that would annoy and vex him, and seek to turn him away from the ath of rectitude by cunning policy and mischievous practices. O God, nake the people patriotic and wise. Bless, we pray Thee, the Congress, the enate, and the Legislative Assembly; and bless, we pray Thee, the dministration associated in the discharge of the executive power with the President. Bless the Supreme Court of the United States, and all judges and officers of courts, that they may do right as in Thy sight, and that they may be free from corruption.

Bless, we pray Thee all who bear rule and authority, that they may remember that they must rule justly. Give, O God, to those that exert influence in molding public opinion by words, that they may realize the terrible responsibility of misrepresentation, whether it be by the pen of the comic artist, or whether it be by the pen of a foolish reporter, or whether it be by the pen of the malignant editor. O God, do Thou in Thy mercy give us good men in the press of the United States. (Amen.)

Hear us we pray Thee, that Thou wouldst grant unto all who have any power to help their fellow men that they may remember that nothing is ever gained by robbing their neighbor of any of his rights, and may they lovingly and wisely concede to others the right they claim for themselves to earn their bread and demand and receive the wages that they could get.

Have mercy upon those who by violent means desire to oppress either employers or employees, and grant that men may seek by reason and by kindly forbearance and consideration, to reconcile their differences, and under any circumstances to leave each and all free to work for what they please in every place. We beseech Thee to destroy secret societies which take away men's liberty, and grant, O God, that men may walk in the light and do right in every condition of life.

Be in the homes, with the mothers who have the responsibilities so largely with the children. Be with teachers who educate, that they may be patient and wise. O God; bless the youths of the United States. Destroy all places of sin. Oh, that Thou wouldst give the people wisdom to take no more the accursed liquid fire and distilled damnation which is sold in almost every block of this city, the consuming filthy fire of tobacco, and filthy eating and the filthy living and shameful dissolute lives. O God, do Thou in Thy mercy, overcome intemperance, impurity, and infidelity, and make the people to have restraint and to know Thee, their God, and to be pure in heart and life. All this may be if men are wise.

We are thankful for the sweet little City where these things never hurt us, for they do not exist there, and that Thou hast helped us to keep it clean and art helping us today. God bless our little Zion City, and bless Thy people everywhere. Bring Thy wandering people into unity. Hear us as with united heart and voice we pray as the Master taught us, when He said, "After this manner therefore pray ye."

The Choir and Congregation chanted the Disciples' Prayer.

The General Overseer then said:

I should like to say a word or two before my Message is delivered, regarding the Visitation Around the World.

It is not very generally known that

The Flag of Zion Floats on Every Continent and on Many of the Islands of the Sea.

Large as is the work of Zion in Chicago, it pales into almost numerical insignificance compared with the widely extended work throughout the world.

It has long been a desire of my heart to visit lands where I have previously labored—Australia and New Zealand—and where we have large numbers of Branches of the Christian Catholic Church in Zion.

It may be better to call the two with all the islands around, Australasia.

We have large Branches in the City of Sydney, State of New South Wales; in the City of Melbourne, State of Victoria, and in the City of Adelaide, State of South Australia.

These three States are the principal States of the Commonwealth of Australia.

In New Zealand, which is not in the Commonwealth, we have also many Branches, from Dunedin and Invercargill in the South, to Auckland in the North.

Then we have work, not very much as yet, in Colombo, in Ceylon, and scattered throughout India. We have many points in which Zion is doing work for God in Madras, Calcutta, Cawnpore, Lucknow and Bombay.

All the way up the Nile, from Alexandria to Khartum, we have our people scattered here and there.

In South Africa we have scores of stations—Cape Colony, Natal, in Orange State, in the Transvaal and in Mashonaland.

To that part of the world we are sending an Overseer who is at present taking the place for a few weeks of Overseer Cantel, who will return to London and set Overseer Bryant free to take up the work in South Africa.

Then in Europe we have many Branches, some of them in Austria-Hungary.

We have one brother and sister here now, Elder and Evangelist Kosch, whom we have ordained, who have a congregation in Budapest of over nine hundred.

So it is over the greater part of Germany, and especially in Switzerland, where we have our headquarters at Zürich.

Then we have a little Branch in Paris, and a branch Publishing House in Rue de Mont Thabor, which, though it is small, has been a great blessing.

Then the strong Branches in the United Kingdom, of which I think we have about a hundred now.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Around-the-World Visitation Is a Necessity.

The Visitation was decided upon more than a year ago.

It has pleased some of the people to talk about it as if it were a sudden matter; but even the daily press itself can be referred to as stating nine months ago that I was going on this Visitation.

God willing, I sail from San Francisco, on the Sonoma, on the 21st day of January, but I leave Zion City on the 1st day, because I have business in the South and want to get a little rest; for, except when at sea, I do not get much rest as I touch the various lands.

I hope to be back again by the end of June.

My itinerary is carefully marked out, and I think we shall be able to keep the dates, although sometimes steamers do not get in in time

I would like to say to you who are Christians and friends of Zion that I thank you for your most friendly attitude toward Zion in recent matters.

I trust that an amendment to the Bankruptcy Law will soon be brought into Congress and passed, which will prevent any obscure and malignant lawyer, who says he has a claim of a thousand dollars or so, to throw into bankruptcy an estate of more than ten millions of dollars.

There is no business in this city which might not be wrecked by such proceedings, and the only reason we were not wrecked is because you cannot wreck Zion.

That is one thing that cannot be done.

If Zion were pushed down deep into the sea, the moment your hand would be withdrawn, Zion would be floating on the top. (Applause.)

At least I would be. (Applause and laughter.)

I believe you all know it.

You Cannot Sink a Man Who Is Right with God and Right with His Fellow Men.

No amount of obloquy and misrepresentation of the press can hurt him in the long run, because it is Truth that wins and the lie always dies.

They sometimes die so quickly, when they are so numerous, that you cannot wonder at the stench which proceeds from so many newspaper offices, for the dead are there.

Alas! Alas! That it should be so!

I have no quarrel with a good and honest press.

I never had.

I do not trouble about criticism, and I have no personal vanity which makes me thin-skinned about cartoons.

In fact, I preserve the finest of all the cartoons and when I want a good laugh, I take them up and say to myself, "There, what an ugly fellow you must be," and it rather helps me sometimes.

I know I am not quite so ugly as the cartoons say, but it never hurts me, and I never trouble myself about that.

But what I do trouble about, and I always will, is that a great and good and holy cause can be kept back by wilful and malignant lies.

A Most Dense Ignorance.

I have been given lately the assurance of the responsible editors, that they did not know how wickedly the reporters were deceiving them about Zion.

I am glad that they published those lies in ignorance. (Laughter.)

If, indeed, they did, then beloved, how dense that ignorance must be!

But I really do think that some of them were honest, and the reporters that came out to Zion City have been stuffing them with lies for years.

For instance, they have been telling you that the people of Zion City were hungry and cold, and they wept such bitter tears over their miseries that you would think their hearts were broken as they contemplated the awful agony of ten thousand people.

But the whole thing was bosh!

There never has been a single person in Zion City who has suffered at any time for food, clothing or fuel.

Is that true?

Zion City residents "Yes."

General Overseer—Any one that knows aught to the contrary, please tell me.

It is no new thing for Zion that we have never had a member of this Church dependent upon the bounty of the County or the State. We have clothed our own poor and taken care of them, whether they were little children or old people.

If the working men could not get employment, they certainly were never permitted to want.

They are a provident people who do not drink, smoke, eat pig, play cards, fool with the goat in the society lodge, or do any of those foolish things. (Applause.)

The consequence is that the Zion people are in no need of the pity which in crocodile tears the press has so charitably bestowed upon them.

It is contemptible!

Zion Proved to Be Solid Beyond Peradventure.

I am thankful that, upon the testimony of men representing hundreds of thousands and millions of dollars, the foundations of Zion have been declared to be strong financially, and that we are many millions to the good.

I only ask God to give me grace to take care of the properties which He has enabled me, with Zion, to acquire; and to take care lest we, though we may be worth twenty millions, should ever become indebted to any one in Chicago or elsewhere to the extent of one thousand dollars, lest we should be put in the bankruptcy bow-wows.

It is too contemptible!

However, Zion has been upon a Cash Basis for two months, and we shall keep it upon a Cash Basis, after we have carried out the agreement which our creditors so kindly extended to us.

Shame to those who would endeavor to embarrass a strong, good people who never paid a cent less than one hundred cents on the dollar, and never intend to.

Shame! Shame!

If we have much more annoyance from some of that kind, we shall very publicly tell our friends everywhere that they had better not deal with such miserable "Byem, Skinem and Pluckem Firms."

Zion goes on, and Zion will go on.

A Lie Without Foundation or Reason.

One of the things about which I have been most indignant has been that one of the sweetest women that ever blessed God's earth should have been maligned by the press as sneaking away with Seven Million Dollars of Zion City Assets.

Shame! that that baseless lie should have been so often repeated!

There was not a word of truth in it.

Then they wanted to make out that I was taking away the rest.

If you ever came out to Zion City, you would think it was a miracle that I could carry off a factory which has five acres of floor space, and that I could carry away schools, colleges, tabernacles, and other buildings which I sacrificed a good deal to build.

Oh, the folly of it all!

Why should I run away?

I am very happy to be in Zion City, and when I want a good fight I come into Chicago.

I can get it at any time.

I am a man that loves a good fight, and I am always ready to strike at any iniquity.

Notwithstanding all that is past I think I am in first class order to take another fall-out with the enemy.

Nevertheless I am a little weary and want a little rest.

Do you not think I have earned it after nearly sixteen years of continuous hard toil in America?

Audience—"Yes."

General Overseer—I think I have.

I am going; but I shall not sneak out of Chicago.

I shall go out of Chicago on January 1st; but I will not tell you over what road because there might be too many of you at the station to say good-by.

Zion City Left in Strong and Trustworthy Hands.

I am leaving my powers of attorney in the hands of Overseer Speicher and of General Financial Manager Barnard.

I am giving them as a counselor, Judge Barnes.

They will form a kind of Triumvirate and will rule Zion while I am away.

If any one thinks that we owe them a dollar, and demands it in an ugly manner, he can go and serve processes upon them and they will be able to stand, because I will leave my estate.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

rsonal and real property in Zion City, and take nothing away
th me but my spending money.
I will come back again, and if you do not believe it I will let
u know when I am here. (Applause.)
I have no sinister motives and no dark corners, but, oh, what
nderful things you have been hearing about me in Chicago!
You have been told that I have a tunnel between Shiloh
ouse and the Administration Building.
No one ever saw it but the reporters who had been having
d dreams.
Then they say that we are going to build a wall of brick
ghteen feet high around Zion City.
No one ever knew of it but the reporter.
One morning you were told that I had had a wonderful dream,
nen it was a vile reporter who dreamed it.
You have been told all kinds of things.
Chicago's capacity for being stuffed with lies must be
emendous, because they keep at it and you keep on swallow-
g them.
Yet I must say that

The Best and Wisest People Have Not Believed These Lies.

Is that not true?
Audience—"Yes."
General Overseer—Have you believed these lies?
Audience—"No."
General Overseer—I do not believe that you have.
But if you have the Lord have mercy upon your mental
machs if you swallow such stuff as that.
I do hope that the words the Chicago editors have spoken
me will begin to bear fruit. I believe that some of them
re genuine.
I might name one editor who was exceedingly and honestly
dignant when he found how his reporters had been wilfully
ing about Zion.
He called them, and said that he would discharge the next
an that did it again. May God bless that editor! (Amen.)
I like the late attitude of the *Tribune;* and though it and I
ve had a good many spars, I would like to see it tell the
uth about things and want to help it.
But the *Chronicle* is unspeakable! I hope it will turn over a
w leaf.
As for the *American* and *Examiner*, the man who is seen with
ese papers in his hands has damaged his own character.
pplause.)
They are a dirty, filthy mass.
May God, the Almighty, in His mercy deliver Chicago from
ese wretched Hearst's papers.
In my opinion, they were the means of the assassination of
esident McKinley.
They brought the President into constant ridicule, and repre-
nted him as a contemptible, wretched little creature, led
ound by Senator Hanna.
Now, one of the brightest and best Presidents that we have
er had is continually maligned and misrepresented by these
rty rags.
May the Lord clean them up! (Applause.)
The rest, I think, might be converted.
May the Lord convert them!
I have no animus against any one, and in leaving Chicago, I
nt to say that I think I have thousands and perhaps tens of
ousands of friends in the city for whom I have labored so
rnestly.
May God bless Chicago!
I hope I shall have your sympathy and good will and that
u will treat my good people at Zion City fairly and consider-
gly during my absence.
The free-will offerings and tithes were then received.
The General Overseer then delivered his Message:

A MESSAGE FOR THE NATIONS.

INVOCATION.

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

TEXT.

Righteousness exalteth a Nation: But sin is a reproach to any people.

I will give you the marginal reading, which is better than that in the text: "Righteousness exalteth a nation; but sin is a reproach to nations."

It seems to me that in speaking in this city, in which I have labored continuously for at least ten years, that it would be well for me to remember that I am also speaking to the Nation, for I am grateful indeed to God that the words that I now speak will more or less be talked and written about, whether by friendly or unfriendly hands or papers, throughout the land.

Zion Thrives on Defamation and Misrepresentation.

It was my privilege in New York, recently, to speak to audiences which averaged each day between twenty and thirty thousand, while hundreds of thousands came and could not get in.

I am grateful that I have the privilege in my own City of seeing Four Thousand people at the half-past six o'clock Prayer and Praise Meeting, and where I speak to larger audiences than that now gathered before me, every Lord's Day afternoon: for Shiloh Tabernacle seats Seven Thousand Three Hundred, many more than this Auditorium seats.

I thank God that, through obloquy and misrepresentation, I have been enabled to keep on my way.

My people have increased in numbers and in power.

We have diligently attended to our own business, and done the good we could, not fearing to face unnumbered foes in speaking what seemed to be right, and in telling people the great Message of Peace which God had sent us to bring.

Peace With God Is War With Sin.

He that loveth righteousness and hateth wickedness will always be among those who are persecuted for righteousness' sake.

The persecution which the world gives to its own is very little.

The world that lieth in the Wicked One, loves its own, but let any man seek to help his neighbor to a purer and better life, and to have the audacity to speak the truth, the whole truth, and nothing but the truth, as God gives him grace to see it, and for a time he must, of necessity, be the most unpopular of men.

But by-and-by the clouds clear away, and, after the laughter of fools, which is like the crackling of thorns under a pot, there comes the sober second thought and the third thought, until at last the people, no matter what the pulpit or press or platform may say, begin to wonder whether or not the man does not have a Message after all that it may be wise for them to hear.

That day has come in a great degree, so that even on this terrifically cold day, with almost a blizzard, we have this great and very kind and thoughtful audience.

Righteousness exalteth a Nation: but sin is a reproach to Nations.

It seems to me that

The Righteous Have Always Been Hated Without a Cause.

Their only offense is that they are righteous, even in heathen states.

You will remember, for instance, the story of "Aristides, the Just," in Athens.

The Athenians were called upon to decide whether he should be banished or not.

There was no real charge against him that would justify banishment, but his enemies in the administration of the government of Athens found Aristides a very inconvenient man.

He was so very just.

Aristides himself smilingly stood by the ballot urns when a big, gruff, ill-conditioned fellow came up and, cursing the patriot, with an oath cast his vote into the urn against Aristides,

"Why do you curse Aristides," said the stranger, as this man thought him, "why do you cast your ballot for his banishment?"

"Why," he said, "because I do."

"Yes, but give me a reason," said the philosopher.

"Oh, well," he said, "it is reason enough; I am tired of hearing him called 'Aristides, the Just.'

"I hear him spoken of everywhere as 'the just,' or the 'good man' and I am tired of it. May the gods of the infernal regions take him!"

He indicated that he would like even to cast anotner ballot if he could.

Why?

Socrates took the hemlock cup and said to those who had

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

forced it upon him, "Ah, you have won today, but tomorrow the people will wake up and tear you to pieces."

And it was so.

It Is Not Always that a Man Can Survive Persecution, but by the Goodness of God I Have Survived.

Standing here today, I desire to say that I have plead for righteousness; and that amid all the obloquy there has not been one person able to prove that I have done aught that was unrighteous, inequitable or unjust.

If such a one can be found that has been wronged by me, I will gladly repay fourfold.

He does not exist.

That which is true of the Individual is also true of the Nation.

It is concerning National Righteousness that I desire to speak.

But remember that the Nation consists of individuals.

Do Not Forget That National Life Begins in the Home.

Yea, it begins before the home is established—in the youth and the maiden.

As they think in their hearts so they are; for he that thinks uncleanness will, soon or late, be unclean.

She who thinks impurity will, soon or late, be impure, if not in word, in deed.

The formation of a man is his thinking.

As he thinketh in his heart, so is he.

Soon or late, the philosopher who talks morality, high intellectuality and great sounding words, will be discovered to be a base and foul wretch if his inner thinking is unclean.

He will soon be found to be the betrayer of his friends, the defiler of women, and perhaps a robber of his fellow men.

The Seat of Righteousness is in the Thought Life.

It is not what you say, it is not even what you do; but righteousness begins in what you think, "for as he thinketh in his heart, so is he."

The important thing in connection with national life is to get the Nation to think rightly, as well as the ruler, the judge, the legislature, the orator, the business man, the banker or merchant, manufacturer or employee.

Pure thinking is the great thing in connection with the working men and working women of this world.

You must think rightly if you are to act rightly.

The Ten Commandments God's Standard for Right Thinking.

There is one standard of thought that all may understand, for God in His infinite wisdom has given to us that thought.

You had it today in the Ten Commandments which were given in the Mount of God, and as one of your poets has said:

> 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.

Adultery will continue adultery, and murder will continue to be murder.

Covetousness and disobedience to parents, and dishonor to God, will always be sin in God's sight; but all the Commandments will be vindicated soon or late.

They are God's thoughts; and if you do not think as the Most High God thinks, you think wrongly.

You will find that the Nation that will not think as God thinks will come under the Mighty Grinding Wheels of the Mills of God, which grind slowly, but they grind exceedingly fine.

The Nation that fights the Commandments will come between the upper and the nether stones of the Divine Mill, and will be ground into powder which will be blown away into dust, as has Ninevah and Babylon, the very locations of which are covered by the sands of the desert.

Beloved friends, you must think as God thinks, to think rightly, and as He tells you.

You must have the righteousness which is of the Eternal Law.

But there is something better still.

You Must Love One Another as the Christ Loved Us.

We think it a good deal to love our neighbor as ourselves, and it is; but how much more and greater it is to love our neighbor better than ourselves, and to do as He did, who loved us better than Himself, and gave Himself a Sacrifice for us!

He fulfilled the prophecy that the Virgin should conceive and bring forth a Son, and that His Name should be called Emanuel, which being interpreted is "God with us;" that He should be the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace; that He should come down to the lowest strata of humanity to lift us up to the height of His Divinity, and Oh, He did it!

It was He who gave us the Eleventh Commandment, which is better than them all—the New Commandment, which bids us to love one another as He loved us; to love one another better than ourselves; to do for others what we never expect them to do for us, and to fight for the rights of those that are wrong and have no helpers.

> Wherever Wrong shall Right deny,
> Or suffering spirits urge their plea,
> Be Thou a Voice to smite the lie,
> A Hand to set the captive free.

There Is Sure Reward for Those Who Fulfil the Eleventh Commandment.

It is yours to toil while others sleep; to weep while others laugh; to work and not despair; to go on and to remember that eyes regard you in Eternity's stillness, and that they are saying, as they look down these worlds and ages, "Judge 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, work, work, till the last beam fadeth! Work and despair not!

You may not win your reward here, but it is there.

You also have the reward within your heart that you did what you could, and that you love humanity better than yourself, that in some feeble way you walked in the footsteps of Him who pleased not Himself, and who still loves humanity.

A Nation which has the Ten Commandments in its heart, and the Eleventh Commandment in its life, will be a Nation that for power, for purity, for progress, for education, for scientific equipment, for political capacity and strength, and for wealth and progressiveness will have no equal.

May God make this such a Nation. (Amen.)

Sin Is a Reproach to Nations.

Sin is the transgression of law.

Sin is lawlessness.

Sin is conflict with right, with purity, with peace, with progress, with power.

Sin is the very essence of diabolical and infernal anarchy.

Sin is the transgression of law, whether it be in a man's transgressing physical, psychical, and spiritual law, or whether it be in a man's transgressing the law of reason, as well as the law of faith, hope, love, kindness and fairness.

No man can ever transgress any law, without being the sufferer himself.

But he will not suffer alone.

The poor, foolish man who utters oaths and curses because things do not go his way in his little pathway of life, and determines that his fellow man shall not work at all unless he works as he and his petty little union has decided, and who, inflamed by nicotine, alcohol and evil passion, as well as the sight of suffering wife and family, where food, clothing and fuel is scarce, because he has made no provision for the dark day—that man becomes a criminal when he says, "You shall live as I say and work as I please. I will take your liberty from you, and if you do not consent to that, I will take your life."

The Nation in which that is done must soon give place to law, in its ordinary sense, and set the man on horseback.

Then the musket and artillery and the forces of death must plow their way to make law respected.

The French Revolution had to be succeeded by the Empire, because France would have utterly perished, and all government and purity and power have been annihilated, for the mob is the most irresponsible and degraded of tyrants.

This Republic Is on Its Trial.

The time has come to teach all men in a free state that every man has a right to be free; that liberty does not mean that you have the power to oppress any. (Applause.)

All are free to think, free to speak, free to write everything that is good, but never free to do that which is evil, and to counsel and to work the red ruin and the breaking up of laws which means, first, the reproach and then the destruction of the Nation.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The graves of Nations have always been dug by the lawless-
ss of the drunken, profligate and ignorant masses.

I hesitate not to say plainly, standing where I am, and feeling
e responsibility of it, that not only is this Republic on its
al, not only is free government on its trial, but I venture to
y that it has failed.

Unless something be done to take the franchise from the
norant, brutal and criminal, and to punish them with the loss
their political power, then this Nation is doomed, for no
ation can ever stand divided against itself.

That dictum uttered by Lincoln, when he was teaching this
ation other great truths, had been taught by Jesus, the Christ;
d He teaches it still:

"A House Divided Against Itself Cannot Stand."

It is impossible to continue to give the power to create
dges and legislatures to men who trample all law beneath
eir feet, and have lost the right to exercise the franchise.

They should be punished with the loss of it.

It is a daring thing to say in this country, perhaps, but I
ve dared to say a good many things, and I dare to say that,
cause it is true.

Righteousness means your daily life and action. You cannot
ink what you like, eat what you like, or say what you like.
Your duty demands that you shall eat what is good, drink
hat is good, speak what is good; otherwise you are trans-
essors, and disobeying law, destroying power, destroying
urity, and destroying the possibilities of progress. To be
ghteous, you cannot do that which is unrighteous and unclean.

The Laws of God Will Vindicate Themselves.

The lives of Nations seem to you sometimes to be long; but,
you are a reader of history, you will know that Nations
ndured, for many, many centuries longer than this country,
hich is only half way into its second century, because those
ho held the reins of power were righteous men.

You will know this, that great Nations have appeared and
isappeared, because they were transgressors of that which was
ssential to national life, and to the perpetuation of that life,
nd they had to disappear.

You are not sure of the perpetuation of the national life of
is people, unless this people do right.

Nations greater in number than we, Nations greater in wealth
an we, have either wholly disappeared or become enfeebled
nd powerless, and are passing away, full of disease, morally,
piritually and physically, and full of rapid degeneracy in
eligious, moral and political power.

The Latin races, unless God saves them, are rapidly disap-
earing.

The Teutonic race trembles in the balance.

The Anglo-Saxon race is the only race that has shown
ndurance sufficient to make it a hope for the world that it will
ndure a righteous people; but the tenure of power of that
ace lies in its righteousness; and its destruction lies in its
awlessness.

May God in His infinite mercy grant that we shall be on the
ide of Eternal Law, for Gospel is another name for law.

It is the law of the spirit of life in Jesus, the Messiah of God,
hat brings Life.

All who desire that Life stand and tell it to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am.
lake me what I ought to be in spirit, in soul and in body. Give me power
o do right no matter what it costs. If I have wronged any let me confess
them and restore and do right to them and in Thy sight. Help me to
rust Thee, my Father, and the Christ of God whom Thou has sent; and to
e willing to be led by the Holy Spirit, and to stand with Thee and do right.
Give me power over the wrong that may be within my heart; the wrong that
omes through ignorance, the wrong amidst which I live. Give me patience
nd purity and power to overcome and to be at peace. For Jesus' sake.
Amen.

The Great Choir then sang the glorious "Hallelujah Chorus"
from Handel's "Messiah," and in the perfect stillness which
followed 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 fel-
owship of the Holy Spirit, our Comforter and Guide, one Eternal God,
abide in you, bless you and keep you, and all the Israel of God everywhere.
Forever. Amen.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age;" and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in 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 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

YOU will find in this week's list, a lesson for each day for the remainder of the month of January.

As there are but twenty-eight chapters in the Gospel according to St. Matthew we have completed the month by bringing in the Epistle to Titus, which has but three chapters.

You will notice in next week's issue of LEAVES OF HEALING, that we begin the month of February with the 1st chapter of Mark.

This rule of beginning the month with a new book will be followed as far as possible through the year, making it easy to remember where the lesson is to be found.

Review the month's study by a study of the questions which are added to the Bible Readings this week.

Many other questions can be added.

In some places classes can be organized and the leader may ask questions of the members of the class. When one fails to answer properly, let him drop out and so on until all fail.

This will stimulate closer study.

FRIDAY, JANUARY 15TH.

Matthew 15.—Loaves and fishes again.
Memory text—Verse 28. Daughter healed.
Contents of chapter—What defiles; Miracle; Daughter of woman of Canaan; Great Multitudes healed; four thousand men fed.

SATURDAY, JANUARY 16TH.

Matthew 16.—Peter's great confession chapter.
Memory text—Verse 19. Binding and loosing.
Contents of chapter—Pharisees seek sign; Warning against leaven of Pharisees and Sadducees; Jesus questions disciples; Jesus the Rock; Losing is saving.

SUNDAY, JANUARY 17TH.

Matthew 17.—Transfiguration chapter.
Memory text—Verse 11. "Elijah indeed cometh."
Contents of chapter—Mount of Transfiguration; Elijah promised; Miracle of healing; Epileptic; Jesus tells of His death; Concerning tribute; Miracle; Fish with silver.

MONDAY, JANUARY 18TH.

Matthew 18.—Humility and forgiveness chapter.
Memory text—Verse 3. "Turn, and become as little children."
Contents of chapter—Greatest in kingdom; Woe because of causes of stumbling; Parable of lost sheep; Concerning differences between children; Parable, kingdom like king reckoning with his servants.

TUESDAY, JANUARY 19TH.

Matthew 19.—The thing needful chapter.
Memory text—Verse 21. "Follow me."
Contents of chapter—Multitudes healed; Pharisees tempt Jesus; Clear teaching concerning adultery; Blesses children; The rich and the Kingdom of God; Reward of those who leave all for the Christ's sake.

WEDNESDAY, JANUARY 20TH.

Matthew 20.—Laborers' chapter.
Memory text—Verse 34. "Moved with compassion."
Contents of chapter—Parable of the vineyard and laborers; Foretells His death and Resurrection; Zealous mother seeks high place for her sons; Jesus teaches humility; Miracle, two blind men healed.

THURSDAY, JANUARY 21ST.

Matthew 21.—Hosanna chapter.
Memory text—Verse 10. City stirred.
Contents of chapter—Old Scriptures fulfilled; King rideth on a colt; Jesus cleanseth the Temple; Curseth the fig tree, Silences impertinent questioners; Parable of the householder's vineyard, and the treatment given his servants; Kingdom to be given to "nation bringing forth fruits thereof."

FRIDAY, JANUARY 22D.

Matthew 22.—Wedding Supper chapter.
Memory text—Verse 9. "As many as ye shall find bid."
Contents of chapter—King's supper ready; Wickedness of those who refuse to come; Banishment of guest—no wedding garment; Jesus' answer regarding tribute money; Teaching concerning conditions, after death and the Resurrection; Answers lawyer—first and greatest commandment; Questions and puzzles the Pharisees.

SATURDAY, JANUARY 23D.

Matthew 23.—Woe chapter.
Memory text—Verse 9. "One is your Father."
Contents of chapter—Pharisees' works condemned; Woes pronounced upon them as hypocrites; Prophesies the desolation of Jerusalem.

SUNDAY, JANUARY 24TH.

Matthew 24.—Sign chapter.
Memory text—Verse 4. "Take heed."
Contents of chapter—Jesus tells the signs which will foretell His second coming; Warning to be ready all the time; Careless and indifferent to be appointed "portion with the hypocrites."

MONDAY, JANUARY 25TH.

Matthew 25.—Ten Virgins chapter.
Memory text—Verse 13. "Watch ye."
Contents of chapter—Bridegroom coming finds five virgins unprepared; Parable of the talents; Description of the Judgment.

TUESDAY, JANUARY 26TH.

Matthew 26.—The Supper chapter.
Memory Text—Verse 26. Blessing the bread.
Contents of chapter—Woman lovingly anoints the Savior; Her action commended by the Savior; Jesus foretelleth His betrayal; He institutes memorial of His crucifixion; Peter's affirmation of his faithfulness and loyalty; The Savior foretells Peter's fall. Savior's agony in garden—disciples sleeping; Judas betrays the Christ with a kiss; The Christ rebukes follower who uses sword; Gives Himself up to fulfil Scripture; Disciples flee—Peter follows afar off; The Christ buffeted before the high priest Peter denies the Christ.

WEDNESDAY, JANUARY 27TH.

Matthew 27.—Crucifixion chapter.
Memory text—Verse 51. "Veil rent."
Contents of chapter—Judas, convicted, returns money, hangs himself; Pilate examines Jesus; Delivers Him to crucifiers; Savior mocked, scourged, crucified, buried; grave sealed and watched.

THURSDAY, JANUARY 28TH.

Matthew 28.—Resurrection chapter.
Memory text—Verse 20. "I am with you alway."
Contents of chapter—Great earthquake; Angel opens grave; Jesus arises; Women disciples early at the grave—met by Savior; Chief priests lie concerning Resurrection; Jesus appears to the eleven and gives them their commission.

FRIDAY, JANUARY 29TH.

Titus 1.—Ministerial chapter.
Memory text—Verse 15. "Pure to the pure."
Contents of chapter—Apostolic greeting to Titus; Titus left in Crete to set things in order and ordain; Qualifications for the ministry; Mouths of vain talkers and deceivers must be stopped; Purity of heart makes life of purity.

SATURDAY, JANUARY 30TH.

Titus 2—Exhortation chapter.
Memory text—Verse 13. "The blessed hope."
Contents of chapter—Exhortations; Aged men: Temperate, grave, sober-minded, sound in faith, love, patience; Aged women—Reverent, not slanderers, teachers of that which is good; Young women—to love their families, chaste workers, at home, kind, subject to husbands; Younger men—sober-minded, uncorrupt, grave, having sound speech; Servants—subject to their masters, not gainsaying, purloining, but showing good fidelity; The grace of God hath appeared; Must deny ourselves, and live righteously; The Christ, our Blessed Hope, redeems us.

SUNDAY, JANUARY 31ST.

Titus 3.—Admonition chapter.
Memory text—Verse 9. "Foolish questionings."
Contents of chapter—Subjection to rulers; Ready to good works; Deception and wickedness washed away by Regeneration of Holy Spirit; Foolish questions to be refused; Heretics to be admonished, but refused if they continue such; Nothing to be wanting to God's ministers; People to maintain good works.

REVIEW IN MATTHEW.

Give the chapter names.
Which is the Elijah chapter?
What other chapter speaks of the coming of Elijah.
Which is the Divine Healing chapter?
Where do we find the largest number of parables?
Name five parables of the kingdom
Name the twelve apostles.
Who was first chosen?
Where did Peter say "if?"
Where were the four thousand fed? The five thousand?
Where is the Pharisees' sign found?
Where do we find the Mount of Transfiguration?
Where do we find an example of true obedience?
In which chapter do we find the first steps toward Salvation?
What is the Great Commission?
What other miracles besides healing?
Where is found the Last Judgment?
Where is Gethsemane and Golgotha?
Where the Resurrection and Ascension?
How many memory texts have you forgotten?

REVIEW IN TITUS.

Who wrote the epistle to Titus?
About what time was it written?
What does the epistle treat of specially?
What office did Titus hold in Crete?
Who is authority in the Church?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. L. S., AND E. S.

THE very keynote of Zion is found in the Lord's Day Early Morning Meetings.

The Great General Assembly has its place in the establishment of the Kingdom of God, as has each and every assembly, meeting or convocation in Zion.

Yet, in no other, is the Spirit of God more manifest; in no other does God's people draw closer to Him; in no other does God's Prophet, Elijah the Restorer, speak so directly to the spirit within; in no other is the Divine motif which gives power to Zion so generated as in these early morning meetings of the Lord's Day.

Therefore, a very peculiar significance attaches to the teaching of the man of God as it was given last Lord's Day morning, the last of the early morning meetings before the Around-the-World Visitation.

To know this teaching is to know Zion.

The last word, then; what is it?

Simply the same Word, the same teaching, which has been preached and taught every Lord's Day morning of all the year.

None other. No more and no less.

A pure, simple, sweet, straight, true gospel of love which loves to the uttermost; a gospel of work and obedience and truth and purity; a gospel in which yea is yea and nay is nay; a gospel whose life does not end at death, but is a perfect continuity into the life beyond and from everlasting unto everlasting.

It is the same blessed Gospel of Salvation, of Healing and of Holy Living, which is the inmost fiber, the root, the foundation, the strength, the beauty, the life and the power of Zion.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 27, 1903.

The General Overseer opened the service by having the Congregation unite in singing Hymn No. 422:

> It may be at morn, when the day is awaking,
> When sunlight through darkness and shadow is breaking
> That Jesus will come in the fulness of glory.
> To receive from the world "His own."

He then said:

I desire you to read with me the 1st verse in the 13th chapter of the Gospel according to St. John:

> Now before the Feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

Now, I will read the marginal translation:

> Now before the Feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them *to the uttermost*.

The correct translation is not "unto the end."

There Is no End to His Love.

People will talk about those that have departed this life and say, "Well, he loved me," or "she loved me up to the last moment;" but there it stops, and the man has an awful cry, and wishes he were dead, too, and marries another wife in three months. (Laughter.)

You have seen that, have you not?

I once heard a woman say, "Oh! he loved me to the very last. Let me go into that grave, too!"

I have always expected that a woman that would howl like that would be married in about six weeks. (Laughter.)

That particular woman was married inside of three months.

I was very much disgusted with her grief.

She thought that the whole thing was over.

He had loved her to the end, and that was all there was to it.

There are a great many people who talk as if this life ended everything and the book were closed.

Their love has never been worth much.

*The following report has not been revised by the General Overseer.

I do not like the words, "loved them unto the end."

The Greek is, "loved them unto the uttermost."

Did He cease to love them when He went out of this world to the Father?

People--"No."

General Overseer—Does He love us still?

People—"Yes."

General Overseer—You must know that

Our Only Hope Is in the Continuity of a Divine Love.

The love that ends with life, is not love at all; it is merely animal lust, that had its beginning in fleshly desire and its continuity in sensual passion.

Then, when the poor body is dead, there is the end of that love.

It never did have any deeper root than the earth, and when it is buried six feet beneath the earth, all is over, and that is the end.

For me, a life so lived is not worth living.

It is not a life worthy of a man who has a spirit that will live beyond the grave, be renewed in a new body and go on into an Eternity of Purity, Power, Peace and Progress.

It seems to me that a life that begins in sensual desire and lust is worthy of a pig, a brute, a beast or reptile, but is utterly unworthy of a man who is a child of God.

Cross out that word "end" and with your pen write above it, "uttermost."

I was thinking a great deal about that at a very early hour this morning.

> Having loved His own which were in the world,
> He loved them to the *uttermost*.

There Is No Break in Life.

The people that are looking forward to special days as being especially big in themselves, remind me of a little boy of whom I saw a cartoon last week.

The little fellow rose on Christmas morning, and looked at his mother, and said, "Mother, is this Christmas Day?"

"Yes, my son," she replied.

"Well," he said, with disappointment in his voice, "I thought it was a bigger day. It looks big on the almanac; but it is just like any other day."

The bigness lies all in your spirit; not in the day.

A great celebration in Zion is not merely in the assembling of our hosts in their good order, or in their marching; that is only an outward manifestation.

It is only those who have the eye to see, that can see what this Host really means, gathering in thousands upon thousands from all the lands, who will go from here back to Holland, Japan, China, Italy, Greece, Roumania, Turkey, Russia, Bulgaria, and to the other lands from which they came, and carry, in one form or another, the Message of Zion—the Latter Day salutation of a Universal Peace.

A Mere Outward Display in Itself Is Worthless.

A mere array, beautiful as it is, with band playing, flags flying, banners waving, and the beautiful colors of Zion on the breast and everywhere, is good; but if you do not get beyond the outward display, it is no bigger day than any other.

It may be a little less; because when the band has stopped playing and the display is over, that is all there is to it; the picture is gone.

I should like you, beloved friends, to get the thought that lies behind this word; that there is no end to Love or Life or Light and no end to Divine Wisdom and Knowledge and Power and Purity.

The glorious fact is that there is a continuity of all that is Divine.

Divine Love Endures.

Do you think when my dear, sweet daughter, whom I loved so purely and who loved me so purely, fell asleep in Jesus that I thought that was the end of it?

That was only the beginning.

That love is intensified.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

She knows better now what life meant on earth; and knows what I do not know—perhaps, what life means for me.

It may be that she has learned from the book she has read, or she has been told, just where that life will end on earth.

She may know all about it.

Love is ever watchful and ever careful to obey, and ever ready to unselfishly seek the blessing of another, and to gladly crucify self-gratification.

Love is ever ready to die and find the highest blessing in self-abnegation, and not in self-satisfaction.

The Salvation that saves to the uttermost has no end here or anywhere; for it is a love that had its birth in God, and is from "everlasting to everlasting."

Having loved His own which were in the world,
He loved them to the uttermost.

Do you think I shall stop loving you when I no longer see you?

People—"No."

General Overseer—Will you stop loving me when you do not see me?

People—"No."

General Overseer—We will now read from the 13th verse of the 2d chapter of the 2d Epistle of Paul the Apostle to the Thessalonians:

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning—

There is a reading in the margin that I like better:

God chose you as first fruits.

The words, from the beginning, were put in there by those Calvinistic eternal decree people that are everlastingly putting in something about God's having predestined one to salvation and one to damnation.

Oh, the horror of that theology!

How I hate it!

I am Thankful to God for the Hatreds That He Gave Me.

God made me hate a number of things.

The intensity of one's love for God is always measurable by the intensity of one's hatred for evil.

The intensity of your love for God is in exact proportion to the intensity of your hatred for evil.

Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

The jolliest man in the world is the man that has the "oil of gladness."

He is always glad.

He may be sorry for a moment; but the gladness shines over all.

There are some people that never look glad.

They have a kind of smile which wrinkles up two or three lines of their face, and then they look as if they were ashamed of that.

That is not joy.

I look such people in the eye to see if they are laughing there.

If men or women cannot laugh with their eyes they are of no use at all.

One of the charms of my sweet daughter, of whom I have been speaking this morning, was that she could sit and look at you, and you could see by her eyes whether she was sorrowful or thoughtful or glad.

She never needed to talk at all.

Her eyes were an expression of her spirit.

She and I used to know each other very well.

I used to look across the table, and do nothing but look, and she would say, "Now, papa, what is it?"

I would continue to only look, and she would say, "Well, *what is it?*"

"I am not talking!" I would say.

"No, but you are looking!" she would reply.

There are many people who do not have joy in their hearts, and the consequence is that it is never in their eyes.

Insincerity Contemptible, Yet Pitiable.

Their thoughtfulness is a kind of pretense, and never gets to be anything more than a mere society accommodation. The perpetual smile on the face of some is like that on the face of the Parisian shopkeeper.

That is the most contemptible, abominable thing on earth!

The Parisian shopkeepers are full of compliments.

They try to make you believe that they have been waiting in that shop for days and weeks for just your convenience, and now that you are come, they are overflowing with gladness.

What will they do when you are gone? (Laughter.)

When you are gone they say, "That man kept me here half an hour doing nothing. I am glad he is gone."

But should you go back, they will say, "I am so glad!"

Do not be the kind of person who is a contemptible, canting hypocrite.

I became so weary of France, that when I crossed the border and got into Switzerland it sounded delightful to hear the simple "Yah" and "Nein."

But the "Wee! Wee! Wee! Wee! Wee!" of the French was abominable.

They cannot say "Yes" once; they must say it three times; and then you do not believe them, because if a man has to say Yes three times in succession, you usually think that he cannot be believed.

I could not have any confidence in a man that had to say to me, "Yes! Yes! Yes!"

That is what gives to a Nation its emptiness and want of strength and power.

Yes Should Always Mean Yes and Not No.

Do not say Yes until you mean it, and are quite sure that you ought to say Yes.

Do you hear me?

You, women! Never say Yes to a young man until you mean it, and are sure you ought to say Yes.

Never say No until you know you mean it; because there are some women who have said No when they meant Yes, and now they have broken hearts over it.

They said No, but they were coquettes, and never meant it

A woman that says No and means Yes is a humbug.

Let your speech be, Yea, Yea, Nay, Nay:
And whatsoever is more than these is of the Evil One.

Always say Yes when you mean Yes, and No when you mean No.

A lady came to me one day and said, "Doctor, I said No, and I meant Yes, and now he is going to marry someone else." (Laughter.)

"I am glad!" I said. "Because you ought to have said Yes if you meant it."

"But," she said, "I do not know that he will be happy!"

"Yes," I replied, "He will be happy with the woman that said Yes and meant it."

"But I did not mean No."

"Then," I said, "you were a liar!"

"O Doctor, have you no comfort for me? (Laughter.) What shall I do?"

"Go and repent! and if ever you get another chance you say Yes," I replied.

About a year after that I saw her again, and she was married.

"Doctor," she said, "I said Yes." (Laughter.)

I asked, "Are you happy now? or are you sorry that you lost the other one?"

"No," she answered, "I have a far better one."

Lifelong Unhappiness Resulting from Trifling.

There are a great many unhappy people in this world who have no companion, because they trifled with a man's affection long years ago.

A lady said to me the other day, "I am glad you talked like that. I trifled with my own heart's affections and with a good man, and he went away and I never saw him any more.

"Whether he is living or dead his friends do not know, and I do not.

"I feel so sorry! I trifled with him when I really did love him. Now, perhaps he is dead, or perhaps he is living a solitary life somewhere, and may be unhappy. I am unhappy."

"Only God can comfort you," I said, "because only God can forgive you the sin of trifling with a good man's heart."

It is a shame, a disgrace, a contemptible thing!

Why not be candid, and say Yea, Yea, and Nay, Nay?

To every man and woman I say, Do not say Yes until you know that you ought to say Yes, and do not say No until you know that you ought to do so.

People come to me and say, "What shall we do?" "We want a decision."

"You cannot get it at once. I must consider a good many

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

things before I can give you a decision. I must look up your tithe record for one thing," I often say, "that will help to decide what kind of person you are."

Should he say "I did not pay my tithes, but I meant to," my reply would be, "Then you cannot marry. A man that will lie to God Almighty will lie to a good Zion girl any day! That settles you, sir!"

Do you not know that many a man in Zion has been settled by his tithe record?

Zion Girls Protected From Foolish Marriages.

Some of you are wanting me to say Yes, and you have not two sticks to put together towards a home.

You had better stay single until you have some place to put your companion.

I will not allow you to fool our Zion girls who have nice homes now, or who are saving up a little money themselves.

If you loved them you would make a nice home for them.

A man has insulted a woman when he asks her to be his wife, if he has never saved a dollar.

She is a fool if she answers Yes.

The idea of a man wanting to marry a sweet Zion girl who is providing for herself or has a happy home, while he would take her to the first lodgings he could get!

Make your own nest, and defend it, and say, "It is my nest. I will make it nice."

It may not be the very nicest nest, but do the best you can.

God chose you *as first fruits* unto salvation in santification of the Spirit and belief in the Truth:

Whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus the Christ.

So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by episthe of ours.

The Apostles Taught Them Many Things for Which They Had No Scripture.

Some people cannot believe anything unless they can find Scripture for it.

They will look you in the face and say, "I would like to have the Scripture for that."

There are many truths for which you cannot find Scripture.

With the apostles the tradition came first, the word came next, and the epistle came last.

Very few of these people could read at all.

If their salvation were to depend upon their reading, they could not have been saved.

If their knowledge of the Christ were to depend upon their having seen Him they could not have been saved, because His life and works were then but traditions.

Has it ever struck you, who talk so much about the letter, that the Word says that "the letter killeth but the Spirit giveth Light?"

I love the Word of God that liveth and abideth forever, but you can be killed by the letter.

The very Word of God will kill you if you do not take care.

A man can become filled with words, even good words, when they do not mean anything to him.

Not words alone are of importance.

For instance, when I am gone away from you on my Around-the-World Visitation, you will hold fast to many traditions.

The men whom I leave in charge will, very largely, work by tradition.

They will work by what they know I did, and the way I did it, and they will say, "That is what the General Overseer would like us to do."

That is a tradition.

Those Who Have Not Seen Can Never Fully Know.

The tradition of our Lord Jesus, the Christ, was, very largely, an account of what He did, and how He did it, a great deal of which was never written, and never can be written.

Do you think that anything that is ever written in LEAVES OF HEALING represents what I said in all its fulness?

Can you get the flash of the eye or the intonations?

Can you get the tradition in that?

You can read it, but you cannot get it all that way.

You may look at a picture of Zion City, but do you mean to say that a man that has seen only a picture has seen Zion City?

He has merely been given an idea, and that perhaps from a very imperfect picture.

By the way, not one good picture of Zion City has ever been taken, for it is a scattered City. It is just the beginnings of a City, and all that is beautiful and good in it cannot be put into a picture.

You cannot put into that picture, for instance, the beautiful colors of the gardens.

Some of You Forget That Tradition Is a Mighty Power.

For instance, about the White House and at the Capitol there are a number of traditions which are most powerful things in Washington.

You may say that we are living in a republic, and have no traditions.

Nonsense!

There are certain traditions in Washington that are most powerful there.

I will explain.

Perhaps the Secretary of State is busy at his desk, and has told his men not to disturb him.

There is a knock at the door, and he is presented a card. Whose is it?

The card of a senator representing the State of Illinois, or a senator representing some other State.

The tradition in Washington is this, that the moment the senatorial card comes in, it is the State of Illinois that is standing at the door, or the State of Idaho or Iowa, and the Secretary of State lays down his pen, and says, "Let the State of Iowa enter," or whatever State it may be.

That is a tradition which has come down through every Secretary of State.

There Are Many Traditions in Connection With Christian Life that Are Not Written.

I have told you a great many things that the Bible never told you; not that they are contrary to the Bible, but they are supplementary to it.

The apostle tells them that they are to remember that all good traditions, and all good words and epistles, are just as much from God as the writings of Moses, Isaiah, Jeremiah, or any one else in the Old Testament.

That, I suppose, was very shocking to some people in those days, as it is still to the Jews.

The Jew says, "If you talk about what Isaiah, Jeremiah, or Moses wrote, that is all right," but talk about the epistles, or the gospels and they will not believe.

Christianity had to win its way by tradition, by word, by preaching, by epistles, and by letters.

Why do you not realize that the letter itself may kill you; that the veil may bind your eyes in the reading of the Gospel, just as the veil has bound the eye of the Jew in the reading of the law.

They do not see Jesus, although there it is written:

As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, He opened not His mouth.

By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living? for the transgression of My people was He stricken.

And they made His grave with the wicked, and with the rich in His death; although He had done no violence, neither was any deceit in His mouth.

Yet if you tell the Jews that, they will not believe.

The veil is upon their eyes.

A great many people read the Gospel with the veil upon their eyes, and they do not let the Spirit of God lead them through the teachers whom He has sent.

They say, "I believe what God says, but as for what Dr. Dowie says, I will have none of it."

I believe there are some of you not prepared in heart to receive the Truth.

You are stupid, hard-headed, hard-hearted and critical, even when you do not say it.

Sometimes you do say it, when you think it is being said to persons who will not tell it to me, but they always do.

Why can you not be broad?

Teaching Must Be Accompanied by Divine Authority.

So then, brethren, stand fast, and hold the traditions which ye were taught.

It all depends upon who teaches it.

The one who teaches must have Authority to teach.

You cannot accept a tradition from every one, neither can you accept the word or the epistle from every one.

There must be clearly the Divine Authority.

Let us pray.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The General Overseer then offered prayer after which he said:

I desire to say a few words to you in this last morning meeting.

Now our Lord Jesus, the Christ, Himself, and God our Father which loved us and gave us eternal comfort and good hope through grace,

Comfort your hearts and stablish them in every good work and word.

The Old Version reads "every good word and work," but it is wrong.

Do you see the diffence?

The World Is Tired of Mere Talkers.

There are a good many people whose piety consists mostly in words.

I believe in the man or woman whose piety consists first in works and then words.

Their talk is worth something.

I am through with those who are talkers first and workers afterwards.

That is the trouble with both Jew and Gentile.

There are many people whose Christianity consists in talking, talking, talking; and then they do not know how to get out of the mess that they got into by their talking.

There are many legislators that go to Congress and to the Legislature, who do nothing but talk and talk, and the people pay for that talking.

I should like to shut up every talking-shop in the United States of America.

I should like to shut up every talking-shop in every nation of the world.

I believe God Almighty is tired of the talking-shops where men get up half drunk and make speeches.

Daniel Webster was once so drunk when he had a great speech to make that they did not know what to do with him.

They did their best to sober him up, and suddenly he sobered up and made a great speech; and then got drunk again.

Are these the men that do the work for the Nation?

This Nation has been cursed by these mere talkers; I do not care whether it is North, East, South or West.

The world is tired of talkers.

"Be ye *doers* of the Word, and not *hearers* only, deluding your own selves."

You do not deceive any but yourselves.

Do not talk more than you live—live much more than you talk.

I Desire to Call Your Attention to the Comforts of God.

May God establish you, and give you "eternal comfort and good hope," and "comfort your hearts" and "stablish them in every good work and word."

First do the work and then talk about it.

I love to work.

It is comparatively easy to stand and talk to your fellow man, for you get back the kindly, responsive look; you see the kindling of the eye, and hear the responsive word; but it is another thing to sit down with pen, and work for from twelve to sixteen hours in continuous succession, producing thoughts and words that are to be placed on permanent record, as I labor, from week to week in producing this beautiful paper, LEAVES OF HEALING.

There is work to be done in the homes; there are the babies to be cared for, and loved, and taught, and the home to be cared for.

There is the garden to be dug, and the chores to be done, and the house to be kept in sweet, nice order.

That is all work for God.

There are things to be done that will help the good wife—shelves, little boxes and other necessities to be made—which is all work for God.

Husbands Have Their Duties in the Home.

You can talk your good words, but if your wife sees you come in every night and sit down before a cozy fire when she has been working all day, and you do not try to help her, she will know that you are a humbug!

If there are a great many dishes to wash, help to wash them.

She will think much more of you, and she will say, "I will wash them, and you dry them."

But do not smash them!

However, if you should smash them, you would learn to sympathize with her when she breaks an occasional plate. Remember that

The Works of Jesus Preceded the Words of Jesus.

How many years did He live before He entered His ministry?

People—"Thirty."

General Overseer—Do you hear anything of His Words during those thirty years?

People—"No."

General Overseer—Very little.

Once when He was returning from a holiday He lingered a little behind His parents and talked to the doctors of the law in the temple.

But I do not believe that He did them much good then.

Those fellows merely wondered at His understanding and answers.

"But surely wherever the Lord talked, He always did good," some may object.

The Lord talked to a great many people who were not helped by it; it was their condemnation.

Do you not know that I have talked a great many words to people to whom my words have been their damnation?

The Gospel is the "savor from life unto life" or the "savor from death unto death."

Do you not know that if I preach the truth to you and you reject it, it is piling death on death?

But if you receive it, it is life on life.

The Christ worked for thirty years.

He did not work with His mouth; He worked with His hands.

The father in that home probably died about the time of the birth of the last child, as near as tradition can give it.

There were four boys and three girls, beside the widowed mother, to care for; and that meant work.

To get bread for them meant pushing the plane hard, because in that mountainous country you cannot get bread without work, and hard work.

Corn is very precious, and a few handfuls cost hard work.

Remember that the Christ worked thirty years, and talked three.

Paul worked thirty years, and then talked a good many words that would have been better unsaid.

When he became a Christian, he did a good deal of work at tent making, and things of that kind.

He was not eternally talking.

Beloved, I desire to have your hearts established in "every good work and word."

Work first and talk afterwards.

The World Listens to Those Who Work First and Then Talk.

The people will listen to us all over the world, if we build up our City and show that we can do something.

We must build up schools, colleges and factories, make the best candy and the best lace in the world, the best organs and the best pianos, in fact, everything that we touch.

I intend to have the sweetest music come from Zion.

I intend to advertise Zion throughout the world by making Zion pianos and organs the only ones that any one will buy.

The clerk that is eternally chattering and chattering to his fellow clerks has to be got rid of.

The workman that is eternally talking when he is digging in the ground, he must be got rid of.

The soldier that is always talking is of no value to his country.

The sailor that is always talking is a danger.

The captain and the officer who is steering the ship, must get where you cannot talk to him.

Do you not know why they go up there on their bridges?

It is to get rid of you wretches that want to talk when on board the ship.

There are some people that are always wanting to be talking to the captain.

Do you not know that a man could not steer a vessel if he were talking?

Some people in this work are always wanting the General Overseer to have an interview with them.

I wish they would have an interview with their own hands!

Good Deeds Not Mere Words Are a Help in Time of Trouble.

My God in Heaven, just stop the talkers! May they not be mere hearers of the word, but doers.

You women, instead of talking to the sick, go carry some

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

oroth to them. You young men, one of the best things you can do is to find out the sick man and comfort him.

If you will ask him to read the 14th chapter of John when you have gone, and then quietly take a five-dollar bill out of your pocket, and slip it in the Bible at the 14th chapter of John, he will thank God and you.

He will read the words, "Let not your heart be troubled," and he will say, "Thank God for that boy!"

Did you ever try that?

I knew of a man who said to his son who was about to leave home and go out into the world, "My son, read the Ten Commandments every day from the Bible that I give you."

The son was a godless fellow, and he put the Bible away, and never read in it.

He spent a fortune, and at last all his goods were to be sold, for he was a bankrupt.

He had been a spendthrift, and now was grieving over his wasted life.

The auction was to be the next day.

He walked up and down through his library.

He glanced at the catalogue, and there, listed with everything else he possessed, was the fine Bible. "My God," he said, "that is the Bible father left me! It shall not be sold!"

He left the room in search of the Bible and found it.

Then he remembered that his father had told him to read the Ten Commandments every day.

He cried as he remembered that he had never opened the book.

He opened it at the Ten Commandments, and found a slip of paper.

He looked at it.

It was a ten thousand pound bank-note, fifty thousand dollars, and pinned to it was a little note which said, "My son, you will probably not do what I have said until some day of calamity, and then you may open this Bible, and find what I have placed here for you; but, my son, remember that the Ten Commandments are of more value than the ten thousand pound bill."

That man wept.

He put aside that bank-note, and began a new life.

He never touched the money, but left it for a great and good purpose.

The Ten Commandments were more to him than the money.

He had worked for the Devil, and he had talked many words for him.

He had been a great politician.

He had been what was called a broad-minded thinker; but it was only when he began to work that he did something.

It is possible that some of us may work too much and too hard; and it is possible that some of us may need to rest.

When you feel that the Spirit of God is in you, you will work in one form or another, and perhaps you will never do better work than when you rest; because then God will work in you "to will and to work for His good pleasure."

The Divine Thought Is Not Worked Out by Talking.

The Divine thought is worked out in silence.

The Lord loved His own to the uttermost.

Just before He went to the Father, He washed their feet.

You will find an account of that in the 13th chapter of John.

He told them to wash one another's feet.

That was the humblest work He could put a person to.

The humblest work that is done in any house in the Eastern country is that done by the servant, who takes off the guest's sandals, and washes his feet with water and gives him a nice, soft pair of slippers, with which he walks in the house.

That is what the Master did for His disciples.

How many of you have ever washed a tired saint's feet?

How many of you have ever done the humblest work you could do?

There may be a tired saint in that house.

She may find it hard to take care of the house.

It would not cost you very much to go in and say, "Will you let me bathe the baby for you this morning? Will you let me dress it? Will you let me take these baby clothes home and wash them?"

Would not that be much better than to talk, talk, talk?

Let us all more and more have our hearts established in "every good work and word."

I know you desire it.

I know that the greater number in Zion are splendid workers, but still both you and I need stirring up, do we not?

People—"Yes."

General Overseer—May God bless you.

Stand and consecrate 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, in body. Give me Thy Holy Spirit. Stir up the gift that is in me. Help me to stir up the gift in my brethren, in my sisters, in my home and among those who are around me. O God, stir up Thy grace that is within me. Give us a good day. Help us to stir up Chicago; to say words that shall go to the uttermost ends of the world. Bless LEAVES OF HEALING today. In Jesus' Name. Amen. (*All earnestly repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

The General Overseer then led the people in singing, "I Stand on Zion's Mount," after 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.

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

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

MEMORABILIA OF THE NEW YORK VISITATION

By Mrs. Emily Ware.

IN a far-off land, on the other side of the world, I see a man with but one desire—to walk with God.

Then comes to him a vision—a vision of the risen, *living* Christ, and he hears Him say, "I am the same yesterday, today and forever."

As he gazes there comes, "If ye love Me, ye will keep My commandments," and now he hears the command, "Go ye into all the world, and preach the Gospel to the whole creation; . . . and lo, I am with you alway."

He must obey.

But how can he go?

Can he ask her by his side to share the toil, the hardship, the sacrifice which obedience to such a command entails?

I look again. She, too, has seen the vision of her Glorified Lord.

Home, ease, comforts, friends, wealth, all, are laid at the feet of Him who has called her.

I see them turn their backs upon native land, with all it holds dear, and start for an unknown country, even to the very antipodes.

At every step of the way, I see them verifying the promise to believers, "They shall lay hands on the sick, and they shall recover," and again, "Whatsoever ye shall ask the Father in My Name, that will I do," in thousands of cases.

But I see looks of scorn and contempt, the "shooting out of the lip," the shrugging of the shoulder, and I see this, too, from hundreds who are professing to love the Christ.

What can it mean?

And now I see thousands afflicted with deadly diseases coming from all parts of the land and joining themselves to him, and, after the Prayer of Faith, I see them rejoicing in a healing which includes in its beneficent power, spirit, soul and body.

But the persecutions grow more and more severe, and heavier and heavier, until it seems the messengers must be crushed into the dust. The foremost of these persecutors are still those who carry the Word of God in their hands, and who are professing loudly that they are the followers of the Christ.

In this fiery furnace, I see One walking with them, and His form is like the Son of God.

The numbers about him increase each day, but his heart has enlarged, and more than these must be won.

Then each week he sends out a White Carrier Dove, which goes to the ends of the earth, bearing on its wings a Message of Purity, Peace and Power—of Salvation, Healing and Holy Living.

Now, oh, wonderful sight!

A City as if by magic comes to my view; a City of Purity, spiritual, mental and physical, an object lesson to all the world; a City where God rules supreme; a City whose inhabitants, ten thousand strong, have all been led to God through this man's prayers and ministry.

I see them rejoicing with him as he sings, "They that turn many to righteousness, as the stars shall shine for aye."

Now, I look again, and I see this man still enlarging, his heart expanding, and I see that he now wears the mantle of a prophet. With his face towards the heavens, he still goes forward and upward, and with each step his horizon is ever changing and ever widening.

Suddenly he shouts to those below, "I see a city four million strong perishing! perishing! going down to death! Who, who will go, Salvation's story telling?"

Hundreds shout back the answer, "Here am I! Send me! send me!"

Again he looks, and again he calls, "There are many, many obstacles in our way. Will you go?" "Aye!" comes the answer, increased now by many hundreds.

"It means hundreds of thousands of dollars from our coffers; money which would enrich you greatly and give you many comforts. Shall we go?"

"Aye, aye, we are seeking not our own; we are seeking first the Kingdom of God and His righteousness," comes from thousands now.

"It may mean death to one or many," he calls again. "Are you ready?"

And the answer rolls up from a Host three thousand strong, "We are ready."

I saw them marching as one man.

I saw among them trumpeters, and men and women singers; and I saw many children, too; and I heard the Leader say, "Out of the mouths of babes and sucklings is praise made perfect."

I heard them singing, as they went, "The Sons of God Go Forth to War," and I saw that each one carried over his heart a mighty Shield, and on the Shield was "Faith," and I saw, too, by their side a Sword, a two-edged Sword, very keen and very bright, and on the Sword in letters of gold, "The Word of God."

I saw this Host go to every home in that great city, and I heard them give the salutation, "Peace be to this House!"

I saw thousands, and tens of thousands come out to see this great sight, and I saw that the Sword in their hands, and in the hands of the Leader, pierced the hearts of those who came.

But the Healer was there, too, and into the wounds was poured the Wine and the Oil of the Gospel, and there was joy and gladness.

But I saw an adversary.

He was powerful and he was mighty, and in his hand he carried an iron pen; and I saw that into which he dipped his pen was labeled "Hatred," "Lies," "Poison," "Malice," "Venom."

I saw the words he had written fly to the ends of the earth, but I also saw that they returned again, and imbedded themselves in his own heart, causing a pain too heavy to be borne.

I saw the Host with great rejoicing return to their homes, without the loss of one, and I saw that they carried with them some that they had rescued from death.

All the world stood aghast, as they looked, and they said, "What is the secret charm and the power that binds them thus together?"

I looked again more closely than before, and I saw a network of heart-strings.

From the heart of the Leader there went a cord to every individual of the Host, yes, to every one of his followers throughout the world, and back and forth, back and forth, were these cords of love, which ran from one to every other, and then to the heart of the Leader, and I saw that they did not stop there, but that the cord, now grown very large, but still invisible to the world, went on into the heavens, and I knew it was anchored in the heart of the Savior of the World!

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.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

*REPORTED BY W. M. H., O. L. S., AND L. L. H.

SIXTH DIVINE HEALING MEETING.

It was a fortunate concourse of people who gathered at Madison Square Garden, Monday, October 26, 1903, to hear the Gospel of Divine Healing taught.

They numbered perhaps three thousand, and it could be seen they were all in earnest—amenable to the Truth.

Overseer Bryant opened the service with Hymn No. 13 of the Special Song Sheet, after which Overseer Mason led in prayer.

Overseer Bryant went right to the point without preliminary skirmishing, and in his incisive manner clearly proved that the ministers of today are simply ignoring God's Words when they teach that Divine Healing was withdrawn after early apostolic days.

He related how he came to recognize the falseness of the present day teaching while a popular Baptist minister, over a large and fashionable congregation, where the sick, maimed and afflicted never mingled.

His eyes were opened to the Light, and he forthwith entered into the work for Zion where the harvest is plenty and the laborers few.

The General Overseer took for his subject, "Divine Healing a Present Day Reality," and backed by thorough worldly knowledge, sound foundations for his convictions and perfect faith in the promises of the Redeemer, he struck right and left Trojan blows against false teaching and heedlessness of that which is as plain as the English language can make it—Divine aid for our ills and sufferings.

Madison Square Garden, New York City, Monday Forenoon, October 26, 1903.

The Choir and the Congregation joined in singing Hymn No. 13, in the Special Song Sheet:

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Overseer George L. Mason led the Congregation in prayer, after which Overseer Daniel Bryant conducted the service until the arrival of the General Overseer, who delivered the following Message:

DIVINE HEALING A PRESENT DAY REALITY.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, our Strength and our Redeemer.

I desire to speak to you in the few minutes at my disposal upon the subject which has been announced, "Divine Healing a Present Day Reality."

No other text is needed for such a discourse than the familiar words in the Epistle to the Hebrews, and which I shall take for my text—the 13th chapter, the 7th and 8th verses:

TEXT.

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith.
Jesus, the Christ, is the same yesterday and today, yea and for ever.

Divine Healing as a present day reality, rests upon the unchangeableness of God Himself, and the unchangeableness of the Christ, the Son of God.

God's People Witness to His Healing Power.

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, and the same Keeper.

If Divine Healing is not a present day reality, it is merely because people have not had faith in the Christ for healing.

Were it not that Zion Restoration Host is out about its work on this beautiful day, every member of that Host would rise if I were to say, "Have you really experienced healing through faith in Jesus, the Christ?"

I have no doubt that there are many others in this meeting who have experienced that Divine Healing is a present day reality. Will you please stand to your feet? (Hundreds rose.)

I will ask the question, Have you been healed through the Prayer of Faith in Jesus, the Christ, our Lord?

People—"Yes."

General Overseer—Did you use any medicine?

People—"No."

General Overseer—Did you use any means?

People—"No."

General Overseer—Did you pay any money?

People—"No."

General Overseer—Was this a free gift?

People—"Yes."

General Overseer—Either you are tremendous liars, or you are true witnesses. I know many of you.

I recognize among those standing several Elders and Deacons of this Church, also scores of gentlemen who are well known all over the State of Illinois.

I recognize many godly people.

One fact is worth a pound of theories.

Where Medicine and Doctors Do Not Exist, Death Rate Is Lowest.

A very concrete fact in this matter is in Zion City where ten thousand people live.

Their children are born without the aid of doctors, and they live without the aid of doctors.

Perhaps you will tell me that they also die.

The Health Commissioner of Zion City who is now on this platform, is a graduate of medicine, and gave it up when he became an Elder in this Church. Doctor (addressing Overseer John G. Speicher), I think I am correct in saying that of a thousand children attending the public schools last year in Zion City, we only lost one by death.

Overseer J. G. Speicher—"That is true."

General Overseer—Out of the College and Preparatory Schools, with something like four hundred young men and women, we lost two.

So that out of fourteen hundred young people from the kindergarten age up to perhaps thirty years of age, we lost three persons.

If you can show me a lower death rate than that anywhere, I shall marvel. I do not think it exists.

You know something of the death rate of your city.

During the same year, the death rate among the children in Chicago, only forty-two miles from us, was so great that the public schools had to be closed.

In the various towns around us, the public schools had to be closed because of an epidemic of diphtheria that ran up and down between Milwaukee and Chicago, a distance of eighty-four miles.

It came to our City, and we lost only one.

Overseer Speicher—"We have only had three cases up to the present time."

General Overseer—We lost only one case of the three.

I have not the figures for this year.

Within two years and two months we have established four large schoolhouses, three stories high, and one permanent college building, which has cost us $150,000 so far, and it is less than one-third of the projected plan.

Kept in Health Through Obedience.

"How are the people kept in health" do you ask?

They are kept in health by obeying God.

*The following report has not been revised by the General Overseer.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

They never eat or drink the things that we know defile.

For instance, swine's flesh is a disgusting and shameful thing for a Christian to eat, inasmuch as the pig is an unutterably filthy brute, that both under the old and the new dispensation was held in abhorrence by God as an article of human food.

Under the old dispensation, God said,

Their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Every one that knows anything about how the pig is born and how the pig is reared, knows that every dirty thing on the farm or in the city is given to the pig.

The pig is an embodiment of cholera, tuberculosis, trichinosis, scrofula and every unclean and filthy thing, and when you eat it, you eat those things.

In Zion City we eat no pig.

The Lord Jesus, the Christ, showed what He thought of the pig.

When a man had a legion of devils in him, and He was about to cast them out, these devils prayed to Him.

As far as I know it is the only answer to the prayer of devils that Jesus gave exactly as they wanted it.

They said, when He was about to cast them out, "If Thou cast us out send us away into the swine," and He said, "Go!" and they went.

The swine went down a steep place and were drowned.

That is what Jesus thought of swine's flesh.

He thought that the proper place for a Devil was in a pig, and if you think the proper place for a pig is your stomach, perhaps you are of the opinion that the proper place for a Devil is your stomach.

If so, then you have a poor idea of what is good.

Men or women who continue to eat pork will be sure to get disease.

Scrofula, trichinosis, tuberculosis, cholera, and cancer are the direct consequences of swine's flesh eating.

Let me tell you a remarkable thing.

Our Lord Jesus, the Christ, so far as the record goes, never healed a case of cancer, because the word *Carcinoma*, which is the Greek word for cancer, does not once occur in the New Testament.

Cancer Was Unknown to the Jews.

Why?

They never ate pig.

Owens College, Manchester, sent forth a statement some years ago that there was not a known case of cancer among orthodox Jews.

I may say that during my ministry, with my large experience with disease, extending over something like thirty years, I have never known an orthodox Jew to suffer from cancer.

When I was in this city a few years ago, a friend told me that one of the Jewish merchants down-town, in the same trade as himself, a dealer in precious stones, desired to see me.

His mother was sick with cancer, and she very much wanted to see me.

I said, "A Jewish lady afflicted with cancer!"

He smiled and said, "That does not fit with your theology, Doctor!"

"My theology is all right," I replied; "when I see that lady, the first question that I will ask her is, 'Have you transgressed the law of your God and eaten swine's flesh?'

"I have not seen her, but she will say 'Yes.'"

I saw the lady the next morning, with her son, and the first question I asked her was, "Have you transgressed the law of your God and of your fathers and eaten swine's flesh?"

She started!

"Oh!" she exclaimed; "I never thought a Christian would ask me that question!"

"A Christian who eats swine's flesh is an unclean Christian. He is eating a dirty and an unclean thing!" I replied. "He is physically unclean if he is eating an unclean thing!"

"Doctor," she said, "my father and I have both transgressed the law of God, which said that we should not touch or eat swine's flesh. I never expected to be asked that question by you."

"Madam," I said, "you would never have had cancer if you had obeyed the Law of your God and of your fathers."

I am informed by my friends, that in various countries where swine's flesh is forbidden, for instance under Mohammedan laws, while there are many other diseases, cancer is not known.

I desire to remind you who know anything about the subject, that cancer is becoming so common that there are many parts of the country where there is more cancer than consumption.

As for its being in the pig, you have only to look at them, and get the candid statements of those who breed them, to see the cancer actually upon their unclean bodies.

Where the Supreme Court Has Gone Beyond Its Jurisdiction.

Divine Healing is a present day reality, and the people may live better without doctors and drugs than with them.

I believe that every candid doctor would tell you the same.

I am not dealing this morning with the absolute inconsistencies of the so-called medical profession's principles, or with the inconsistencies of the law in this state, that says that you must employ a physician for your child.

That decision is most amusing.

It is most ridiculous!

Will the learned Judge please to define a physician?

Is he a homeopath, or an allopath, or a psychopath, or a hydropath, or which of the many paths that lead to the grave does the Supreme Court of the State of New York direct us to employ?

It is absurd.

How can the court enter into such a matter?

Suppose I choose to employ for my child a man who has no diploma at all?

What has the court to do with it?

Suppose I say that I will not have a doctor at all, but that I with my own knowledge will nurse and care for my child as I think best?

When did it become the duty of the law to find me a doctor?

The law might just as well find me a minister, and tell me that I must send my child to some Sunday-school or to some church.

Then I should have to ask the learned Judge to tell me which Sunday-school and church, and to give me a definition as to what would be acceptable to the Supreme Court.

The Supreme Court has traveled beyond its jurisdiction in undertaking that matter.

Zion will never submit to such a ruling; that is to say, we will submit to legal processes, and take penalties, but we will tumble it over and over until we tumble it out of doors; for it is not a decision worth a snap of my finger.

It is a very inconclusive and weak decision.

We have a community in Zion City that is

A Test of the Question, Is Divine Healing a Reality?

We have our babies born without doctors, and they live.

There is no grumbling, because no one is forced to live there.

We are half way between Beer, Milwaukee, forty-two miles north, and Babel, Chicago, forty-two miles south.

It is very easy to reach either place.

No one needs to stay in Zion City unless he likes; but they like to stay there.

It is a clean City.

We have no harlots, and no thieves.

We have no gambling hells, and no blasphemers.

We have no smokers.

It would cost you twenty-five dollars to smoke in Zion City!

And if you did not behave, we would have to give you a night's lodging in addition.

But we certainly would not let you smoke.

You could not stink up our atmosphere.

No lady would have to lift her skirts because of your infernal tobacco spit upon the pavements!

A Filthy Habit Which No True Christian Can Have.

You who smoke may call yourselves Christians, but my opinion is that you smell like the Devil. (Laughter.)

You may call yourselves Christians, but I call you stinkpots!

You may say that you are clean, but no man is clean that takes the filthy nicotine poison into his mouth; either chewing or smoking it.

Seven hundred million dollars spent for tobacco in a year in this country, creating paralysis, amaurosis, dyspepsia, ulcerations of the bowels and cancer!

Is a man clean who eats and smokes a thing that does that—yes or no?

(Thousands of voices in the audience)—"No!"

General Overseer—Of course, he is not clean.

He is a dirty dog!

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

His wife may not dare to say it to him; his daughter, with he whole household, may be compelled to submit to his stinking habit; but when he goes out of doors they throw up the indows and say, "Thank God, he is gone! We will get some esh air now!" (Applause.)

If it is a good thing to smoke, why do you not bring home our cigars and present your wife with a box?

Why do you not ask your children to chew as soon as they an eat?

Why do you not ask them to imitate your dirty habit, you irty dogs?

That is my opinion of you, and I will tell it because it is true.

No man has a right to lessen his life by eight years—for that the average—when he has the responsibilities of a husband nd father.

He has no right to lessen his life by the use of nicotine, let one alcohol, swine's flesh, or any other dirty thing.

Divine Healing is a present day reality among us.

You may say anything you like about it, but our people have een healed of almost every disease that you could name.

The Man Who Uses Tobacco Cannot Glorify God in His Body.

Many of them have been healed of the tobacco habit.

No man who smoked would ever dare to present himself to he, and ask to become a member of the Christian Catholic hurch in Zion.

We would simply say to him, "You stink! Can you glorify od by stinking like that?"

You must glorify God in your body, your soul and your pirit.

Are you glorifying God when you spend money in becoming stinking nuisance; defiling your body which ought to be the emple of God?

When you can show me that you can do that and obey God, ou can get into this Church, but until you do you cannot.

Your body should be the temple of the Holy Spirit!

The Temple of God should be clean, and the man that efiles the Temple of God, him will God destroy!

You are up against a tremendous proposition when you say ou can do what you like.

You cannot do what you like and be a Christian.

You can do what you like and belong to the Devil.

It is impossible for Divine Healing to exist among the disobedient.

Therefore my contention is that the first and essential thing to obey the Covenant.

The Covenant of Divine Healing Is a Very Old One.

It is thirty-three centuries old.

It was made at the waters of Marah.

You find the story in the 15th chapter of Exodus.

God healed those bitter springs and made this Covenant.

I will give you the words of it:

> If thou wilt diligently harken to the voice of Jehovah thy God, and wilt o that which is right in His eyes, and wilt give ear to His commandments, nd keep all His statutes, I will permit none of the diseases to be put upon ee which I have permitted to be put upon the Egyptians: for I am Jehovah at healeth thee.

God gave that covenant thirty-three hundred years ago; but he condition of blessing under it was obedience to God.

One of the essentials of obedience to God is that you shall e clean.

You must have your hearts sprinkled from an evil conscience, nd your bodies washed with pure water.

An unclean man is no Christian in my judgment.

A Christian must be clean.

Cleanliness is Godliness.

When some one tells me that cleanliness is next to godliness, say cleanliness is godliness.

When there is plenty of soap and water no man or woman hat is dirty has any right to expect me to believe that he or he is a Christian.

A Christian woman that has risen this morning, and declined o wash her face and neck, is a dirty woman and I have no onfidence in her.

I remember a holiness woman who came up to me and said: "The trouble with you, Doctor, is, you do not teach oliness."

"Are you holy?" I asked.

"Holy! Every bit of me!"

"You are?" I asked.

"Yes!"

"You are?" I asked again, and again she answered, "Yes."

Then I seized her by her cloak, and I rapidly rubbed my handkerchief, which I had moistened, around her neck, and said, "Look at that, you dirty creature! You have not washed your neck for a week! (Laughter.)

"You are a dirty woman! You go, and go quickly!"

She got away, but before that convention was over, she had left her husband and gone off with another man.

That was what I would expect of these people that are shouting about being holy.

"Let Another Man Praise Thee, and Not Thine Own Mouth."

If you are holy let God witness to it, and let others witness to it, but hold your tongue about it.

If you are holy your life will show it, but you have no right to proclaim your holiness, nor have I.

It is enough for you to be saved.

I have little confidence in the person that is going about saying, "I am holy!"

I have found them usually to be very unclean.

Be sure you are clean.

First of all get clean in heart.

See that you repent and believe.

See that you fulfil the conditions of Divine Healing, and put away doctors and drugs forever.

"Oh, I cannot do that, Doctor," some may say.

Then you cannot have the Lord for your Healer, for the Lord will not enter into partnership with the Homeopath, the Allopath, the Psychopath, "Mother Siegel's Soothing Syrup," "Carter's Little Liver Pills," and all that muck.

What God Thinks of the Physicians.

God Almighty will not enter into any such partnership!

Do you hear?

He will never have anything to do with that business.

When did God say He would heal you through all that medical muck?

"But, Doctor, did not God give us medical science?" some ask.

I have a Bible, and so have you, and where do you find that statement?

Will you tell me one passage, from Genesis to Revelation, where God said He would heal people through medical science?

I have read the Bible, and I cannot find it.

It is not there.

The only things God says about doctors are such words as these:

> In vain dost thou use many medicines.—*Jeremiah 46:11.*
> Ye are all physicians of no value.—*Job 13:4.*

Of the woman who touched the hem of the Christ's garment, it is recorded by Mark that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

So it is with humanity generally.

Honest Physicians Will Admit Their Own Imposture.

The candid physician, who is rich enough to be candid, will tell you that it is a very good thing not to have anything to do with doctors or drugs.

A little while ago there was a cartoon in the London *Punch*, by an artist lately deceased, who used to take all his cartoons from life.

It represented a very distinguished physician, who was a baronet, coming in from his rounds.

He was very sick, and his wife met him at the door.

He sank into a chair and said, "My lady, I am very sick."

She looked at him and said, "I am sorry, Sir Henry, that you are sick! Shall I send for Dr. Lancet?"

"Oh no!"

"Shall I send for Dr. Squills?"

"O no! No!"

"Well, for whom shall I send?"

"Send for no one. I am sick, but do not send for any of them! We are all humbugs and we know it!"

If there is anything today that is a farce and a humbug it is so-called medical science.

Where has it accomplished anything?

"Oh," you say, "do you not know of the triumphs of medical science?"

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

No, I do not!

"Then you are ignorant," you may say.

I cannot plead ignorance.

I read the medical journals.

Surgery a Haphazard Butchery.

I walked the hospitals of Edinburgh myself, with such distinguished physicians as Sir James Simpson, Professor Lyster and others.

I saw all there was to be seen.

I was attached to that hospital myself at my own request as an honorary chaplain. My heart ached to see how people were treated.

I saw an average of three deaths out of every four operations; sometimes nine out of every ten.

I knew that the distinguished surgeons were sometimes experimenting upon the patients, so that they might deal with some one outside.

If you have lived in a hospital, gone from bedside to bedside, ministering to the sick and dying for years, and attending the clinics, you are under no delusions as to what so-called medical science is.

You will say with my distinguished friend, that great man, known to the whole world, Professor Douglas MacClagan, Professor of Medical Jurisprudence in the University of Edinburgh: "Medicine is not a science; it is purely empirical. From the days of Hippocrates and Galen until now, we have been stumbling in the dark from diagnosis to diagnosis and from treatment to treatment, and have not found the first stone to lay as the foundation of medicine as a science."

Medical science does not exist.

The Creator of Our Bodies the One Who Understands Them.

Are we to give up God for a mass of confusion?

Does not God know our bodies?

Does not the man that made that watch know how to repair it?

Does not the God that made my body know how to heal it?

If He is my Father and loves me, will not He who forgives all my iniquities, heal all my diseases?

He has done so.

When I was a dying boy seventeen years old I received healing for my body.

Now I am fifty-six.

During those thirty-nine years I have not taken a drop of medicine, and I work hard all day and very often far into the night.

I have spoken on an average four times a day since I came to New York, and conducted a large correspondence as well.

I am healthy, vigorous and strong.

I eat very little comparatively and less and less meat.

I love to eat the fruits that God has given us, and the cereals.

It seems to me that as far as I can tell, I am a stronger man by far today than when I entered New York.

I Know That I am Doing God's Work.

I came to do it, and I shall do it.

I have no other desire in life than to do His will.

From the moment that I knew the meaning of my name, as a little boy, when I found that "John Alexander" meant, "by the grace of God" and "a helper of men," I said, "I will help men!"

The way I help men is by doing His work.

I have no notion of letting the Devil run this world, not even through the vile press.

You seem afraid of it.

Ministers are afraid to talk, for fear it will attack them.

Statesmen are afraid to talk, for their political position is at stake.

Business men are afraid to talk, because it will attack them and ruin their business.

But by the grace of God there is one man who is not afraid to talk, and He will smash them too, as sure as you live! (Applause.)

Do you think there is any need to be afraid of them? There is no need whatever.

There Is Only One Way to Deal With a Death Adder.

I have dealt with them in Australia.

I have seen my horse rear up on his haunches, perspiring in every pore, and nearly swing me off, because a death adder was in the road. I have tied my horse to the nearest tree, taken a stick and gone after the death adder, and there was never any more heard of that one.

I feel that when I see a snake that is going to bite my fellow men as well as me, the thing for me to do is to kill it.

The Lord Jesus, the Christ, called the scribes of His day a generation of vipers, and that is exactly what they are today.

May God help us to sweep them out of the way.

If they will not repent, may He send them where they belong.

Zion's Good Name Shall Not Be Stolen with Impunity.

If a man steals your money, he is sent to the penitentiary.

If he steals your good name should he not be sent there, too?

Audience—"Yes."

General Overseer—Is he to steal that with impunity?

You are cowards if you say "Yes."

These curs blackguard women, and they are defenseless.

If they can find no dirty stories to put in their vile sheets, they create them.

They have created stories about me by the dozen since I came to this city, and I will have it out with them.

I have had to fight like this before, and I won!

I will win again!

Every decent man and woman in New York should stand by me and say, "More power to you."

If you do not, it is because you are cowards.

May God help you.

May He help you to believe in the simple fact that God is a present day Healer; that the Christ is just the same Savior, the same Healer.

"But He is not here," some one may say.

If He is not, then you had better burn your Bibles, because He taught us, "Lo, I am with you All the Days, even unto the Consummation of the Age."

The Christ Is Here.

He is in New York, He is in Chicago, and He is everywhere. He is the same Savior, and

> The healing of His seamless dress,
> Is by all beds of pain:
> We touch Him in Life's throng and press,
> And we are whole again.

The congregation then rose, and the General Overseer said; Let those who desire make consecration to God.

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. Cleanse me in spirit, soul and body. For the Christ's sake. (*The prayer was repeated, clause by clause, after the General Overseer.*)

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.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

I CAME that they may have life,
And may have it abundantly.—*John 10:10.*
I am the Way, and the Truth, and the Life.—*John 14:6.*

THESE words were uttered by the Christ nineteen centuries ago.

He had come from the Eternal Father of Light and Life, that He by the revelation of the Light and Life of the Father in Himself might lead men out of the darkness of despair and the deadness of sin into the quickened life which finds its source in the Creator of the world.

[illegible] the demoniacal hatred of a priesthood who manipulated a church, which bore the Name of God, but the mockery of which was only tolerated by the people because the tradition and fact of God's past favor and blessing was in their memories, and the hope of the coming Messiah was in their hearts, the Christ proclaimed that He was the Anointed One, through whom should come Truth, Hope, Light and Life; through whom should come their deliverance from sin and all uncleanliness.

He came to a dead world to bring the Life, which, although they knew it not, and although they rejected it, was to be the energizing influence, which like the leaven which leaveneth the whole lump, would spread throughout the world.

Satan, however, with the deceitfulness of his influence and his diabolical hatred of Truth and Righteousness, has opposed this Life, and has caused many millions to continue in the path of Sin and Death.

With his powerful alluring promises of temporary influence and worldly gain, he has placed in the hearts of a false priesthood and a false ministry, through all these ages, a willingness to lead the people from the Light and Life-giving knowledge of the Christ into the darkness of creeds, dogmas, isms, and theological discussions.

The so-called churches have a name, but they are dead.

They no longer have in them the quickening presence of the Christ, nor are they zealous in making known the truths of His Gospel and the possibilities of the glorious fulfilment of His Promises through a life of obedience and consecration.

They have not entered themselves into the Life, nor do they permit those that are entering to enter in.

The Christ will return to His own.

He will return to establish His Kingdom; to be Lord of lords, King of kings, and to rule the nations in righteousness and equity.

God has promised that He will send His prophet before this Great and Terrible Day of the Lord come; and that he will turn the hearts of the fathers with the children, and the hearts of the children with the fathers, lest for their wickedness they should be smitten with a ban.

The beginning of the Times of the Restoration of which God hath spoken through His holy prophets is now here.

With prophetic authority and power, Elijah the Restorer is purifying the sons of Levi, who withhold the Life from the people, and is opening the knowledge of the Christ with His love, His power, and His willingness to bless the people who are turning to God and receiving, through the power of the Holy Spirit, the quickening energies of the Life, which the atonement of the Christ brought.

The Christ brought salvation for spirit, for soul and for body.

Many are now learning, through the faithful ministry of God's prophet, that His Word is fact; that He is the Way, the Truth and the Life—Life for spirit, Life for body, and Life for temporal need.

They have learned that not only is God willing to give them bodily vigor, but it is their duty to live up to the full measure of their privileges, bought by the blood of the Christ.

Before the stone which is becoming a great mountain, states will crumble, nations will disappear, and the hope of the entire world will be the Light and the Life of the Messiah.

The letters which follow are from those to whom the convicting and convincing words of God's prophet have come, and in whom was awakened the desire to live in all things as would be well pleasing in God's sight, and who have realized in a measure the indwelling Life of the Holy Spirit, through whose power their bodies have been quickened, so that with love to God and gratitude they testify to God's goodness and to His willingness to bless, heal and keep all those who will turn to Him in sincerity.

O. R.

Healed of Fever—Child Healed of a Broken Leg—Horse Healed.

They shall call on My Name, and I will hear them:
I will say, It is My people;
And they shall say, Jehovah is my God.—*Zechariah 13:9.*

EAST TAWAS, MICHIGAN,
November 8, 1903.

DEAR GENERAL OVERSEER:—I desire to praise God for Zion, and for God's Prophet, our dear General Overseer, whom I firmly believe God has raised up to teach us to pray the Prayer of Faith, which God hears and delights to answer.

Because we were just new in Zion, seemingly, the Devil tried us very much during the year 1900.

I was deeply in debt, and the enemy tried to annoy us all he could, and make it as difficult as possible to be true children of God.

He made my wife sick with a terrible fever, which lasted several weeks; but we brought this to God in prayer, and He delivered us, and healed my wife.

She has not been sick since—nearly four years.

I was tried to the utmost at that time in this respect.

Our neighbors said to each other (we were afterward told), "Why does he not get a doctor? He will be sorry if he does not."

Others wished my wife would die, and they showed that they believed all they said by their actions, for they did not come in to see us all through our trouble.

Not one of them offered to help us in any way.

But God came to our help, for which we desire always to praise Him.

Our debts are nearly all paid, for we trusted God about that, and He just helped us out.

In 1901, our little boy broke his left leg.

We believed God to be equal to anything the enemy might do, so we straightened the broken leg and lay it side by side with the sound one, exactly like it in position, fastened it to the foot of the bed, and prayed.

God gave deliverance from all pain at once.

In one week our boy could sit up, the limb being firmly knit.

In two weeks he could creep and climb up to chairs and walk from chair to chair, much as he had learned to walk at the first.

In three weeks he could run anywhere.

Our enemies did not approve of God's Way of Healing, and they said that the leg was not broken.

Another said, "We had a lamb once with a broken leg, and it got all right without any help of man."

Some said our boy's limb would always be crooked, but it is not.

It is exactly as the other, and the same length.

We praise God for this.

In the spring of 1900 we moved on the farm where we live now.

We bought several head of cattle, and a mare fourteen years old.

The mare, after some few days, proved to be very lame in her fore feet.

Afterwards we were told that she had always been lame.

She also had a terrible distemper, with heaves.

The first day I worked her I was dragging ground for oats, and she heaved and sweat and snored so that I could not get anything done.

I thought of how I was in debt, and how I paid fifty dollars for this mare, and now she seemed entirely useless, so I prayed to God and trusted, as taught by our dear General Overseer; and the next morning my mare was running dreadfully at the nose. Her heaves were gone, and every vestige of lameness, too.

People often afterwards asked me what I did for her, how I shod her, etc.

I told them as best I could, that God healed her.

She has not been lame in four years, and has raised two fine colts, one of them being now three years old, and the other one is a fine yearling.

I give God all the glory and honor for His wonderful works.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

In the month of February, 1902, we prayed to God for water, and He increased our flowing well, which dried down to the size of a straw seven years ago, when another well was struck across the way from us.

At the same time four wells dried up in the vicinity of this new flowing well.

We went first to see the well-drillers.

They said they would drill it deeper for twenty dollars.

My landlord agreed to pay five dollars of that amount.

He is a rich man.

The drillers promised to come the next week, but did not.

I went to another man; he promised to come too, but did not.

I saw the other man twice afterward, and he said he would come, but did not.

The coldest night in February, 1902, our well froze up.

It always did freeze up in cold weather.

We began thawing it out by saturating a cloth with kerosene oil and setting it on fire, and holding this on the pipe.

We could not thaw below the surface of the ground this way, so I got a solid iron bar and ran it down the pipe, and let its weight fall down on the ice.

It broke through very easily, and the water began to flow.

We thought it was just letting off the back water held by the ice, and that it would soon settle down to normal conditions again.

While we were looking at it, I remarked to my wife, "How good it would be to have it flow that way always. Let us ask God to let it flow that way always."

I prayed, and it remained a flowing stream of one-half an inch in diameter, and has flowed ever since.

We praised God together, with tears of joy, when we saw it was a blessed reality.

Our neighbors said we dynamited the well at night.

Some said we got the drillers at night; and again others said that the iron bar jarred something loose, and this made it flow, but we gave God all the glory, publicly and privately.

Yours in the Christ's service,

FRED A. STEFFLER,

Deacon in the Christian Catholic Church in Zion.

Healed of Cancer of the Tongue and Tonsilitis.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—*Matthew 5:6.*
He sendeth His Word, and healeth them.—*Psalm 107:20.*

ZION CITY, ILLINOIS, September 9, 1903.

DEAR GENERAL OVERSEER:—I praise God for His wonderful mercy to me, and for His saving, healing and keeping power.

He saved me from many sins, and forgave my transgressions.

He healed me of diseases and afflictions of the body, and is keeping me by the power of the Holy Spirit.

I tried to live a Christian life before I saw LEAVES OF HEALING, but had not succeeded.

When I received the LEAVES, I read a few copies and was blessed through them, but the seed did not take root.

For two years I did not have any to read, but I could not forget what I had read.

God, in His mercy again placed it in my hands.

I was hungering for the Truth.

I saw that it was a Message from the prophet of God.

It came to me with power.

Nearly all my life I lived in infidelity, but God opened my eyes and I saw the Truth.

The spirit of God came with such power, convicting me of sin, that I wept the greater part of three days.

I felt myself to be the greatest sinner on God's earth and promised God to do anything for Him if He would forgive me and receive me as His child.

As I surrendered fully, the peace of God came into my spirit.

My life changed entirely, and I praise God for that wonderful change which He wrought in me through Jesus, the Christ.

Through obedience—namely, by abstaining from swine's flesh, I was healed instantly of cancer of the tongue, of which I had suffered for the greater part of four years.

I obeyed God's call to come to Zion City and attend Zion College for the purpose of learning more of God's Word, and God has blessed me wonderfully.

He healed me last winter of tonsilitis, of which I was afflicted so that I could take no food for thirty-six hours.

Upon coming to Zion City, I left the sale of my property in the hands of another man, but he did not find a buyer for me.

I sent in a request for prayer to you.

God answered in a direct way.

A man wrote to me from Canada, where my property was located, and offered me the sum that I expected to get.

God is leading me on day by day into the higher life which is in Jesus, the Christ.

May God bless LEAVES OF HEALING to many thousands as he blessed them to me, and may God bless you and your family.

Yours in the Master's service,

GUSTAV SIGWALT.

Healed of Rheumatism and Typhoid Fever.

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.—*Isaiah 35:6.*

3020 ELIM AVENUE,
ZION CITY, ILLINOIS, August 15, 1903.

BELOVED GENERAL OVERSEER:—I feel it my duty to God to write my testimony.

I have very much to thank Him for.

I thank Him for bringing me out of the Lutheran church, and into the Christian Catholic Church in Zion.

I thank God that He ever sent our General Overseer to teach us how to live true Christian lives.

I did not know much about God's Word in the Lutheran church, in fact, I did not care to read it; but now I cannot do without it.

I thank God that I know He is the same Healer, Cleanser and Keeper today as He was in the ages past.

I did not know this while in the Lutheran church, because the minister did not teach it.

I have found the Lord as my Healer.

I was sick as long ago as I can remember.

At about the age of six, I was taken with inflammatory rheumatism and very severe nose-bleed.

At times my nose would bleed for hours, and I would be weak and pale after it.

At the age of twelve, I was lying very sick with rheumatism.

I could not walk, or turn on my side when lying down.

I was afraid to have any one touch me because of the terrible pain.

While in this condition, my nose began to bleed.

My grandfather raised me up, but I could not sit because of the pain in my body.

I became very weak, and they put my head back on the pillow and sent for the doctor.

He came and saturated some cotton, and put it up my nostrils to stop the bleeding, but the blood would come through my mouth.

I had to wait until it would stop.

I was not delivered from this until I joined the Christian Catholic Church in Zion.

I have also been healed of rheumatism.

The Devil attacked me about two and a half years ago, but, thanks be to God, I did not need doctors or medicines.

One year ago this month I was dying of typhoid fever.

All who saw me thought I could not live.

When I was recovering I was not able to walk.

The Devil tried his best to kill me, but God, in His infinite love and mercy, healed me.

I had some things to confess, which I did, and I know that God has blessed me in doing so.

I have also been healed of heart trouble, and many minor ailments.

I thank God for His many blessings.

May God bless you, General Overseer, and give you strength for this great work.

Yours in Jesus, the Christ,

(MISS) ADELLA WOELKE.

Family United and Blessed in Zion.

Jehovah is my strength and my shield;
My heart hath trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.—*Psalm 28:7.*

4853 ARMOUR AVENUE,
CHICAGO, ILLINOIS, SEPTEMBER 21, 1903.

DEAR GENERAL OVERSEER:—I would like to tell you what great blessings I have received.

God has heard your prayer in my behalf and I wish to thank you.

I give God all the glory.

I early sought the Lord, and felt I would love to serve Him with my whole heart.

I joined the Methodist church, but received no knowledge of how to serve God for a full salvation; but God wonderfully blessed me in my ignorance.

Many times have I walked in forbidden paths and grieved the Holy Spirit.

I look back on my past life and see how unprofitable it has been—so far from God.

I have been His unprofitable servant; but you have, by the grace of God, brought me to see that we must have a full salvation for spirit, soul and body, through faith in the Lord Jesus, the Christ.

I am glad to be in Zion.

I have had many blessings since I had the joy of having my husband with me.

He would not join any church until he joined Zion.

Now we have family prayers, and the Bible has become a new book to us.

We have tried to make every wrong right, asking God to make us pure and clean, so that we might be blessed of Him, and kept from temptation and sin. I remain,

Your sister in the Christ,

(MRS.) SARAH F. COTTON.

Healed of Lung Trouble, Dyspepsia and Catarrh.

If thou wilt diligently hearken to the voice of Jehovah thy God, and will do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will permit none of these diseases to come upon thee, which I have permitted to come upon the Egyptians: for I am Jehovah that healeth thee.—*Exodus 15:26.*

ZION CITY, ILLINOIS, September 2, 1903.

DEAR GENERAL OVERSEER:—I have felt for a long time that I ought to write a testimony to Divine Healing, and express my thankfulness to God for the blessings we, as a family, have received since coming into Zion.

About six years ago we lived in Dalrymple, Ontario, Canada.

I had been sick and doctoring for nearly three years when that strange paper, LEAVES OF HEALING, came into our home.

We read and reread it.

We searched the Bible and found that God was

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

always the Healer if we lived rightly and had faith to trust Him.

Medicines had not healed me, so I gathered up all that remained in the house and threw them out of doors.

We quit using swine's flesh and started to pray to God for the cleansing of my spirit and the healing of my body.

I soon began to get better.

The lung trouble and cough that had troubled me for years were healed.

I got stronger and stronger.

Other ailments quickly disappeared, and I felt like a new creature.

My husband was healed of dyspepsia and catarrh.

Our children were healed in answer to prayer of any sickness that attacked them.

We belonged to the Methodist church, but very soon we withdrew, for Divine Healing was not one of their doctrines and we could not live it there.

We came into the Christian Catholic Church in Zion, where the Full Gospel is taught and lived.

We came to Zion City on the 4th of July, 1901, and I praise God every day for the privilege of being here in a clean city.

In July, 1902, I took a severe cold.

I coughed very badly and had night-sweats, which made me very weak.

I became alarmed, but I knew God had healed me before and I knew He would again if I trusted Him fully.

I attended the Divine Healing meetings in Shiloh Tabernacle.

I went into the prayer-room one Thursday afternoon, and when dear Mrs. Dowie laid hands on me and prayed, I felt the healing power of God go through my being like a warm glow and I was healed.

In a few days I was as strong as ever.

Last winter I was taken very sick with pleurisy and rheumatism.

The Devil tried to take my life, but he was not permitted to do so.

I thank God for the prayers of Zion in my behalf and for the Gospel of Divine Healing.

May God bless you and dear Overseer Jane Dowie and keep you both Till Jesus Comes.

Your sister in the Christ, (MRS.) E. GRAHAM.

Healed of Dysentery.

For Thou art my hope, O Jehovah God;
Thou art my trust from my youth.—*Psalm 71:5.*

920 LEAVENWORTH STREET,
MANHATTAN, KANSAS, August 14, 1903.

DEAR GENERAL OVERSEER:—I received your very kind letter saying that you had prayed for my little grandson, for which please accept my hearty thanks.

He was quite sick with dysentery for a week, but God heard and answered our prayers, and now he is well and bright and happy.

It is an unspeakable comfort to me that you pray for me and mine.

I am glad to know that not any of the flock God has given you are too little or poor or weak for you to take time to bestow your loving care and attention upon.

Faithfully your sister in Jesus,

(MRS.) EMMA E. SMITH.

God Hears His Servant's Prayers.

The supplication of a righteous man availeth much in its working.—*James 5:16.*

ZION CITY, ILLINOIS, September 12, 1903.

DEAR GENERAL OVERSEER:—I wish to praise God from the depths of my being for an answer to a request for prayer, sent in three weeks ago, and to thank you for being such a perfect instrument in God's hands, through whom the answer came.

Several times has God answered your prayers in my behalf, and I feel grateful for His loving patience with me.

I thank God for you, and the great work you are doing, not only as the General Overseer of the Christian Catholic Church in Zion, but as Elijah the Restorer.

May God give you health and strength of spirit, soul and body to complete the work you were sent forth to do.

It is my constant prayer that God will keep you and dear Overseer Jane Dowie in the flesh, and filled with His Spirit, Till He Come.

Your sister in the Christ,

(MRS.) EMMA W. LAWRENCE.

Healed of Severe Pains in Head and Back.

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 91:15.*

WESTON, MAINE, November 21, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I have had trouble with my head for a long time.

A few days ago I was taken very sick with severe pains in my head and down the back of my neck.

My dear husband said he would go and get some one to take care of me and do the work.

I told him to go after my granddaughter because I was going to write to the General Overseer for prayers for me.

All the pain left me, and I seemed well and got up and went to work.

I was wonderfully healed in answer to your prayers about three years ago and have remained well of that trouble ever since.

All the glory and all the honor I give to God.

I remain your sister in the Christ,

(MRS.) JULIA E. BRACKETT.

Healed When Bitten by a Dog.

Jesus, the Christ healeth thee.—*Acts 9:34.*

CLINTON, ILLINOIS, September 20, 1903.

DEAR GENERAL OVERSEER:—I wish to send in my testimony to the healing of my dear son.

He was bitten by a dog.

His leg was inflamed from the knee to the foot, and the corruption was running from it.

His throat and jaws seemed to be affected.

He was in this condition when I sent for prayers, and thanks be to our Father and Savior, your prayers were answered.

Yours in the Christ, (MRS.) SARAH D. MORSE

Healed of Malaria.

God is unto us a God of deliverances;
And unto Jehovah the Lord belong the issues from death.
—*Psalm 68:20.*

MONON, INDIANA, September 14, 1903.

DEAR GENERAL OVERSEER:—I write to tell you that my little grandson, for whom you prayed some time ago, was healed of malaria; and my eighteen-year-old daughter, who had a very sore throat, with diphtheria symptoms, was instantly healed when you prayed September 4th.

I thank you for your prayers in their behalf and for this precious teaching to trust God for spirit, soul and body.

Sincerely, (MRS.) LUCY HORNER.

Wonderfully Delivered in Confinement.

And ye shall call upon Me,
And ye shall go and pray unto Me,
And I will hearken unto you.—*Jeremiah 29:12.*

1118 SAINT JOHN'S AVENUE,
LIMA, OHIO, October 22, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of thankfulness to God that I send in my testimony to His many blessings, both spiritually and physically.

It is one year ago last March since I wrote you for prayer through confinement.

God most wonderfully answered and delivered me without pain.

My husband and I prayed also at that time.

We have received many blessings since, and had received many before.

I was also healed of female weakness about four years ago, for which I heartily thank God.

I thank you for your prayers and teaching, and pray God to guide and bless you.

Your sister in the Christ,

(MRS.) ETTA BRESLER.

Child Delivered From Stammering.

And the tongue of the stammerers shall be ready to speak plainly.—*Isaiah 32:4.*

7 CROMWELL AVE., UPPER CHORLTON RD.,
MANCHESTER, ENGLAND.

DEAR GENERAL OVERSEER:—Peace to thee!

We desire to return heartfelt thanks to our Heavenly Father for answering your prayer on behalf of our little girl, Faith, who was afflicted with knock-knees and stammering.

Every one who sees the child and who knows the condition she was in, speaks of the change as marvelous.

This gives us the opportunity, which we gladly accept, of testifying to the power and willingness of God to heal in answer to the Prayer of Faith.

Assuring you of our loyalty to you as the Messenger of the Covenant, and again thanking you, we remain, dear General Overseer,

Yours in Zion's bonds,

R. P. and E. C. DAWBARN.

Healed of Curvature of the Spine and Other Diseases.

All things are possible to him that believeth.—*Mark 9:23.*

ALFRED, NEW YORK, September 22, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I should write my testimony.

I am so glad that I have found Jesus my Healer, Cleanser and Keeper.

I had stomach trouble all my life, and I was treated for cancer.

I had a black bunch on my back over the left kidney as large as a teacup, which caused me great pain.

I could scarcely walk for soreness through my body and I was dreadfully bloated.

When the answer came the bunch disappeared.

I had curvature of the spine and my spine was made straight.

Praying that you may be protected from all evil, I am,

Yours in the Christ,

(MRS.) CATHERINE SMITH.

Healed of Indigestion and Inflammation of the Stomach, Neuralgia and Rheumatism.

O Jehovah my God, I cried unto Thee, and Thou hast healed me.—*Psalm 30:2.*

WOODSTOCK, ILLINOIS, December 31, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

It is with love to my Heavenly Father and to Jesus, the Christ, that I am sending you my testimony.

My joy has been so great in the spiritual awakening and cleansing which I have received that I want to thank God for sending you, His Prophet, to teach us how to live and how to pray.

For many years I was a sufferer from indigestion and inflammation of the stomach, neuralgia and rheumatism.

I had many doctors.

They all said that my case had become chronic, and there was no cure for me.

I was a member of the Baptist church for many

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

years and had their ministers pray with me at times, but the suffering became no less.

How I would cry out to God for help!

I did not know how to pray.

I began to attend the Zion prayer meetings, and read my Bible as I never had read it before.

God revealed new light.

It all seemed new to me.

I went to hear you at Central Zion Tabernacle, Chicago, Illinois.

I believe you to be that Prophet that is to come.

I was reading in Luke where the centurion asked the Christ to just speak and his servant would be healed.

I said to my husband, let us pray the Prayer of Faith.

We did, and I could instantly feel a sensation in my foot, and it was healed.

I had not straightened it for many months before.

I believe Jesus is the Healer.

Through faith He healed my husband several times; once of a very badly cut hand; and again of lumbago, of which he had suffered for many years.

We are trusting Him entirely for healing in all cases.

May God keep you and your family Till Jesus Comes.

Faithfully yours in Jesus,

(MRS.) ELIZABETH RANDALL.

Delivered from Tobacco and Healed of Fever.

All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.—*Mark 11:24.*

FAIRBANKS, FLORIDA, September 4, 1903.

DEAR GENERAL OVERSEER:—I am glad to tell you how God has healed me and my family.

For a number of years I was greatly troubled with catarrh. In answer to your prayers I was completely healed.

My husband was cured of the tobacco habit after using it over thirty years.

Recently our little boy was taken sick, having a very high fever, and a completely torpid liver.

In answer to his own and our prayers, he was very soon on his feet again.

When I hear of others being sick I thank God that I have learned to trust Him for the healing of my body.

Yours in the Christ,

(MRS.) HATTIE L. ARNOLD.

Healed of Influenza and Wonderfully Delivered in Childbirth.

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.*

19 ARDMILLAN TERRACE, EDINBURGH, SCOTLAND, September 9, 1903.

GENERAL OVERSEER:—I realize that I ought to have written some time ago and witnessed to the wonderful deliverance which God gave in the time of my trouble, but Satan hindered me.

I have great reason to praise God for all His goodness to me within the last few months, and for hearing the many prayers offered during the trying months of illness.

It was indeed a severe testing time, but I was determined to trust God alone.

I was bedfast for four weeks, and He only knows what pain I suffered.

Some said I had pleurisy, and others that it was pneumonia.

I fainted frequently, so I began to think there was something wrong with my heart.

I believed that God would heal me.

After getting up I suffered an attack of influenza, which seemed to prostrate me more than anything else.

I had to keep my bed for another fortnight.

My illness lasted for five months, and as I could not understand what was hindering my healing, I prayed earnestly, and God showed me that I had not been taking proper food, so I began taking more nourishing food, and sent a request for prayer to you at the same time.

The result was that I improved and gained strength very rapidly.

I cannot thank our Heavenly Father enough for all His goodness to me.

I also wish to praise God for the wonderful deliverance He gave me at childbirth.

I determined not to have any doctor, but to trust God whatever happened.

I had a good Christian nurse.

We both prayed and trusted in God.

I believed all would go right, but the nurse became frightened and said I must have a doctor, as the child was in a wrong position and I would need to take chloroform.

She said she would lose her diploma and get into trouble, but I said, "Yes, when God fails, I will get the doctor."

The others in the house were frightened.

My sister went out for a doctor, but instead of having one, we sent a request to a Zion meeting, and at the hour of prayer God gave the victory, and we all praised the Lord.

The little son is strong and healthy, and we are all getting on finely.

I remain yours in the Christ,

(MRS.) ISABELLA CAMPBELL.

Delivered from Nervous Sick Headache.

Glorify God therefore in your body.—*1 Corinthians 6:20.*

ZION CITY, ILLINOIS, October 11, 1903.

DEAR GENERAL OVERSEER:—I am thankful to tell you of my complete deliverance from the nervous sick headache of yesterday in answer to your prayer, so that I was able to work up to a late hour last night checking up the list for the Pennsylvania train.

Faithfully yours, J. H. DEPEW,

Deacon in the Christian Catholic Church in Zion.

Healed of Catarrh of the Stomach.

Go to thy house unto thy friends,
And tell them how great things the Lord hath done for thee,
And how He had mercy on thee.—*Mark 5:19.*

HIGH POINT, NORTH CAROLINA, August 7, 1903.

DEAR GENERAL OVERSEER:—I have been improving considerably for some weeks now, and must let you hear from me.

I am cured of the catarrh of the stomach and can eat anything I want, which seems good after being troubled so much from it.

Humbly yours, (MRS.) MOLLIE PARKER.

Children Healed by God.

I came that they may have life,
And may have it abundantly.—*John 10:10.*

CHANDLER, SOUTH DAKOTA, August 26, 1903

DEAR GENERAL OVERSEER:—I do not remember the date I wrote you to pray for our little boy, Dewey, but thanks be to God, he was well in just a short time.

He had terrible vomiting spells and was very sick.

He said that Dr. Dowie prayed for him and God healed him.

In a few days after Dewey was healed, our little girl Nellie was taken sick in the morning before we were up.

Of course, I would have no doctor.

We could not tell what her trouble was, but it acted very much like cholera morbus.

I prayed for her, but my prayer was not answered.

I found that I had something to make right.

I confessed to my wife, and Nellie was well and up and playing before night.

God has also healed me several times this summer.

Once I was taken sick on Saturday night.

I prayed for healing that I might be able to go out on Zion Restoration work.

I was healed, and was able to go and deliver quite a number of Messages and several copies of LEAVES OF HEALING.

I thank God that He is just the same today.

Yours Till He Come, W. H. PETERSON.

Children Instantly Healed at Time of Prayer.

Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish.—*Matthew 18:14.*

ZION CITY, ILLINOIS, August 21, 1903.

DEAR GENERAL OVERSEER:—With my heart full of praise and thanksgiving to God, I can truthfully say that your prayers for my two children, Paul and Helen, were instantaneously answered and the fever and sore throat, from which they suffered not a little during the day, left them immediately when you prayed for them at the Rally last Wednesday night.

The children retained their healing, and are perfectly well and hearty in every respect.

Faithfully your servant in the Christ,

E. O. MYERS,

Deacon in the Christian Catholic Church in Zion.

Healed of Asthma.

Thou madest known unto me the ways of Life;
Thou shalt make me full of gladness with Thy countenance.—*Acts 2:28.*

ZION CITY, ILLINOIS, September 11, 1903.

DEAR GENERAL OVERSEER: Peace to thee.

With praise and thanksgiving to God, I give my testimony to healing of asthma.

I have felt it my duty for some time to testify to God's goodness to me.

He not only heals us, but keeps and saves us.

I suffered for years from asthma, trying all the medicines I could hear of, but to no avail.

God healed me, and has kept me six years.

I have also been healed of many other diseases.

I thank God for having sent the General Overseer to teach us to trust His promises fully.

Faithfully yours in the Christ,

J. ELIZABETH WILHITE.

Healed of Grip, Cramps and Summer Complaint.

Jesus, the Christ, is the same yesterday and today, yea and forever.—*Hebrews 13:8.*

ZION CITY, ILLINOIS, August 21, 1903.

DEAR GENERAL OVERSEER:—I praise God for healing me of a severe attack of cramps, and also of summer complaint, from which I was made very weak. Today I am well and strong.

I bless God for the Full Gospel taught in Zion.

May God bless the Little White Dove as it goes into many homes.

It was through reading this paper that I was brought into Zion.

I pray God that it may be a still greater blessing in the future than it has been in the past. For Jesus' sake.

Yours in Jesus, the Christ,

(MRS.) F. M. TAYLOR.

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.*

AND ye shall know the Truth,
And the Truth shall make you free.—*John 8:32*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

ø ø ø ø

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 ., 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, FEBRUARY 3d or 4th.

Why Men Draw Back.

1. *They get to doubting.*—Hebrews 10:30-39.
   Doubt is the Devil's chief weapon.
   He gets people to question.
   He seeks to get them to consider self.
2. *They become rebellious.*—Luke 19:12-19.
   They think His yoke is hard.
   They think it will interfere with their rights.
   They have a stubborn and unyielding will.
3. *They want their own way.*—2 Peter 2:9-18.
   They will pursue, no matter what comes.
   They want everything they desire.
   They go forward in a headstrong course.
4. *They will not obey the truth.*—John 5:32-35.
   They are attracted by the newness of a thing.
   They do not love the truth much.
   They think, perhaps, of popularity or position.
5. *They go half-hearted about the work offered them.*—Matthew 6:19-23.
   They do not like to die to self.
   They have a divided heart.
   This earth claims their every endeavor.
6. *They are full of murmuring and complaints.*—Corinthians 10:1-12.
   They cannot endure hardships.
   When persecution comes they weaken.
   They prefer the broad way of "Go as you please."
7. *They will not give up some former teaching they have had.*—Galatians 4:7-16.
   The Devil chains lions in the way.
   He roars to arouse one's fears.
   They backslide and fall away.

The Lord our God is an Inconstancy-Deploring God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 7th.

Those Who Fall Away.

1. *Those who are unstable fall away.*—2 Thessalonians 2:1-7.
   Some can be deceived in one day.
   The Devil is an angel of light.
   He even comes as a prophet of God.
2. *Before the Christ's Coming, this will be more and more in evidence.*—1 John 2:18-27.
   The Devil is a seducing spirit.
   He shakes confidence in God's Son.
   He weans one from the love of God.
3. *Men will look to the world, which has their hearts.*—Luke 9:57-62.
   The conflicts of the world catch some.
   The fleshly ties of the world win others.
   Something, some way seeks to turn one back.
4. *The hard-hearted and faithless will not stand.*—Hebrews 3:6-19.
   The Devil knows where to tempt.
   Seeing results does not keep out doubt.
   The evil heart does the mischief.
5. *They seek to build on a foundation of sand.*—Matthew 13:18-23.
   A man may have an itching ear.
   He may have a roving spirit.
   He may not be seeking the truth.
6. *The time of tribulation will awaken them.*—Hosea 11:7-12.
   How God does seek to win all back!
   The goodness of God does not always win.
   The words of His mouth must be like fire.
7. *They go back to the beggarly elements of the world.*—John 6:65-71.
   Some are offended at the truth.
   Plain preaching makes some halt.
   Some think they can get on without the Christ.
8. *Men had better beware of the world's deceivers.*—Ephesians 4:11-21
   A darkened understanding.
   A vain mind.
   A blind heart suits the Devil's purposes.

God's Holy People are a Steadfast 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 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

Job Printing ELECTROTYPING and DESIGNING

Zion Printing & Publishing House

Is now open for Orders from Members and friends of Zion.

High-grade Printing of all kind is a specialty.

Estimates will be mailed to any one upon receipt of copy and specifications.

The plant is fully equipped and Satisfaction Guaranteed

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Six Hundred Thirty-nine Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Six 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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	1		
Baptized in Chicago by Elder Hall.....	8	86	
Baptized in Canada by Elder Brooks.....		3	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Missouri by Deacon Robinson.....		5	
Baptized in New York by Overseer Mason		11	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		4	
Baptized in Washington by Elder Ernst.....		4	31 120
Total Baptized since March 14, 1897.....			17,639

The following-named believer was baptized in Seattle, Washington, Thursday, December 17, 1903, by Elder August Ernst:

Hays, Mrs. W. N.....2303 North Sixty-third street, Seattle, Washington

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, December 27, 1903, by Elder W. H. Cossum:

Brittain, Frank.....456 West Sixtieth street, Chicago

The following-named three believers were baptized in Vancouver, B. C., Canada, Thursday, December 31, 1903, by Elder R. M. Simmons:

Brimacombe, Mrs. Fanny.....72 View street, Victoria, B. C., Canada
Tuttler, Rev. Frank L.....Vancouver, B. C., Canada
Woodbury, Mr. J. Thorne.....Thornwood, Washington

The following-named five believers were baptized in Kansas City, Missouri, Friday, January 1, 1904, by Deacon C. E. Robinson:

Davis, Frank.....809 North Fifth street, Kansas City, Kansas
Edmiston, John.....R. R. No. 1, McCune, Kansas
Malcolm, Homer.....2116 North Fourth street, Kansas City, Kansas
Robinson, Miss Margaret....2112 North Fourth street, Kansas City, Kansas
Smith, Miss Ida May.....Higginsville, Missouri

The following-named three believers were baptized in Seattle, Washington, Lord's Day, January 3, 1903, by Elder August Ernst:

Crisp, John O.....Clinton, Washington
Henderson, John R.....1002 E. Forty-third street, Seattle, Washington
Johnson, Olof.....Roche Harbor, Washington

The following-named forty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, January 10, 1904, by Overseer J. G. Speicher:

Aring, Edward Ernest Henry.....2922 Gabriel avenue, Zion City, Illinois
Bradshaw, Mrs. Sarah.....3012 Elisha avenue, Zion City, Illinois
Bruce, Mrs. Bertha.....Lowell, Indiana
Brunn, Viola.....3216 Gilboa avenue, Zion City, Illinois
Burrell, John.....3106 Emmaus avenue, Zion City, Illinois
Burrell, Thomas Grant.....3106 Emmaus avenue, Zion City, Illinois
Burrell, William Edward.....3106 Emmaus avenue, Zion City, Illinois
Davis, Mrs. Emilia.....3111 Gabriel avenue, Zion City, Illinois
DeMoss, Cecelia.....3007 Gilboa avenue, Zion City, Illinois
Eliason, Miss Elvie K.....2710 Gilgal avenue, Zion City, Illinois
Eliason, Miss Mary A.....2710 Gilgal avenue, Zion City, Illinois
Gallant, Miss Marie.....3011 Eshcol avenue, Zion City, Illinois
Gellinger, Dora.....Thirty-third street and Ezra avenue, Zion City, Illinois
Johnson, Lewis.....3100 Edina boulevard, Zion City, Illinois
Johnston, Mrs. Elenor.....Wingham, Ontario, Canada
Kirkendall, Mrs. Catherine.....3213 Elisha avenue, Zion City, Illinois
Klemma, Christian.....Elijah Hospice, Zion City, Illinois
Knudsen, D. H.....2605 Elizabeth avenue, Zion City, Illinois
McCordic, Almer.....2801 Ezekiel avenue, Zion City, Illinois
McElroy, John.....3009 Elizabeth avenue, Zion City, Illinois
McElroy, Richard.....3009 Elizabeth avenue, Zion City, Illinois
McGill, Hugh.....3103 Elim avenue, Zion City, Illinois
McGill, Mrs. Jeamima.....3103 Elim avenue, Zion City, Illinois
McGilvray, E. J.....2500 Gideon avenue, Zion City, Illinois
McNatt, Lucy E.....2411 Gilead avenue, Zion City, Illinois
Mentzer, Georgie.....2712 Emmaus avenue, Zion City, Illinois
Meredith, Mary Cordelia.....2106 Eshcol avenue, Zion City, Illinois
Milligan, Miss Ida May.....3025 Gabriel avenue, Zion City, Illinois
Moore, John Wesley.....3011 Elizabeth avenue, Zion City, Illinois
Neave, William Edward.....2817 Ezra avenue, Zion City, Illinois
Nelson, Martin C.....Dwight, Illinois
Newman, Lawrence.....Zion City, Illinois
Newman, Lloyd.....Zion City, Illinois
Phillimore, Carrie.....Foss Postoffice, Illinois
Potter, Bertha.....3212 Gabriel avenue, Zion City, Illinois
Pulaski, Fred W.....3104 Eshcol avenue, Zion City, Illinois
Ralph, John R.....3100 Edina boulevard, Zion City, Illinois
Richards, Thirza.....2807 Elizabeth avenue, Zion City, Illinois
Robertson, Lillian...Thirty-third street and Ezra avenue, Zion City, Illinois
Robertson, Ralph Lloyd, Thirty-third street and Ezra avenue, Zion City, Illinois
Robinson, Mrs. Lottie.....2804 Ezra avenue, Zion City, Illinois
Schindtler, Lena.....2816 Elizabeth avenue, Zion City, Illinois
Schmalz, Emil.....Zion City, Illinois
Stow, Ethel Martha.....2410 Gideon avenue, Zion City, Illinois
Sutton, Jason.....2315 Gilead avenue, Zion City, Illinois
Tice, Miss Margaret.....2614 Edina boulevard, Zion City, Illinois
Wehrly, Mrs. Esther.....662 Carmel boulevard, Zion City, Illinois

The following-named eight believers were baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, January 10, 1904, by Elder Lemuel C. Hall:

Anderson, Miss Alma.....La Vergne, Illinois
Anderson, Miss Ruth.....1123 South Oakley avenue, Chicago, Illinois
Bihler, Ella Annie.....16 Mozart street, Chicago, Illinois
Daly, Grover Cleveland.....162 South Wood street, Chicago, Illinois
Hournei, Miss Juliette.....365 West Fulton street, Chicago, Illinois
Nelson, Miss Ina Victoria...21 West Twenty-fourth street, Chicago, Illinois
Thompson, Roy Neil.....1135 Flourney street, Chicago, Illinois
Voss, Miss Augusta.....805 West Twelfth street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named three children were consecrated at Detroit, Michigan, Lord's Day, January 10, 1904, by Elder T. Alexander Cairns:

Buddy, Ruth Vernetta.....North Perry street, Detroit, Michigan
Gleason, Gertrude May.....83 Twenty-second street, Detroit, Michigan
Hill, Dorothy Fern.....190 Campbell avenue, Detroit, Michigan

Triune Immersion.

There will be Baptisms in New York City, Lord's Day, January 31st. Candidates should address OVERSEER GEORGE L. MASON, 248 West One Hundred Twenty-ninth Street.

New York City Branch Christian Catholic Church in Zion.

Rev. George L. Mason, Overseer-in-charge. Residence, 248 West One Hundred Twenty-ninth street; telephone 2520 J Morningside.

Rev. Herman Warszawiak, Elder. Residence, 16 East Eighth street.

Services every Lord's Day in Carnegie Chamber Music Hall, West Fifty-seventh street, near Seventh avenue. Take elevator. Meetings, 11 a. m.; 3 p. m.; 7:30 p. m.

Mid-week Rally at Jewish Mission Hall, 2 Suffolk street, every Wednesday at 8 p. m.

HOUSE MEETINGS—Tuesday evening, 48 West Tenth street; Thursday, 230 East Fifty-fourth street; Friday, 1700 Bathgate avenue; Wednesday, 17 Prospect terrace, East Orange; Thursday, 366 Fourteenth street, Brooklyn; Friday, 314 Valley road, Orange, New Jersey.

GERMAN MEETINGS — Friday, 78 Hutton street, Jersey Heights.

Office of Zion Industries and Investments, Room 419 Flatiron Building, Broadway and Twenty-third street. Deacon George A. Corlette, agent.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 14. *ZION CITY, SATURDAY, JANUARY 23, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

A MIRACULOUS HEALING OF EPILEPSY.

LORD HAVE MERCY ON MY SON: FOR HE IS EPILEPTIC, AND SUFFERETH GRIEVOUSLY: FOR OFTTIMES HE FALLETH INTO THE FIRE, AND OFTTIMES INTO THE WATER.

AND JESUS REBUKED THE DEVIL, AND THE DEVIL WENT OUT FROM HIM, AND THE BOY WAS CURED FROM THAT HOUR.

Every manner of sickness and every manner of disease is the direct work of Satan.

He who healed the multitudes of all their sickness declares that he came to destroy the works of the Devil.

All sickness is manifestly evil in itself.

Some diseases are the result of the oppression of the Devil. Others are evidently the temporary or permanent possession of the body of the afflicted person by some unclean spirit.

There are many devils, and apparently all are united in destroying humanity, by bringing some form of affliction upon it.

In acute diseases we notice the symptoms, and we say that the man has a fever or a headache, or indigestion, or some other difficulty which is known only through the symptoms. These symptoms only indicate some form of demoniacal oppression. They may be due to so-called natural causes, but as nature is largely perverted through the work of Satan, these perverted natural influences cause diseased conditions, for which Satan is wholly responsible. By far the greater majority of diseases are merely demoniacal oppression. There is a class of diseases comparatively little understood by scientists, and it is undoubtedly nothing less than demoniacal possession. This possession may be either temporary or permanent.



MISS DOROTHY FOX.

To this class of diseases belong insanity, hypochondria, epilepsy, catalepsy, and some others.

One of the most distressing diseases in all the long list of dreaded things is that horrible and cruel torture called "Epilepsy."

There is no knowing when the attack may come on, and no guessing when it may cease. It generally takes the sufferer unawares, without any premonitory symptoms.

Ofttimes he falleth into the fire, and ofttimes into the water.

Every attack leaves the sufferer weaker in mind; usually also in body. Partial or complete paralysis soon or late accompanies the attack.

The sad fact is that the disease continues to develop, and instead of the child's outgrowing the disease, the disease becomes fastened more and more surely upon its life, so that soon or

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

late the sufferer's life ends in some long-drawn-out agonizing convulsion.

The story told of the suffering of this dear child could be repeated in thousands of homes today all over the land.

Search is made through all the world for something that will restore the dying hope.

Money is freely spent in the vain search for the unknown "elixir of life," only to end in sad disappointment.

How can there be hope outside of the Christ?

But the sheep are blind, and the hearts are cold, and the way is dreary, and the shepherds are few. The springs are polluted, and the food is scarce, and stale at that; and as the weary sheep lie down, they are so weary that when the shepherd calls they scarcely recognize his voice, and they have been deceived so long by the false promises of those who should be shepherds and are not, that when God's Prophet comes among them, and they get a little help again in the time of adversity, they are prone to fall back into their old sins and their old ways. But when the day comes that an earnest heart-searching is made, how beautifully God opens the way of deliverance!

How wonderfully God heard the cry of the distracted parents in the case of the child whose testimony appears and whose portrait is published upon the previous page!

May every one who reads this simple story cry to God in the words of the Psalmist, and say:

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the Way Everlasting.

J. G. S.

WRITTEN TESTIMONY OF MR. AND MRS. S. E. FOX TO HEALING OF DOROTHY FOX.

823 North Main Street,
Fostoria, Ohio, November 28, 1903.

Dear General Overseer:—I have been asked to furnish a written testimony of the sickness and healing of our daughter Dorothy, whose photograph we also furnish herewith.

I shall endeavor to be as brief as the importance and truth of the case will admit.

In the spring of 1894 our daughter was frightened by a dog, which resulted in epilepsy of the most serious character.

Were I to undertake to describe the tortures she endured during the six months that followed, I should have no fear whatever of overstating them.

From a previous knowledge of this disease I had no faith in the doctors' being able to cure it; but still we did hope that we would be able to locate some remedy that would accomplish that end.

We settled down on a remedy made in New York by one Dr. Peeke, said to be the only thing in creation that would surely cure epilepsy.

Dr. Peeke wrote such saintly letters to us, assuring us that in case we had implicit faith in God and trusted Him in connection with his remedy, a speedy cure would be effected, as God was on its side.

But the more we tried to believe that nonsense and the more of the remedy we gave the girl the worse she grew.

I had been told by physicians some years prior to this that there was absolutely no means known to the medical profession that would cure epilepsy, and I now began to believe they were certain on that point if on no other.

Some might say, "Why did you not pray for your daughter, you prayed about everything else?"

Well, to be plain, we did pray constantly.

But we prayed as many other foolish and misguided people pray; that God would bless the remedy and thus save the child.

How God must pity such people, and, at the same time, be powerless to grant their request, as it would be diametrically opposed to His plan of doing things.

Were He to bless evil means that good would come of it He would be establishing a precedent whereby confusion would follow and there would soon be a multitude of ways by which God would be expected to heal the body, whereas, in fact, the only true way is laid down in His blessed Word, from which He never has or never will vary, notwithstanding our miserable ignorance to the contrary.

On a certain Sunday afternoon I happened to call to mind the fact that a few years prior to that time God had in a most miraculous manner healed my foot, after stepping on a rusty twenty-penny nail, running it entirely up through my foot.

After suffering intense pain for a night, I prayed earnestly to God the next morning to heal it, which He did instantaneously.

I went on with my work at once as though nothing had happened.

This incident came forcibly to my mind and I just got outside of former false teaching and all that I had known or not known, and called God's attention to what His Word stated and cited Him to what He had done for me.

Then I asked Him to heal our daughter, which He did at once and on the spot.

In a very few days all traces of disease had entirely disappeared, and she never had another spasm, but remained perfectly healthy for eight years following.

However, in January, 1902, the disease came back again with great vehemence, and, let it be recorded to our everlasting shame, we made great haste to load up again with that diabolical remedy from Dr. Peeke, of New York, and began dosing our daughter.

Now there is no use in my stating that we did the best we knew, because in the light of what had happened eight years previously, together with the fact that we had read a few copies of Leaves of Healing, such a statement would sound absurd.

Nevertheless, we gave the Peeke remedy (falsely so called), until it and the Devil nearly killed the girl.

She would have from thirty to fifty spasms in twenty-four hours.

She would fall anywhere and everywhere she chanced to be, and nine times out of ten when she fell she would strike her head on some abrupt corner or other object, injuring herself most severely and rendering all hopes, if there had been any, of a cure entirely out of the question.

Think of our calling a physician, knowing their inability to cope with this horrid affliction of the Devil!

There is one thing of which I am now certain, and that I did not fully know at that time: that drugs and doctors are the Devil's best allies.

We, however, called in Dr. Westfall, an osteopath, who, I said to my wife, could do no harm in case he did no good.

Dr. Westfall, for whom I have great respect as a gentleman of honor and integrity, worked dilligently, kindly, energetically to relieve our daughter of her great suffering, but all to no effect, as his endeavors seemed only to intensify the anger of the Devil, because from the very moment he undertook the case the girl rapidly grew worse.

Dr. Westfall called in his brother from Findlay, Ohio, in consultation with him, and they jointly pronounced the case one of a most serious character, inasmuch as "bulbular" paralysis had set in, also paralysis of the jaws and throat, which precluded the possibility of her swallowing anything whatever.

Dr. Westfall opposed giving a patient up as long as there was life in the body, as he explained, "one cannot tell what good one may accomplish."

We felt otherwise, and called in Dr. N. C. Miller our family physician, who, being a man of unusual candor and fairness, stated at once the gravity of the case and confirmed the statement made by Dr. Westfall, that bulbular paralysis was an extremely difficult thing to cope with, and that the child, inasmuch as she could not take nourishment, would starve to death in a short time.

I might mention that by this time she had not eaten anything for a week.

Dr. Miller, however, proceeded to do all in his power to relieve the child.

The next day I came to my senses, as one might put it, and told my wife that inasmuch as there was no hope from a human standpoint, I was going to appeal to Brother and Sister Walter, neighbors who thoroughly believed in taking God as their Healer and were members of the Christian Catholic Church in Zion.

Brother and Sister Walter kindly consented to come in and pray for Dorothy after which she showed unmistakable signs of relief.

She slept well that night, not having, possibly, more than three or four spasms, and they were of a very light character.

The next day she was able to swallow, and could speak a few words before night.

This, of course, gave us great confidence, and we dismissed the doctor and refused to allow the child to take any more drugs or material remedies.

The child gained very rapidly for possibly two weeks, and was to all appearance as well as ever, when, from some unknown cause, she fell, striking her head in a terrific manner, whereupon the disease returned with more vehemence than ever.

My wife had, in the meantime, written to the General Overseer to pray for the child.

Strange to state, we did not become discouraged at this turn of affairs, as we had grown to believe that God knew a whole lot more about this case than we did, and we were willing to trust Him and obey Him at all cost.

Our daughter, however, continued to grow desperately worse.

The Walters stood nobly by us and gave us teaching on Divine Healing, without which we would have been entirely at sea, because "belief cometh of hearing, and hearing by the Word of the Christ."

The case by this time had reached a stage of life or death, as our daughter, according to all human calculation, could last but a very short time.

At this juncture, Sister Walter phoned to the General Overseer to pray, which he did over the phone.

Dorothy spent a fairly good night and showed signs of being better the next morning, but on the following afternoon came the time of her life.

She had seven of the most terrible spasms imaginable, one following directly upon the other in quick succession.

It seemed as though the Devil had put forth all his diabolical ingenuity to kill her.

Then she settled down into a peaceful sleep

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

which lasted until the next morning, when she awoke free from all bodily infirmity.

The spasms had disappeared.

Paralysis, from which she had been prostrated from head to foot, rendering it impossible for her to speak, eat or drink, for almost a week prior to this, had all disappeared to return no more.

We felt that assurance, at least, because God had done the work.

She could run, walk, eat or talk with great ease, but her mind was gone.

She said strange things, but never once did she utter an indecent word.

After about ten days her mind became perfectly good, and strange to state, she has not the slightest recollection of what happened during those few days of aberration of mind, caused by the last great struggle with the enemy, over which God gave perfect and complete victory.

It has now been a trifle over one year since our daughter was healed, and never at any time has she shown the least indication of a return of that horrible affliction from which God so miraculously healed her. She entered school shortly thereafter and has caught up in her studies.

At present she is taking music lessons in which she is making rapid strides.

The outcome of all this has been to bring us into Zion, which to my mind is the only safe place for a man who knows God.

Since our connection with Zion and her people we have learned many valuable lessons.

The chief one is to obey God's Word at all cost.

We have been constant readers of LEAVES OF HEALING, through which we have learned God's way of healing the body.

We can thank God for permitting us to live in the days of Elijah the Restorer, the Prophet foretold by Moses.

We are thankful to the General Overseer for his prayers, and to Brother and Sister Walter, who taught us the way more perfectly, and who stood by us in the most trying time of our lives.

Faithfully yours in the Master's service,

(MR. AND MRS.) S. E. FOX.

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

Healed of Blood Poison and Pneumonia.

And I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion. —*Joel 3:21.*

140 DAVIS STREET,
ISHPEMING, MICHIGAN, April 13, 1903.

DEAR GENERAL OVERSEER: I believe it is my duty to thank you and your officers for praying for me when I was sick.

On October 17, 1902, my second baby was born.

Shortly afterwards I became sick with blood poison, pneumonia, and other diseases, and was very low indeed, but the Christ healed me in answer to prayer.

I had read copies of your paper, LEAVES OF HEALING, and did not believe in medicine, but still did not have enough light on Diving Healing.

When I was taken very sick, I gave up trying earthly means, and trusted God fully for healing, and He did not disappoint me.

I have received many other blessings in answer to prayer.

I thank you for the teaching; it is so good.

Praying God to bless you and yours, I am,

Yours in the Christ, (MRS.) LENA PASCOE.

Husband Healed of Rupture Family Blessed in Zion.

And ye shall serve Jehovah your God,
And He shall bless thy bread, and thy water;
And I will take sickness away from the midst of thee. —*Exodus 23:25.*

3021 GIDEON AVENUE, ZION CITY, ILLINOIS,
February 23, 1903.

DEAR GENERAL OVERSEER:—I wish to thank and praise God for His goodness to us since coming into Zion.

Before we came into Zion, I was healed of sick headaches in answer to my husband's and my own prayers, through reading a few copies of LEAVES OF HEALING.

Since coming into Zion, God has given us two strong, healthy Zion babies, for which we thank Him.

He has also heard and answered our prayers when our babies were sick.

My husband was healed of a rupture of eighteen years' standing, when he was baptized, and has had no occasion to wear his truss since.

I was healed of rheumatism a few weeks ago in answer to Elder Clibborn's prayers.

Then we have had various other healings through the prayers of different Deacons and Deaconesses.

We are so thankful for these blessings, and that we can call upon our Heavenly Father, who hears and answers prayer.

May God bless you, dear General Overseer, and your dear wife and son, and help you to carry on this work, Till He Come.

Yours for the Master,

(MRS.) MYRTLE C. FRYETT.

Healed of Indigestion, Chills and Fever.

And they draw near unto the gates of death.
Then they cry unto Jehovah in their trouble,
And He saveth them out of their distresses. —*Psalm 107. 18,19.*

ZION CITY, ILLINOIS, March 10, 1903.

DEAR GENERAL OVERSEER: I feel it my duty to tell what God has done for me since I have learned to trust Him fully for spirit, soul and body.

I was instantly healed of indigestion when you prayed for me, and have been delivered twice in childbirth without the aid of doctors.

Two years ago, while visiting my home in Allandale, Canada, I was taken very sick with chills and a high fever; but, thank God, we had learned to come to Him in Jesus' Name for all our needs, and we prayed, and I was healed.

We thank God for the healing of our little daughter.

Last August she was taken very ill with dysentery and vomiting.

She was very sick for fourteen hours.

We then called in a Deaconess to pray for her, and she was healed, only vomiting once after prayer was offered for her.

She has been healed, several times in answer to prayer.

We also want to thank God for the healing of our little son.

Last December he was very ill with bronchitis and teething, and was healed.

We cannot thank God enough for what he has done for us.

Praying that He will bless you and Overseer Jane Dowie in your work Till Jesus Comes, I am,

Faithfully your sister in the Christ,

(MRS.) MINNIE HARKNESS.

Child Healed of Fever.

Behold, I am Jehovah, the God of all flesh:
Is there anything too hard for Me? —*Jeremiah 32:27.*

HALLOCK, MINNESOTA, November 18, 1903.

DEAR GENERAL OVERSEER:—I wish to testify to the healing of my little son.

He was taken with a severe fever, which lasted for many days.

I prayed for him, and the fever seemed to leave him at times, but would return again and again, and he grew worse every time.

One morning I became alarmed, as he was very sick.

I got up as soon as I could see to write a request for prayer to you, and he seemed easier immediately.

This was on the 26th of May, and on the 28th you prayed for him, and in two days he was well.

I thank God, and I thank you.

Yours in the Christ, LOUIS CHRISTENSON.

Delivered from Sickness.

The cords of death compassed me,
And the pains of Sheol gat hold upon me.—*Psalm 116:3.*

ZION CITY, ILLINOIS, November, 1903.

DEAR GENERAL OVERSEER:—I was very sick, near to death for two days, in the spring; but sent to you for prayers.

God heard and answered your prayers and new life came into my body and I received a perfect healing.

Praying that God's richest blessing may rest upon you and your wife and son, I remain,

Yours faithfully in the Christ.

RACHEL A. OSBORN,
Deaconess in Christian Catholic Church in Zion.

God Hears Prayer for Rain.

If ye walk in My statutes, and keep My commandments, and do them;
Then I will give your rains in their season, and the land shall yield their increase, and the trees of the field shall yield their fruit. —*Leviticus 26:3, 4.*

R. R. NO. 2, FALL CREEK, WISCONSIN,
August 13, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

We know that you are Elijah that was to come to Restore All Things before that Great and Terrible Day of Jehovah.

We knew it before you proclaimed it.

No man could ever do the mighty works that are being done in Zion without he were sent of God.

We thank God we are permitted to live in this Time of the Restoration of All Things.

One of our Deaconesses sent in a request for rain, and, praise God, we got the rain the next afternoon.

During the Feast of Tabernacles, my son sent a request for fair weather, and, thanks be to God, He answered your prayer, and gave us fair weather that we might save our hay.

Pray that we may be more pleasing to our Heavenly Father.

Yours faithfully in the Christ,

WILLIAM H. GRAY.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JANUARY 23, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JANUARY 23, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Miss Dorothy Fox, ... 417
Elijah the Restorer, ... 426
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mr. and Mrs. S. E. Fox to Healing of Dorothy Fox, ... 418-419
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 419
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
General Overseer and Party Sail Through Golden Gate, on his Around-the-World Visitation, January 21, 1904, ... 420
All in Zion City Bow in Prayer, at Hour of Sailing, ... 420
South Shows Spirit of Fairness, ... 421
Article Concerning Zion Published in *Church Economist* a Notable Exception, ... 421
Minister of the South Appreciates General Overseer's Reply to Address of John Temple Graves, ... 421
Telegram from General Overseer, from Los Angeles, California, Dated January 17, 1904, ... 421
Telegram from General Overseer, from San Fransisco, California, Dated January 21, 1904, ... 422
Zion's Prospects Throughout the World Bright and Favorable, 422
DAILY BIBLE STUDY FOR THE HOME, ... 423
CARTOON—
Elijah the Restorer Points the Way of Deliverance to Returning Judah and Israel, ... 424
ELIJAH'S RESTORATION MESSAGES
Scripture Reading and Exposition, ... 425-427
Subject, "All Israel Shall be Saved," 428-433
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Subject, "The Glory of the Day of Jehovah," 434-436
THE VISITATION TO NEW YORK OF THE REV. JOHN ALEX. DOWIE, WITH THREE THOUSAND MEMBERS OF ZION RESTORATION HOST, ... 437-439
ZION RESTORATION HOST, ... 440-441
AS THE PRESS OF THE SOUTH SEE ZION, ... 442-444
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 445
ZION'S BIBLE CLASS, ... 446
OBEYING GOD IN BAPTISM, ... 447
A CLEAN CITY FOR A CLEAN PEOPLE, ... 448

Notes From The Overseer-in-Charge.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL."

GO THROUGH, go through the Gates;
Prepare ye the Way of the people;
Cast up, cast up the Highway; gather out the Stones;
Lift up an Ensign for the peoples.

SPEED AWAY, speed away on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day,
Speed away, speed away, speed away.

Speed away, speed away with the life-giving Word,
To the nations that know not the Voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment delay,
Speed away, speed away, speed away.

Speed away, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Savior has purchased their ransom from sin,
And the banquet is ready, Oh, gather them in;
To the rescue make haste, there's no time for delay,
Speed away, speed away, speed away.

THE DEPARTURE of the Reverend John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, on his Around-the-World Visitation, as Elijah the Restorer, has been fully announced previously, in LEAVES OF HEALING, and the daily and weekly papers throughout the country.

WE ARE WRITING these Notes on this the 21st day of January, the very day, and almost the very hour, when the good ship Sonoma sails through the Golden Gate at San Francisco, with the General Overseer and his party.

The hour advertised for sailing is two o'clock, San Francisco time, which makes five o'clock in Zion City.

At this very hour the whistles of Zion City are blowing, calling the people throughout the whole City to prayer.

Every head is bowed, and every heart lifted to God in earnest supplication in behalf of our beloved Leader—not that there is any sorrow nor regret at his going, for the City is happy, light-hearted and joyful; but in solemn devotion to God, in remembrance of all that our beloved Leader has been to us, and praying God that he may be the same to multitudes in the lands to which he comes.

THE DAYS are going by with great rapidity.

It is already three weeks since our General Overseer bade farewell to Zion City.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

In these three weeks he has conducted meetings in New Orleans, San Antonio, Los Angeles, and San Francisco.

Large crowds have gathered, and excellent reports have come in from these meetings.

WE CALL the attention of our readers to a report taken from the San Antonia *Daily Express*, of the meetings held in that city, printed in pages 441-443 of this issue of LEAVES OF HEALING.

IT IS refreshing to get one decent, ungarbled report, after so many thousands of unfair, and unfriendly, and untruthful reports from the daily papers in the North. The chivalry and spirit of fairness of the South is indeed very precious. The General Overseer and his party have been received very kindly everywhere throughout the South.

WE ALSO DESIRE to call attention to one notable exception in the papers of the North and East, and that is the *Church Economist*, of New York City.

In a recent issue of this paper, there is an article entitled, "Dowie As a Fact," in which the writer speaks of the New York Visitation, and comments upon the General Overseer and his work done in New York City.

The following is an extract from the article:

It is absurd to ignore or belittle Dowie. He is one of the most picturesque, forceful and important religious figures of the day. He may well be studied by all who would succeed in arousing and holding popular interest in religion. Let us refer to some of his characteristics that explain in a way his extraordinary leadership.

1. Dowie claims his logical rights as an embassador of God. Few priests nowadays dare to do so. They waive their call from God to represent Him on earth, abdicating their priestly function in an anxiety to pose simply as givers of good advice to their neighbors.

2. Dowie has a definite system of theology, a concrete code of morals and a clear-cut social program.

3. Dowie is not afraid and not ashamed. He is not restrained by the fear of ridicule or confused and discomfited by attack; on the contrary,

4. Dowie sets the pace. He picks out the battleground and gives battle. He takes the initiative and quickly puts the other party on the defensive.

5. Dowie knows his business. He is expert with his chosen weapons. He comes to the scratch well prepared.

6. Dowie is up-to-date. He deals with the issues of the day. He lives in the present. He is contemporaneous to the fingers' tips.

7. Dowie demands sacrifice; he stipulates for genuine obedience and loyalty. He requires, and gets, the surrendered life. He admits no play loyalty. He will have true followers or nothing. All these are high qualities of leadership.

IN THE SAME connection we quote from a letter written by a Baptist minister in the South, in appreciation of what Dr. Dowie has said concerning affairs in the South.

AT THE graduation of Dr. A. J. Gladstone Dowie, September 3, 1903, at the University of Chicago, the General Overseer attended the Convocation exercises, and heard the address of Dr. John Temple Graves, of Atlanta, Georgia, upon "The Problem of the Races."

The General Overseer replied to that address, in Shiloh Tabernacle, Zion City, which address was published in LEAVES OF HEALING, Volume XIII, No. 22.

As an indication of how some people, at least, received the address of the General Overseer, we print the following extract:

OFFICE OF REV.—. —. ——, D. D.
——, GEORGIA, January 16, 1904.

REV. DOWIE, D. D., Zion City.

Dear Sir and Brother:—I write to inform you that I read your address, replying to Mr. John Temple Graves.

I must say I never read a more able reply to any article or address. So delighted was I that I felt, in justice to my people, as well as to myself, to write and ask you to forward to me your address or your answer to John Temple Graves. If Dr. Dowie is not at home, then I ask the publisher to send the paper, and oblige, Repectfully, (Signed.)

THE FOLLOWING telegram was received from the General Overseer while at Los Angeles.

We call special attention to that part of the telegram which speaks of Overseer Jane Dowie's good health. Considerable concern had been felt about the dear Overseer's health, as it was not all that could have been desired when she left France.

We praise God that He so wonderfully answered prayer and healed her, and kept her, so that she could pass on through the Suez Canal, down through the equitorial regions, with its hot and trying climate, on to the Australian Shores.

LOS ANGELES, CALIFORNIA, January 17, 1904.

REV. JOHN G. SPEICHER, Overseer-in-charge, Zion City, Illinois.

Just returned from two pleasant days beside the Pacific Ocean at Santa Monica.

About to conduct meeting in Hazard Pavilion. Large audience expected by the press.

Pray for us.

Leave for San Francisco tomorrow morning, holding Gatherings there 19th and 20th.

Expect to sail 21st.

Pray for blessing upon my closing messages to America, for journeying mercies, and safe return of all to Zion City.

My beloved wife cables very good health.

Praise God.

All with me send hearty Christian love.

Mizpah. JOHN ALEXANDER DOWIE.

FOR MORE than two days a heavy snow, with rain, has been falling, covering the trees and telegraph wires, and everything in general, with a coating of snow and ice.

Never have we seen the trees more beautiful and more heavily laden with a foliage of snow than at this time.

This accounts, in a great measure, for the delay in a telegram which was received this Friday morning from the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer. Undoubtedly the wires have been down, and the telegram, dated the 21st, did not get through.

We quote the telegram in full:

SAN FRANCISCO, CALIFORNIA, January 21, 1904.

REV. JOHN G. SPEICHER, M. D., Overseer-in-charge,
Zion City, Illinois.

Read to Zion first seven verses of the 21st chapter of Revelation.

I have sailed on the Sonoma, with Excell, Newcomb, Stern, and Williams; all well, and rejoicing in God.

Overseer Jane Dowie, Deaconess Stern, and Dr. Gladstone Dowie arrived at Adelaide last Lord's Day well, and were enthusiastically welcomed.

Pray for us all.

Will send a General Letter from Honolulu, God willing.

All in Zion are ever in my heart and love and prayers.

Mizpah.

JOHN ALEX. DOWIE.

THE SCRIPTURE quoted are the following words:

And I saw a new heaven and a new earth:
For the first heaven and the first earth are passed away;
And the sea is no more.
And I saw the Holy City, New Jerusalem, coming down out of heaven from God,
Made ready as a bride adorned for her husband.
And I heard a great voice out of the Throne saying,
Behold, the tabernacle of God is with men,
And He shall dwell with them,
And they shall be His peoples,
And God Himself shall be with them, and be their God:
And He 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.
And He that sitteth on the Throne said,
Behold, I make all things new.
And He saith, Write: for these words are faithful and true.
And He said unto me, They are come to pass.
I am the Alpha and the Omega, the beginning and the end.
I will give unto him that is athirst of the fountain of the water of life freely.
He that overcometh shall inherit these things;
And I will be his God, and he shall be My son.

WE NOW TAKE up the work with new zeal, resting assured that God will be with our beloved General Overseer.

He has seen our beloved Overseer Jane Dowie and her party safely through to their destination. He will also care for our beloved Leader, and bring him safely through.

AS FOR Zion City, and the work of Zion throughout the world, the prospects are bright and favorable.

Zion has in no sense gone backward.

There may have been a temporary halt, but we believe that the Onward Movement has begun, and that it will continue to go forward strongly. Every indication points to this; financially, spiritually, politically, and educationally.

"THE YEAR is at the spring; the day is at the morn; the morn's at seven; God's in the heavens; all's right with Zion."

JOHN G. SPEICHER.

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, *sickness*), 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

WE begin the month of February with the book of Mark.

This book carries us only to the middle of the month, when we will take up the Epistle to the Hebrews.

This Epistle will complete the month.

Are you following the readings daily?

Do you learn the Memory texts?

A little well done each day will make a vast fund of knowledge in the year.

MONDAY, FEBRUARY 1ST.

Mark 1.—Beginning of the Gospel chapter.

Memory text—Verse 22. "He taught them as having authority."

Contents of chapter—John's Baptism of Repentance; Jesus is baptized; Jesus' Temptation in the wilderness; Jesus begins His ministry, preaching Repentance; Calls His first apostles; His teaching astonishes; He heals one possessed of unclean spirit; Peter's wife's mother healed; Many healed at eventide; Leper healed.

TUESDAY, FEBRUARY 2D.

Mark 2.—Teaching chapter.

Memory text—Verse 17. "I came to call."

Contents of chapter—Jesus declares His authority; Heals man of palsy; Calls another apostle; Dines with publicans and sinners; Answers Pharisees regarding disciples' not fasting; Old forms cannot contain new and Full Gospel teaching; Son of Man Lord of Sabbath.

WEDNESDAY, FEBRUARY 3D.

Mark 3.—Ordaining apostles chapter.

Memory text—Verses 14, 15. "Send them forth."

Contents of chapter—Jesus heals on the Sabbath Day; Pharisees take counsel against Him; Many seek to touch Jesus; Ordained twelve apostles; Could not take bread because of multitudes; Teaching concerning blaspheming against the Holy Spirit; Doing God's will means relationship with the Christ.

THURSDAY, FEBRUARY 4TH.

Mark 4. Stilling of Tempest chapter.

Memory text—Verse 4. "Why are ye fearful?"

Contents of chapter—Jesus teaches, sitting in a ship; Parable of the sower; Says secret things shall come to light; Prudent disciple shall gain; Unwise lose all; Parable of the seed; Parable of the mustard seed; Jesus stilleth the tempest; Disciples amazed.

FRIDAY, FEBRUARY 5TH.

Mark 5.—Destruction of swine chapter.

Memory text—Verse 34. "Go in peace."

Contents of chapter—Jesus heals a man of an unclean spirit; Destroys a great herd of swine; People beseech Him to depart; Woman touches hem of His garment and is healed; He raiseth Jairus' daughter from the dead.

SATURDAY, FEBRUARY 6TH.

Mark 6.—Beheading of John the Baptist chapter.

Memory text—Verse 12. "Men should repent."

Contents of chapter—Jesus not believed in His own country; Teaches in the villages; sendeth out the apostles two and two; Disciples cast out devils and heal sick; Herod perplexed; John the Baptist is beheaded; body buried by his disciples; Jesus seeks rest with His disciples, but eager people follow Him; Has compassion and teaches the people; Performs miracle in feeding 5,000 men; Sends the multitude away and prays; walks on the sea; enters the ship; calms the disciples; "As many as touched Him were made whole."

SUNDAY, FEBRUARY 7TH.

Mark 7.—Tradition chapter.

Memory text—Verse 37. "He hath done all things well."

Contents of chapter—Pharisees rebuked for "making void the Word of God" through their traditions; The defiling of men originates within; Jesus heals daughter of humble-spirited Greek woman; Heals one of deafness and impediment in speech.

MONDAY, FEBRUARY 8TH.

Mark 8.—Peter's confession chapter.

Memory text—Verse 35. "Whosoever shall lose his life shall save it."

Contents of chapter—The Christ feedeth four thousand; Jesus refuseth to give a sign to the Pharisees; Warns His disciples to beware of leaven of the Pharisees; Lays hands twice on blind man and heals him; Peter confesses Jesus as the Christ; Jesus tells of His sufferings coming; Rebukes Peter; Reward of those who confess the Christ and suffer loss for His sake and the Gospel's.

TUESDAY, FEBRUARY 9TH.

Mark 9.—Tranfiguration chapter.

Memory text—Verse 29. "And He said unto them: This kind can come out by nothing, save by prayer."

Contents of chapter—Transfiguration of the Christ; The Christ declares that Elijah shall come and restore all things; Healeth one possessed of dumb spirit; Teaches His disciples humility; Giving in the Christ's Name commended; Lesson on cutting loose from sins.

WEDNESDAY, FEBRUARY 10TH.

Mark 10. Marriage and blessing children chapter.

Memory text—Verse 45. The Son of Man came to minister.

Contents of chapter—Concerning the marriage relations; Jesus blesses the children; The Christ's answer to a rich man; Wonderful answer to Peter's statement; Tells His disciples of what is coming to Him at Jerusalem; Two ambitious disciples' request leads to another lesson on humility; Blind Bartimeus healed.

THURSDAY, FEBRUARY 11TH.

Mark 11.—Cleansing of Temple chapter.

Memory text—Verse 22. Jesus saith, "Have faith in God."

Contents of chapter—Jesus rides into Jerusalem amid hosannas; Curseth fig-tree; Cleanseth Temple; Use withered fig-tree for illustration of Divine faith; Forgiving when praying, and believing brings God's answer; Chief priests and scribes answered by a question which silences them.

FRIDAY, FEBRUARY 12TH.

Mark 12.—Vineyard chapter.

Memory text—Verse 17. Jesus said, "Render . . . unto God the things that are God's."

Contents of chapter—Parable of the vineyard; The Christ answers regarding tribute money; Answers Sadducees regarding resurrection; Talketh with a scribe; Warns the people in the temple against the scribes' ways; Says poor widow cast in more than all.

SATURDAY, FEBRUARY 13TH.

Mark 13.—Second Coming chapter.

Memory text—Verse 13. "He that endureth . . . shall be saved."

Contents of chapter—Prophetic words concerning persecution of the Church and signs of the times of the end.

SUNDAY, FEBRUARY 14TH.

Mark 14.—Last Supper chapter.

Memory text—Verse 38. "Enter not into temptation."

Contents of chapter—Scribes plot to kill Jesus; Judas agrees to betray Him; Savior directs disciples to place for the Passover; Tells the disciples one of them will betray Him; Instituteth memorials of His crucifixion and death; Peter declares his fidelity and steadfastness; Jesus foretells Peter's fall; The Christ prayeth; Disciples asleep; Judas betrayeth the Christ with a kiss; Disciples all forsake Him; False witnesses testify against Him; He is condemned to death; Peter denies the Christ, but repents.

MONDAY, FEBRUARY 15TH.

Mark 15.—Crucifixion chapter.

Memory text—Verse 26. "The King of the Jews."

Contents of the chapter—Jesus before Pilate; Pilate releases the robber, Barrabas; Delivers Jesus to crucifixion; Jesus mocked, scourged, buffeted; Crucified between two robbers; mocked by those who passed by; His agony of the cross and His death; Veil of the Temple "rent in twain;" Centurion convinced that Jesus was the Christ; Women watch "afar off;" Body buried by Joseph of Arimathæa; Women see where He is laid.

TUESDAY, FEBRUARY 16TH.

Mark 16.—Resurrection chapter.

Memory text—Verse 15. "He said, Go ye."

Contents of chapter—Women go early to the tomb; An angel bids them tell disciples the Christ has risen; They flee from the tomb amazed and afraid; Jesus manifests Himself unto one, two and finally to all the eleven disciples; Gives commission and promise of blessings to follow; Ascends into heaven; Disciples preached everywhere; Signs followed.

REVIEW IN MARK.

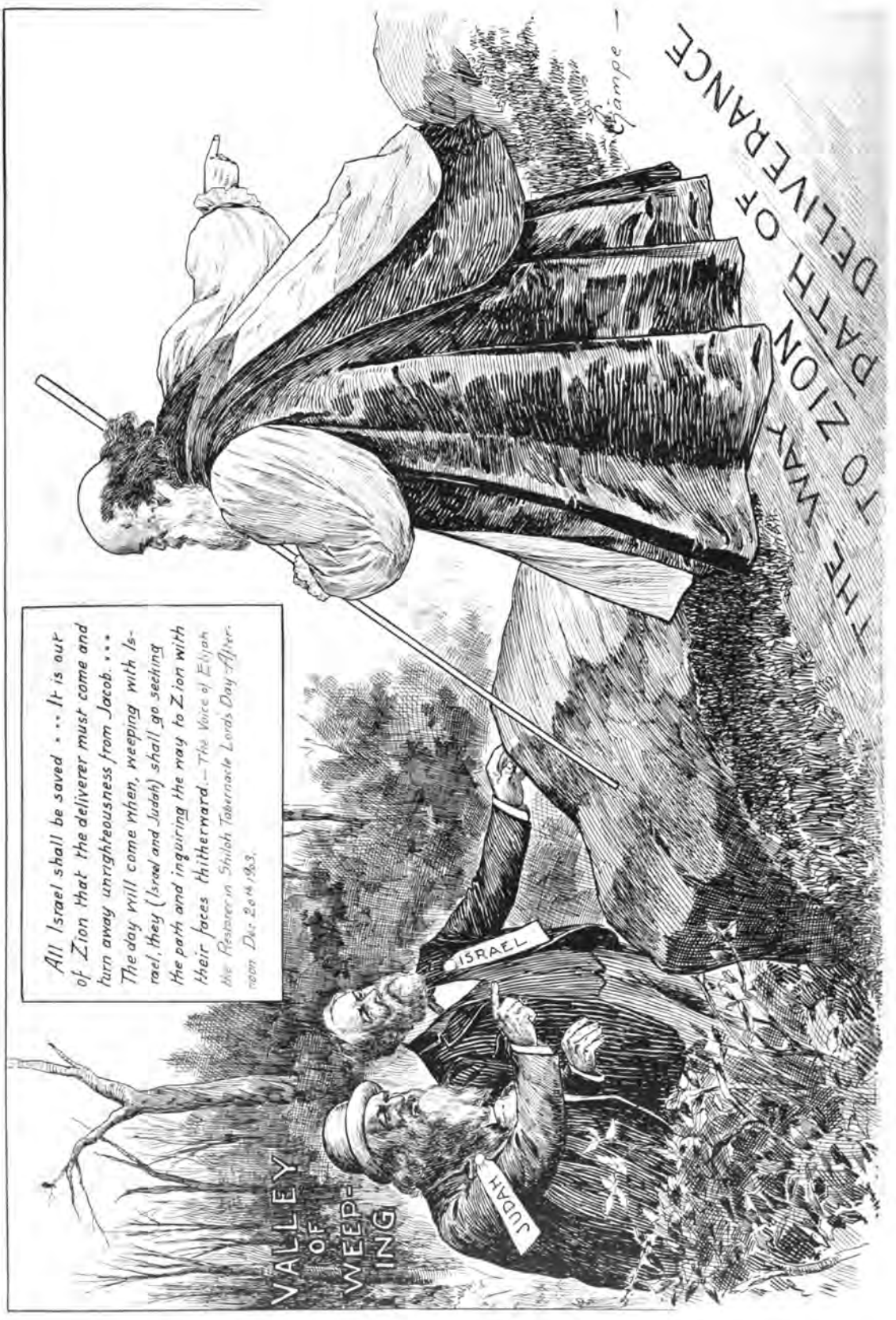
1. How many miracles of healing recorded in Mark?
2. What other miracles are recorded and where?
3. How many times is baptism spoken of?
4. Name the parables and tell where found.
5. Name the brothers of Jesus.
6. Give the sixteen chapter names of Mark.
7. Where does Jesus speak of Elijah's coming?
8. Where do the people cry "Hosanna?" What does Hosanna mean?
9. What are the signs of the Christ's coming?
10. What ordinances are instituted?

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.*

If therefore the Son shall make you free, Ye shall be free indeed. *John 8:36.*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER POINTS THE WAY OF DELIVERANCE TO RETURNING JUDAH AND ISRAEL.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH'S RESTORATION MESSAGES

Jesus said, Elijah indeed cometh, And shall Restore All Things. Matthew 17:11.

Message No. 90
SHILOH TABERNACLE
Lord's Day Afternoon, December 20, 1903

.. SUBJECT ..
"ALL ISRAEL SHALL BE SAVED."
*REPORTED BY [illegible] AND A. W. N.

A MAN goes into the workshop of a master-mechanic who has gone away and left him in charge.

There he finds many beautiful and powerful pieces of machinery.

He studies them and tries them, until he knows the processes and uses of each.

But, perhaps, there is one machine that he cannot understand.

It is strong, symmetrical and simple.

Its framework, its levers, its wheels and pinions are most carefully and painstakingly made.

It is manifestly designed and made by the master-mechanic himself and intended for some very important use.

He tries the machine in many different ways, but it does not work.

It stands idle in the shop because it is not understood.

Then, one day, perhaps, the master-mechanic sends another bit of mechanism.

With it comes a messenger.

The messenger skilfully fits the new machine to the old.

Each wheel, each lever, each pinion in the one finds a corresponding part in the other.

The first machine was designed with the second in view.

It could not be complete without it.

When the two are fitted together, every question that arose in the mind of the man as he studied the mechanism is answered.

What a revelation!

How simple and plain it all becomes!

So it is often with prophecy and its fulfilment.

God has left His people many wonderful prophecies of the last times.

They show His Divine hand.

They seem simple.

God's people have puzzled over them, and studied them all through the centuries.

They have, to a large degree, remained mysteries.

But, in these days of the Restoration of All Things, the fulfilment of these prophecies comes.

God sends His messenger with it, who opens His Word, and fits the fulfilment to the prophecy.

Every line in the inspired writing is found to have its complement in events of today!

All questions are answered. The mystery is solved.

Thus God's messenger and prophet of the Times of the End fitted together, before the delighted eyes of over five thousand people in Shiloh Tabernacle, Lord's Day afternoon, December 20, 1903, a glorious prophecy voiced by Isaiah and emphasized by Paul, the apostle and prophet, and its fulfilment in these days.

It was a prophecy of mighty import and immediate application.

His Message, therefore, was not only a proclamation of a great Restoration Truth, but an authoritative call to obedience to the truth.

It was a Message first of all, for Israel—not merely Judah, not merely the ten tribes, but for all Israel.

It was a Message also for every land and nation, for every family of the race.

It was a Message of supreme importance to humanity, as that day approaches; that day of Jehovah—the Millennium.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 20, 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, what the joy and the glory must be,
Those endless Sabbaths the blessed ones see!
Crown for the valiant, to weary ones rest;
God shall be all, and in all ever blest.

What are the Monarch, His court, and His throne?
What are the peace and the joy that they own?
Oh, that the blest ones, who in it have share,
All that they feel could as fully declare!

Truly Jerusalem name we that shore,
Vision of peace, that brings joy evermore;
Wish and fulfilment can severed be ne'er,
Nor the thing prayed for come short of the prayer.

There, where no troubles distraction can bring,
We the sweet anthems of Zion shall sing;
While for Thy Grace, Lord, their voices of praise
Thy blessed people eternally raise.

There dawns no Sabbath, no Sabbath is o'er,
Those Sabbath-keepers have one evermore;
One and unending is that triumph-song
Which to the angels and us shall belong.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Now in the meanwhile, with hearts raised on high,
We for that country must yearn and must sigh;
Seeking Jerusalem, dear native land,
Through our long exile on Babylon's strand.

Low before Him with our praises we fall,
Of whom, and in whom, and through whom are all;
Of whom, the Father; and in whom the Son;
Through whom, the Spirit, with Them ever One.

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.

The Congregation 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.

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

RECITATION OF CREED.

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

READING OF GOD'S COMMANDMENTS.

The General Overseer then led the Congregation in repeating the Commandments, after which the words, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee," were chanted.

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 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 on the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

Scripture Reading and Exposition.

The General Overseer then read in the Inspired Word of God from the 59th chapter of Isaiah, commenting on the 20th verse as follows:

And a Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

I would like you to notice the words which are in the Revision, which I am reading.

It is not *the* Redeemer, as in the Old Version, but *a* Redeemer.

He seems to distinguish distinctly between that Redeemer and God Himself.

That verse closes with "saith Jehovah."

I will also read in the Epistle of Paul to the Romans, the 11th chapter.

I would like you to note very carefully the splendid dialectical skill of the Apostle in this chapter.

It is a magnificent piece of Divine rhetoric and polemical theology, some might call it.

There is a battle cry in it—the cry of Zion.

Do not forget that the Apostle himself was a Prophet, for

All Apostles Were Prophets, Although All Prophets Were Not Apostles.

I say then, Did God cast off His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God did not cast off His people which He foreknew. Or wot ye not what the Scripture saith of Elijah? how he pleaded with God against Israel.

Lord, they have killed Thy prophets, they have digged down Thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have left for Myself seven thousand men, who have not bowed the knee to Baal.

Even so then at this present time also there is a remnant according to the election of grace.

But if it is by grace, it is no more of works: otherwise grace is no more grace.

What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened.

According as it is written, God gave them a spirit of stupor

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That word should be translated in the permissive sense—permitted to be given unto them a spirit of stupor.

It was the consequence of their sin; it was the Devil's gift.

God never made a man stupid or lazy; the Devil does that.

That spirit of stupor, of blindness, of deafness, of slumber, is the Devil's work.

God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.

And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
Let their eyes be darkened, that they may not see,
And bow Thou down their back alway.

I say then, did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry:

If by any means I may provoke to jealousy them that are my flesh, and may save some of them.

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?

The casting away!

What shall the receiving be, if the casting away from the world is the life?

What shall the receiving be but life from God?

And if the first fruit 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, 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 Gentiles Only Grafted Into the Root, Which Is Israel.

You Gentiles must remember that you did not bear the root; you are only grafted in.

You are a wild, outside people, and only grafted into Israel.

Do not glory over the Branches, because it is the root and stem that bears thee, and that is Israel.

Salvation is from the Jews.

Thou wilt say then, Branches were broken off that I might be grafted in.

Well; by their unbelief they were broken off—

God did not break them off, because God is not the author of unbelief; that was the Devil's work.

Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:

For if God spare not the natural Branches—

If God cut away the Branches that did not bear fruit, that the root and stem might no longer be impeded by these useless Branches, neither will He spare thee, and He has not.

Church to Which This Epistle Is Addressed Is Withered and Dead.

The deadest thing in religion today throughout the world is the religion of the church to which this epistle was addressed—the church of Rome.

Dead and worse than dead! Withered! Corrupt!

The warning of the Apostle was not heeded; it is not heeded today.

The Roman church goes on talking as if it were alive, and it is not. It is dead!

There is no vitality in it.

No one cares a snap about it in Europe.

What do the men of Italy care about the church of Rome?

Four-fifths of them are infidels.

What do men of Spain care?

They are infidels.

What do the men of France, another Latin country, care for Rome?

They are infidels.

The deadest Branch that was ever in the Church is the church of Rome.

That was the warning.

There is more fidelity in Judaism than there is in Romanism.

There is more real consciousness of the ever-living God there.

They have lost it in Rome, as lose it they must when they find the ever-living God in a bit of bread; regenerating power in a drop of water, and salvation in a senseless and foolish ceremony.

What a withered Branch it is!

This was the warning of the Apostle: "Be not high-minded, but fear."

Paul Speaks as a Prophet.

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 they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them 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—

This portion of the chapter is a little apart, though still connected with the reasoning that precedes in other chapters.

But now the Apostle is speaking of what the Greeks call *musterion* (μυστήριον).

Again and again, when the Apostle uses this expression, he speaks as a prophet. He says in 1 Corinthians 15:51, "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

That is what he calls a mystery.

It is suddenly revealed; a revelation; a prophetic mystery! He speaks now as a prophet!

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.

No one else says that.

It is not in the passage from which he is about to quote—the 59th of Isaiah.

"All Israel Shall Be Saved."

That is the living heart of the whole matter.

God can take the old, dead, withered Branches, for He is able to graft them in again, and will do it.

He says He will.

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.
As touching the Gospel, they are enemies for your sake.

The Jew was the most bitter enemy at that time.

The Jew the Mightiest Promoter of the Gospel.

The Jew was also the mightiest promoter of the Gospel, for he who was preaching and writing was himself, as he says, "of the stock of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews; a Pharisee, as touching the law."

Those whom the Christ first called were probably every one them Israelites.

Those who first went forth with the Gospel were mostly Israelites, and their testimony was hated, despised, and abhorred by the great multitudes of the Jewish people, both in their own countries and in distant lands.

It did not matter that these Christians testified that Jesus was the Christ and gave proof of it.

They gave the proof that they had been blind, and now saw; that they had been deaf and now heard; that their dead had been raised up; that the lepers had been cleansed; that a new spirit had been put into them; that their whole moral and spiritual nature had been regenerated, and that the Christ had proved His Messiahship!

That was the very reason they hated Him.

When Lazarus was raised from the dead, and all Bethany was ringing with the Triumphant Cry that Jesus was the Messiah, these priests met together, it is written in the Word, and consulted how they might put the Christ to death, and destroy the evidence by also putting Lazarus to death.

The Jew Also the Bitter Enemy of the Gospel.

There was a hardness and a bitterness in the Jew in foreign lands that was even more intense against the Christians than was the hatred of the Jew in Palestine: for as you know, they stirred up the people everywhere against their own fellow-countryman, Paul.

They had him beaten, falsely accused, imprisoned, and once stoned and left for dead.

When at last in his captivity he went to Rome, and met with the Jews there, they rejected him, so that in the last words of the Acts of the Apostles, he says that because the Jews have rejected their Lord, he would turn to the Gentiles.

But he says that the time will come when things will be just the reverse; when this church of Rome shall be cut off and be a

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

withered Branch, and Israel and Judah shall be grafted into the old stock—the root that has never died; the root and offspring of David, the Bright and Morning Star; the Christ; the Eternal God, who Himself procreated the Sinless Christ into Israel, making it from that time a living, and no longer a dead, thing.

All salvation that has ever come to this world, has come through Israel, through the Christ.

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.
As touching the Gospel, they are enemies for your sake: but, as touching the election, they are beloved for the fathers' sake.

God Never Forgets His Promise.

He said to Abraham,

In thy seed shall all the Nations of the earth be blessed.

He is going to keep that promise "for the fathers' sake."

For the gifts and the calling of God are without repentance.
For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,
Even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.
For God hath shut up all unto disobedience, that He might have mercy upon all.

The reasoning is perfectly clear that at the Time of the End both Jew and Gentile will be largely found disobedient as they are today.

The churches are apostate.

They are deliberately disobedient.

There is no such thing as obedience in these churches.

It is the last thought in an American church that any one has to obey any one else.

"Obey? Why, we hire our ministers, as we do our cooks," they could almost say, "and if they do not act to please us, we send them away.

"The thing is ridiculous! We do not believe in that word obey; it is not a nice word in America!

"Talk about obey! We are a sovereign people!"

A Sovereign (?) People Whose Votes Can Be Bought and Sold.

Sovereign people, staggering to the polls drunk!

Sovereign people, among whom votes are bought by the thousand!

People are bought and sold politically in the very shambles.

"What do you mean?" do you ask?

I mean what I say.

Go into Chicago and you can get an Italian to sell you a dozen votes for so much money, and on the morning of the election he will deliver the goods and you pay the money.

It does not matter which side it is on.

It all depends upon who has the more money, Democrat or Republican.

A sovereign people who can be bought for a sovereign!

Some can be bought for much less.

I am told that they can be bought for three dollars a head.

Sometimes the price goes up and sometimes it goes down, according to the demand.

When I was asked the other day if I believed in giving the vote to women I said, "No."

Why?

Because in Chicago you would simply double the number of Italian votes that could be bought.

You would double the number of the Greek votes that could be bought.

You would double the number of Bohemian, Hungarian and Bulgarian votes that could be bought.

They do not care a snap of the finger who is President or Mayor, but they are willing to get one, two or three dollars as the case may be.

A Story of How Politicians Obtain Votes.

There is no false accusation in that.

I have not forgotten the year when President Harrison lost his reëlection.

I was then living at Evanston, and on the morning of the day of the national election I rode into town with a very distinguished business man.

We chatted over the election and he told me that he had a long day ahead of him, for he was going to work like a beaver for Harrison. I went home to luncheon about one o'clock, and on the way I met this gentleman.

He was looking very glum.

I said, "What is the matter? Are you sick?"

"Yes, I am sick. Sick at heart and indignant," he replied.

"You told me that you were going in to spend the whole day working for Harrison," I said.

"So I was. My partner and I had agreed that we should change off work alternately with a number of our best help and the police to get up votes," he replied.

"Why did you not stay?" I questioned, and this was his answer:

"My partner said to me 'I will have to stay a little longer this time, because I have a lot of votes that I bought that I must have delivered.'

"'What do you mean?' I asked astounded.

"'I bought them in blocks of fifty and got about one thousand,' he said. 'I paid three dollars a head for them. I bought them for Harrison.'

"'My God!' I exclaimed, 'you do not mean to say that you have gone down into the shambles and bought votes for the President?'

"'I have,' he said, 'we all do.'

"'Then,' I cried, throwing down my pen, 'I shall go home, and I want the dissolution of partnership. I will not live day by day with a man that buys and sells votes.'

"'Why,' he said, 'we have been doing it all the time. Did you not know?'

"'No,' I replied, 'I never was on a committee.'

"'Well, you are innocent,' and he laughed."

He was going home, and he was indignant.

The one thousand votes that his partner admitted he had bought were from the levee and the slums.

Talk about your sovereign people!

No deliverance comes that way.

Deliverance Must Come From God.

I prayed that day, "O God, smash the Republican Party, and let the Democrats get in."

They got in, and you know what mischief they did, too.

You know very well what a three years we had.

They brought in their asinine policy of free trade and shut up the factories, threw the working men out of employment in thousands and tens of thousands, banished capital from the country and reduced the nation to beggary, going about trying to sell its bonds to live and carry on its business with less than the guaranteed gold deposit in the treasury against its notes.

If any of you are stupid enough to vote the Democratic ticket may the Lord have mercy upon your miserable ignorance.

If it were possible, I should like you all to wear, from henceforth, a pair of asses' ears, that I might know you. (Laughter.)

If any man is stupid enough to want to kill the industries of America, he has only to vote the Democratic ticket to do it.

But I have no faith in the Republicans, no more than the Democrats, except in as far as the spirit of Zion can permeate any party, and I think that the spirit of Zion can permeate the Republican party.

A Political Party That Has Trampled Upon the Constitution and the Flag.

At present the Democratic party is too stupid to be capable of any national good.

A party that would openly say that they have trampled upon the Fifteenth Amendment of the Constitution, for which this Nation poured out its life's blood, and glory in the fact that they have taken advantage of the state organization to reën-slave the negro—that party ought to be utterly and perpetually annihilated.

I do not mean the annihilation of the people; I mean the annihilation of the party.

We have such people as John Temple Graves boldly telling us that they have smashed the Amendment; that, notwithstanding it is a part of the Constitution of the United States, down South they have killed it and it does not obtain.

Although I am not a man given to war, I tell you I would march the troops of the United States down to the South and see that the negro voted at the next election. (Amen and applause.)

Rebels! Daring to say that they trampled the Constitution

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

of the United States beneath their feet! They are trampling upon the Flag!

I am an American now. (Applause.)

I am a Theocrat. (Applause.)

I believe in the rule of God.

Our party is not big enough to elect a President yet, but it is big enough to influence them, and may God help us to do it. (Amen.)

I will come back in time to take part in the next campaign.

I believe in Zion's taking its proper part in the affairs of the Nation.

I believe in reading a lesson to these people from the South, telling them that they have no right and will not be permitted to trample under foot the Amendment to the Constitution, which was won by blood and the sacrifice of untold treasure.

It cannot be allowed.

They must learn that they will have to obey the law.

They must learn also that it is written, "Thou shalt not steal."

They Have no Right to Steal an African's Vote.

Is that not true?

Audience—"Yes."

General Overseer—I shall be away part of the time, but I want you to understand what the politics of Zion are.

I believe that the law-abiding and chivalrous men of the South, the best of them, are with us in this matter, and do not want to see the Constitution violated and the Flag dishonored.

May God grant that the best men may rise up and let themselves be heard. (Amen.)

That is a diversion, but it is all in the line of the thing.

For God hath shut up all unto disobedience that He might have mercy upon all.

Black and white, rich and poor!

I have not seen an answer yet to my reply to John Temple Graves.

They said that the African was essentially unfit to take any part with this race in governing.

I presented them with the fact that Moses had married an Ethiopian princess, and that Miriam and Aaron, who objected, belonged to the "Lily-white Party."

The result of it was that Miriam came out of that tent lily-white—a leper, white as snow.

I told that God had been approached by Moses and was sought to heal Miriam, and that He said that if her mother or her father had but spit in her face she should be ashamed seven days.

So God said that she was to be shut out from the camp seven days that all Israel might see the "lily-white" woman and know what God thought about it.

He stood by Moses in marrying an Ethiopian woman.

That was miscegenation with a vengeance!

Did not Joseph marry Asenath, the daughter of Potipherah, priest of On, and a Cushite woman?

Did not the tribes of Manasseh and Ephraim flow from that union?

They were the sons of Joseph and of Asenath, the Ethiopian princess.

Why do they not fight Joseph as a miscegenationist?

There is only one race of many families.

Some families are yellow; some are dark; some are brown, and some have white faces and black hearts.

They that Despise the Negro are the Ones that Despise the Jew.

They despise a man because he is a Jew, forgetting that the Christ was a Jew and that Paul the Apostle was a Jew.

Shame! Shame!! Shame!!!

It is disgusting and disgraceful, especially in a Nation which is a mixture of all the nations of the earth.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out!

For who hath known the mind of the Lord? or who hath been His counselor?

Or who hath first given to Him, and it shall be recompensed unto Him again?

For of Him, and through Him, and unto Him, are all things. To Him be the glory forever.

Prayer was then offered by Elder Royall, followed by the General Overseer, the Choir and Congregation chanting the Disciples' Prayer at the close.

The great White-robed Choir then sang "Glorious is Thy Name," from Mozart's "Twelfth Mass," after which the General Overseer delivered his Message.

"ALL ISRAEL SHALL BE SAVED."

INVOCATION.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, profitable unto this people, and to all to whom these words shall come. For the sake of Jesus. Amen.

TEXT.

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.

In this, the last Restoration Message which I shall deliver in this Tabernacle before leaving on my Around-the-World Visitation, save the very last words of all in the All-Night with God, I desire to place upon simple and clear record the prophecy concerning the Restoration of all Israel.

The Message of Elijah the Restorer Reverberates Throughout the Civilized World.

The subject is so vast that its extent and the terrible portent of the truth which it conveys is such that he who has the Message may well hesitate and ask from God the grace to find the fitting words, so that the Divine purpose shall be fulfilled and the Message made plain to all Judah and Israel of the Dispersion alike in every land beneath the sun.

Our enemies being witness and our files in Zion City being witness, the Messages which we delivered during this year in Chicago and here, as well as in New York City, despite the conspiracy of the Press, have reverberated throughout the whole civilized world

Our files being witness, there is not a country in Europe, in Asia, in Africa, in Australia or in America that has not some little conception, despite the conspiracy of the Press, of the nature of these Messages.

Therefore, I know that upon the eve of my Around-the-World Visitation, this Message will wing its way: "All Israel shall be saved."

The Christ's Death Brought a Universal Redemption.

One might go further: "God hath shut up all unto disobedience, that He might have mercy upon all."

One might go further: "As in Adam all die, so also in the Christ shall all be made alive."

Again we read: Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Myself."

One might go further and take the wonderful words in Hebrews 2:9, which tell us that He tasted death for every man.

And again we read that He told the Father that He thanked Him that He had given Him Authority over all flesh, "that whatsoever Thou hast given Him, to them He should give Eternal Life."

All flesh! So that we can say that the Christ is the Savior of all men, especially of them that believe.

It presents no difficulty to those who believe in the Universality of Redemption, in its ultimate triumph in the restoration of every lost being to God, and in the annihilation of Death and Hell, which shall be cast into the Lake of Fire.

Infernal Doctrines Devised by Apostate Churches.

It is no surprise to a Zion thinker and believer in the Word of God to read that all Israel shall be saved.

But, alas! it is not the teaching of the narrow-minded, and I was about to say, base-hearted theology of the apostate churches, which have devised all kinds of infernal doctrines concerning the eternal reprobation of even unbaptized infants, the poor little babies whose mothers and fathers were not quick enough to have them sprinkled before they died.

Even the Calvinistic theology taught the eternal reprobation of such practically their eternal damnation.

I cannot see much difference between eternal reprobation and eternal damnation.

It is just the difference between tweedle-dee and tweedle-dum. The infernal teaching of the schools of the so-called Catholic churches, who define salvation as being impossible to any one who gets into trouble with the Pope!

What is still more absurd, whoever disagrees with the Vatican Decree, which declared that the Pope was infallible (the Con-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

stitution *Pastor Aeternus*, chapter three, lays down the astounding proposition or declaration) does so upon the peril of eternal damnation, and the sure and certain loss of his salvation.

A Fallible Bishop Now an Infallible (?) Pope.

It is enough to make a horse laugh, to think that it is taught that one would lose his salvation who did not believe that Cardinal Sarto, Patriarch of Venice, who was a very fallible Bishop, and who got into a good deal of trouble with the late infallible Pope, and with the late infallible Pope's Secretary, because he had the audacity to receive King Humbert of Italy, contrary to the wishes of that late Pope, was not now himself an infallible Pope.

Now Sarto becomes Pope.

He was fallible when he was Patriarch of Venice.

His election to the papacy is admitted to be an absolute accident, as it were, merely a compromise between two contending parties, neither of whom could elect their candidate, and who, therefore agreed upon Sarto, who never expected to be Pope.

He had obtained, we are informed, a return ticket to Venice when he came to Rome to attend the Council of the Cardinals, the Conclave at which the Pope was elected.

We are to lose our eternal salvation, and incur eternal damnation, because we do not believe that the votes of fifty or sixty fallible Cardinals could make one fallible Cardinal an infallible Pope.

If we did believe it, we might as well believe that the votes of fifty or sixty women could make one woman a man. (Laughter.)

The thing is too ridiculous!

It is a screaming farce!

But these churches that teach these idiotic doctrines that make salvation dependent upon the whims of the council, and the chance voting of politicians in a conclave, are the people that coolly damn for all eternity the people who do not think with them.

God is our Father, and the Christ who died, was decreed should be the Atonement and Fulfiller of all types and ceremonies and shadows of ceremonial law; and should bring in an Eternal Salvation, and found an External Kingdom.

I desire to call your attention to the fact that it was the

Establishment of the Kingdom of God Which Gave Birth to the Gospel.

The *ecclesia* or Church is an exceedingly small thing compared with the Kingdom.

It is merely a gathering that is called out of the Kingdom, not out of the world, for if a man were called out of the world into the Church, he would have no right there, for unless a man is born of God, and enters the Kingdom of God, he has no right in the Church of God.

The Church of God is not composed of men taken out of the world.

It is composed of men and women who have come out of the world and are in the Kingdom of God.

The Church is a small thing compared with the Kingdom.

The Kingdom of God is an everlasting Kingdom.

It endureth throughout all generations.

The Gospel that the Christ came to preach was the Gospel of the Kingdom of God, and the parables that He taught were the parables of the Kingdom of Heaven.

The Christ Came to Lay Broad and Deep the Foundations Upon Which the Kingdom Might Be Built.

He is coming again who once came as Prophet and sealed His testimony with His blood; who now, as our great High Priest, pleads in heaven the efficacy of His blood.

But when He comes again, it is not as Prophet; it is not as Priest; He comes back as King, to reign until He hath put all enemies under His feet, and hath restored the Kingdom to Israel.

Then the purposes of God will be accomplished, and not until then will come the End.

The Apostle sees it; all the Scripture leads right up to it—the establishment of the Kingdom.

Daniel saw it—yes, and Nebuchadnezzar saw it in his vision.

There was no prophet that, clearly or dimly, did not see it.

There is no form of government on earth today that will abide: neither aristocracy or democracy; neither monarchy or republicanism, neither oligarchy or military tyranny have in them the power to endure.

None of them rests upon the one Foundation on which it must rest to be permanent.

There is no foundation upon which either the church or state can rest except the one foundation which God has laid in Zion—the sure and tried Stone, the eternal Rock of Ages, the Christ of God.

There is none other.

All Must One Day Own the Direct Control of God and the Supremacy of His Law.

Jew and Gentile, Barbarian and Scythian, bond and free, educated and ignorant, prince and peasant, millionaire and beggar, all mankind must come to the universal conclusion which brings them as supplicants to the Throne of God, owning the immediate and direct control of God, the supremacy of His law, and the utter destruction of every other law except the Eternal Principles of the moral and spiritual law of God.

This can only be effected by the restoration of the nation in which the King was to be born, and was born, King of the Jews!

The Wise Men went through the streets of Jerusalem asking for Him—King of the Jews!

Herod hypocritically said, "Tell me when you find Him, and I will come and worship Him."

King of the Jews! Yes, Pilate, the procurator, wrote it over His cross: "Jesus of Nazareth, the King of the Jews."

The Jews said, "Write not, The King of the Jews; but that He said, I am King of the Jews."

Pilate said, "What I have written I have written."

He wrote it in Hebrew, Latin and Greek, that they might all read it: "This is the King of the Jews."

He is the son of God, the Messiah of God, the King Eternal and the immortal and invisible Impersonation of the only wise God.

He is the King of Glory.

He is thundering, thundering, with the voice rising and knocks growing louder, at the Gates of the World, and they must let in the King of Glory!

"All Israel shall be saved," but they will not be saved in this dispensation.

This Dispensation Is Hastening to its Consummation.

The Restoration has begun, but its Consummation is the Day of Jehovah, and that Day is One Thousand Years.

It is the Millennium.

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 with the children, and the heart of the children with their fathers; lest I come and smite the earth with a ban.

This is the ministry before the Great and Terrible Day of Jehovah.

The Scribes were right when they said that Elijah must first come.

There is not one orthodox Israelite anywhere who does not look for the coming of Elijah.

The Jews Understand the Third Chapter of Malachi.

We have had some contemptible so-called theological criticism on this matter, fighting what no reference Bible ever fought, but which, now that Elijah has come, wants to fight it that the 1st verse in the 3d chapter of Malachi does not mean that the Messenger of the Covenant is Elijah, but that the Messenger of the Covenant is the Christ Himself.

There is not a reference Bible printed in Oxford that does not directly connect that with Elijah.

The other day I purchased an exceedingly able book, of which only four or five volumes are yet published the Jewish Encyclopedia.

It is edited with great learning and written with great skill.

It will be a very valuable work for every thinker.

In the very beginning of Rabbi Gruner's article on Elijah's Chair in the Jewish Encyclopedia, are these words:

Elijah, *the Messenger of the Covenant*, spoken of in Malachi 3:1, who is to come again before Christ comes, is present in spirit at every Circumcision and every Paschal Feast.

At every circumcision Elijah, "the angel of the Covenant," as he is called in Malachi 3:1, is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries ("*Kisseshel Eliyahu*"). Even the salutation to the child to be circumcised is read the invitation to Elijah.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The Jews have no hesitation at all, who understand their own language, in saying that "the Lord, whom ye seek, shall suddenly come to His temple; and the Messenger of the Covenant, whom ye delighted in, behold, he cometh," are two distinct personalities.

Israel is everywhere attentive.

The Jews are everywhere admitting that they are not all of Israel.

There is not an intelligent rabbi who knows the history of Judah and the Jews, who would contend that the Twelve Tribes are to be found only in the Jewish race.

The Kingdoms of Judah and Israel Were Divided Long Centuries Before the Christ Came.

They were divided, as you will remember, under Rehoboam, the son of Solomon, who so bitterly oppressed the people that they rebelled, Jeroboam setting up the Kingdom of Israel, and Rehoboam ruling over the fragments—the Two Tribes, practically, of Israel.

For long centuries they remained separate, the Kings on separate thrones.

Eventually there were separate temples, one upon Mount Gerizim, and the other upon Mount Zion.

There was bitter strife between the Samaritans on one side and the Jews on the other.

Then when the Ten Tribes were carried away into captivity, long before the Two Tribes were dispersed, they were scattered abroad and became the Israel of the dispersion.

They were dispersed throughout the whole world.

Their dispersion can be traced in a measure.

You have no difficulty in tracing, for instance, the Tribe of Dan.

The Scripture says that Dan took to the sea in ships.

Dan crossed the Black Sea in ships, and landed at the Danube, Dan's river, for the Scripture says that they called every place they came to after their father Dan.

You can trace their migration up through Europe by the words Dan, Don, Din, all from the one word Dan, until you reach Danmark, not Denmark.

We English people call it Denmark, but to the Danes it is Danmark.

It is Dan's mark.

When Dan got up there he found it was quite cold, so he drew a line and said, "I will not go any further; for there is nothing up here to steal any way." (Laughter.)

National Thievery Practiced on Every Hand.

Dan was a great thief. Not that he was any worse than the others, because they were all thieves.

Not that he was worse than the nations of the earth today.

Every kingdom is stealing on every side.

What are the European nations doing in China?

They are simply breaking China, and stealing the bits every chance they get.

What are they doing in Africa?

They stole nearly all of it and divided it up.

What are they doing all over the earth?

Grabbing all they can, and when they do not get their way at Panama, they help the Panama people to have a Panama Revolution.

Mr. Hoar does not need to deliver a very eloquent speech upon that matter in the Senate.

Every one knows what Senator Cullom said, not many months ago, when the Legislature of the United States of Colombia, at Bogota, rejected the Panama treaty.

I read it, as did every one else.

He is the Chairman of Foreign Affairs Committee—foreign relations, and he was asked what he thought about the situation.

He stuck his tongue in his cheek and said, "I guess there will be a revolution down there." And there was a revolution.

You can get up a revolution in South America any time; it is a land of revolution.

All of that muck will have to be swept away, and a good, solid government established there some day.

Neither America nor Europe will put up with the insolence of that half-breed Spanish set of thieves.

There are no republics there.

Republics! They are military tyrannies.

God the Only Lasting Foundation for Any Government.

It is a perfect farce to talk about it.

There is not a government upon earth that rests today upon sound, solid, and permanent foundations.

There is no party, except the Theocratic party in Zion, that demands the government of men by God and for God.

The most idiotic of all principles is for a man to stand up and say, "I believe in the government of myself, by myself, and for myself."

That man is the incarnation of greed, lust, gluttony, brutality and selfishness.

> The wretch concentered all in self,
> Living shall forfeit fair renown,
> And doubly dying, shall go down
> To the vile dust from whence he sprung:
> Unwept, unhonored and unsung.

The man who lives for self is the basest and meanest of men.

Think of the American Nation's saying: "I believe in the government of America, by America, and for America."

America can not take herself out of the community of nations, nor can Great Britain, or France.

The nation that says it will rule only with the thought of self, must have the nonsense taken out of it.

The nonsense must be taken out of Colombia at Bogota, and they must be shown that they cannot shut the highways of commerce through Panama because they want to make a financial steal.

It cannot be done.

The day has come, and every one sees it, when humanity demands a universal government of men by God. (Applause.)

It demands the establishment of Israel.

When the Christ came, He came as Prophet.

He pleads as priest, but He was King all the time.

He was a kingly Prophet; He is a kingly Priest; but when He comes again He assumes His kingly Power.

Our business in Zion is to declare that He is King, and that He is coming.

Hence, all Israel shall be saved, because the first act of the King is to gather in the people of God.

This has already begun.

This is my mission.

My Mission Is to the Jew First and Then to the Gentile.

My mission is to Israel first, then to the other nations of the world.

I have never failed to recognize that.

The mission of Elijah must be to Israel.

All Israel shall be saved.

How?

Ask the Jew. Ask him in his quiet moments.

Do you know what he will answer you? "We shall be saved when Elijah comes."

All big-brained, large-thinking Jews laugh at the Zionist movement in Europe.

They say, "Where is your Elijah?"

There can be no Zionist movement based simply upon nationality; because the Jew is a good German, a good Englishman, a good American, and a good citizen in many lands.

He loves the land in which he was born, and in which his fathers were born.

You Cannot Appeal to a Jew on the Ground of Nationality.

You can appeal to him as a Jew upon the ground of religion; but when it comes to nationality, he is a German, a Russian, an Englishman or an American.

He has become mixed up with the nationalities of the world.

He is a great financier, a great judge, a great lawyer, a great statesmen, a great and powerful man here and everywhere.

But as a religious man, he is everywhere a Jew, and the only way, he will tell you, that they can ever be led out into unity is by Elijah.

Elijah alone has the authority to command and the power to lead.

That is the perennial theology of the Jew.

It rose up in a moment when they were discussing with the Christ's disciples.

He comes to restore All Things, and to open the Gates of the World to the King.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Therefore, I say that the Jew everywhere must consider, and is considering, my claims as Elijah the Restorer.

If I am not that, I am an imposter, or a fool.

Why Should I Be an Imposter?

Even Dr. Buckley says that if I had willed to be a military man, I would have been a great general.

If I had willed to be a financier, I would have been a great financier.

I should like to know why a man should be an imposter if he could be all that without being an imposter? (Applause.)

Why should I want to assume a prophetic role that is not mine?

Is it an easy task?

People—"No."

General Overseer—Is it one you would covet?

People—"No."

General Overseer—If I dared, I would ask God to take that office away, or take me away; but I do not dare, because I am not a coward.

Only a coward would dare.

There is just one thing lacking in my makeup to make that possible, and that is fear.

When a man tells me he is afraid I do not understand.

I can only say to him, "How does it feel to be afraid?"

It seems to me that to be afraid would be the most contemptible thing in the world.

Whom should I fear?

Jehovah is my light and my salvation; whom shall I fear?
Jehovah is the strength of my life; of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.

A Divinely-appointed Work Must Be Completed.

God sent me into this world to do His work; and I will do it.

There are not devils enough in hell, or men enough on earth, to keep me from doing it, while I live.

"But we can kill you," some may say.

Can you?

Through seas of blood, through fields of death,
I press with dauntless vigor on,
Immortal till God takes my breath,
Immortal till my work is done.

I am immortal after it is done.

You cannot make me afraid by saying you will kill me; then I would see my loved ones and the Christ whom I love best of all.

Then I would get some rest. (Laughter.)

But tell me, why should I be an imposter?

If I had gone into politics I might have equaled that distinguished statesman, Mark Hanna. (Laughter.)

If I had gone into finances, I might have given Morgan or Rockefeller a run for it.

If I had been the General of an army, I would have had around me men who would have followed me to the death, for I have them now. (Amen.)

What is the use of being an imposter when you could have all these things without?

Principles Upon Which Zion Is Founded Are Sound.

One thing that all our enemies have to admit is that Zion is level-headed, and that the principles upon which Zion are founded are sound, looked at from any point of view.

Here is a people who, in less than two years and a half, at my call, have come from seventy nationalities.

There are seventy different nationalities in this City tonight who have come at my call as God's minister, having sold their worldly all and invested it in Zion.

I tell my adversaries who are howling in triumph over what they hoped would be my destruction, that they cannot find one man who ever invested a dollar in Zion and lost it.

Do you know of one?

People—"No."

General Overseer—Any one who knows of one, let him stand up. (No one rose.)

But you will find thousands in Zion who doubled and trebled their money inside these two years and a half.

You will find that those who went out of Zion weresent out, being given the alternative of Beer or Babel (Milwaukee or Chicago).

They were given the alternative because they had violated the covenant and they could not stay.

They cannot stay, and they shall not stay and do the Devil's work in Zion City. (Amen.)

You cannot say that of Chicago, because it is the Devil's work that is being done there all the time.

You Have No Authority in Chicago.

You have no man there who dares to say, "Thou shalt not smoke."

You stink everywhere.

You have no man there who dares to say, "Thou shalt not drink intoxicating liquors."

You have no man there who dares to say, "You cannot set up a drug store here."

You have no man who dares to say that a woman shall not live in that city and be a harlot.

You have no man that dares to say that a man cannot live there and be a whoremonger.

You have no man who dares to say, "You cannot live in Chicago and tell lies."

You have no man who dares to say, "You cannot live in Chicago and be a thief."

But I dare to say it in Zion City and it is done. (Amen.)

What Divine Authority Will Accomplish in Zion.

I say that the law of God is in full operation; that the Kingdom of God has been established; that the beginning of it is in Zion City, and that it will spread o'er all the earth. (Applause.)

It means sweet little children.

It means clean fathers and mothers.

It means family purity.

It means financial prosperity.

It means true religion.

It means prosperity in time and eternity.

The world is longing for that prosperity; and Zion can open the gate for it.

"All Israel shall be saved."

But they can be saved only out of Zion, for it is out of Zion that the Deliverer must come.

It is out of Zion that the Deliverer must come and turn away unrighteousness from Jacob. He shall sit as a refiner of silver.

The day will come when, weeping with Israel, they shall go seeking the path and inquiring the way to Zion "with their faces thitherward."

I say today, O, Paul, the apostle of Jesus, the Christ, look down from these battlements of heaven, and say, has the salvation of Israel not come; has Zion not been established, and is thy servant not going forth as the prophet of deliverance?

O come, Spirit of God that inspired Paul, and impress it upon the world that at last deliverance has come, and that "all Israel shall be saved."

Do you believe it?

People—"Yes."

General Overseer—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 spirit, in soul and in body. Cleanse my spirit. Make me true and pure and good and strong in spirit, soul and body. Give to Zion Thy Spirit, and when Thy servant is gone, let Thy Spirit abide; let Thy Power be here, and may Zion be kept pure. Bless our brethren, the Jews, and all in Israel in the dispersion everywhere. Bring all Israel into unity, that by-and-by they may build up the City of the great King and prepare it. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

All joined in singing, "I Stand on Zion's Mount," 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. L. S., AND E. S.

AS the close of the year 1903 drew nigh, Zion sang the same beautiful song she sang at the beginning of that year—the beautiful song of Salvation, Healing, Holy Living and a Triumphant Entrance into the Zion above.

The voices of prophet and people united in the recital of that wonderful psalm—the 35th chapter of Isaiah—as they met together in the early dawn of Lord's Day morning, December 20, 1903.

As the man of God stood before his people, he painted a picture—a masterpiece. He voiced a poem—a psalm sublime. He saw afar, and revealed by the power of the Holy Spirit, that which God hath in store for Zion here upon earth.

No words can convey the spiritual power manifested during that remarkable discourse.

Usually so active during delivery, the General Overseer scarcely moved, even in gesture, during the time of his speaking.

Indeed, at times he seemed to be oblivious of his audience. He spake as though not of himself.

Words seemed so poor a vehicle of expression, serving merely to open the door to realms so boundless, so pure, so beautiful, that the spirit seemed ready to enter therein.

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.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 20, 1903.

The service was opened by the Congregation's singing Hymn No. 35:

Awake, my soul! to sound His praise;
Awake, my harp! to sing;
Join, all my powers, the song to raise,
And morning incense bring.

The General Overseer requested the Congregation to recite with him the 35th chapter of Isaiah.

This was followed by singing a verse of the song, "We're Marching to Zion."

The General Overseer offered the general supplications, the people uniting with Him in chanting the Disciples' Prayer.

The General Overseer then delivered his Discourse.

THE GLORY OF THE DAY OF JEHOVAH.

And the ransomed of Jehovah

Think of it! "The ransomed of Jehovah" who have been bought at such a cost; ransomed from the power of such an enemy!

They have been away so long, and so far from God; but

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.

A World which Cries Out for the Restoration of All Things.

"Sorrow and sighing" where are they not in this world of graves, of buried hopes, of disappointments?

A world in which the embodiments of great and gracious spirits, reduced to dust, lie under our feet silent!

Lips that once spoke; eyes that once saw; hands that once clasped hands; bodies that once were filled with warm blood and thrilling life silent! Reduced to dust! Passed away!

A world of graves; a world in which we tread upon the dead; sorrow, sighing, over every spot of it; with the animal creation suffering in sympathy with humanity; where the pain of parturition and dissolution are accompanied by the horror of death!

Animal feeding upon animal, until humanity is in sympathy with all nature.

*The following report has not been revised by the General Overseer.

The sorrow and the sighing will never be over until the adoption and the redemption is complete; until those who are under the bondage of corruption are set free and realize the great truth that the Christ hath "abolished death, and brought life and incorruption to light through the Gospel."

Sorrow and sighing is not their portion, and if they sorrow, and sigh, and weep, it is only for a moment; for the joy comes, and the sorrow is gone; the singing comes, and the sighing is over.

The life reigns, and death is no more; corruption is banished, and purity is there.

The "ransomed of Jehovah," and only these, know these things.

Ye who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love.

Slaves of Death and Sin will then receive their liberty, and live free, because God will set them free.

They will return.

It is not a simile of something that is to be in a future condition.

"All Israel shall be saved" for "there shall come out of Zion the Deliverer."

When the deliverance has come, and unrighteousness has ceased, "all Israel shall be saved."

It is of the highest import that we should understand that

All Salvation Is to Be In and Through Israel.

Outside of Israel there is no salvation.

The Wild Olive must be grafted into the True Vine.

The nations which know not God can only know God through Jesus, the Christ, the Jew.

We must be, not merely a physical engraftment into the True Vine, but the spiritual; for all are not Israel who are of Israel according to the flesh.

And the ransomed of Jehovah shall return, and come with singing unto Zion.

There is no doubt about it.

The time has come when the song of the Restoration and of the return to Zion has begun.

Remember that of all the Restoration Messages that I have delivered, the one that I shall deliver this afternoon concerning all Israel's being saved, is of the most importance.

Everlasting joy shall be upon their heads.

The Eternal Consolation Will Then Find Its Perfect Fruition.

There shall be no sadness, no sorrow, and no sighing.

The joy will be eternal, unbroken, when the Lord comes, and reigns as King.

There will be millions of hearts that have not and will not receive Him.

But He must reign, and continue to reign until all enemies shall be under His feet.

Then He will go on reigning, crushing down and treading out iniquity until the wicked shall be as ashes under the soles of His feet, in the Day of Jehovah; in the Day that lasts One Thousand Years; the Day that ends with a Permanent Triumph.

The greatest curse of God's people in all the ages has been fear.

They have been afraid that it might not be so.

They have been afraid that His promises might fail.

They have been afraid lest they should trust Him too much.

They have been afraid lest if they should give all their money, their time, and their strength in His service—forgetting it was all His—that the day might come when that strength and time and money might be found needful and they would not have it.

Cowards! without a spark of the Zion spirit!

Such have no place in Zion.

They will not know, until that curse is taken out of their hearts, the joy, the peace, the purity, the power, the perfect bliss which can only come to those who fear not.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Wilderness Shall Be Made Glad.

The song, therefore, which we so often love to repeat, has for its keynote the Love that never fears, and for its ending, the Love that always triumphs.

It begins with gladness, and ends with gladness.

Gladness shall be in "the wilderness and solitary place."

Gladness shall be in the heart that once has been as the wilderness waste: the life that had to stand so much alone; the lands which have lost their fertility, and which are barren.

Through man's wickedness fruitful fields have been turned into barrenness, "for the wickedness of them that dwell therein," such as the fields in which they have sown the accursed weeds of nicotine poison, along the Potomac and in Virginia, where they sowed and reaped, and reveled, and rioted, and oppressed the African.

There shall be gladness in the wilderness where the Battle of the Wilderness was fought, in the long, bloody days and nights when thousands and thousands of men poured out their blood to wipe out the blood of other thousands that had been shed upon that very soil.

Now the soil is dead, because all that was good in it has been taken out by the raising of tobacco until it is a barren waste.

You look from Washington Tower, in Washington City, upon a beautiful river that flows through a barren wilderness, which is an illustration of that which happens to humanity and to the earth itself when noxious weeds are cultivated and the flowers of grace are flung away; when lives of purity are scoffed at and lives of debasing luxury and sensuality alone are thought of.

Oh, what a good thing it is to know that over all the earth the "wilderness and the solitary place shall be glad for" the tread of the hosts of Zion.

Then the songs of Zion shall be heard in the lands where the buried cities now lie far below the sands of the desert, which once was beautiful, fertile soil.

The city of God will be redeemed which still lies largely desolate, trodden under foot by the Moslem, of whom it is said that where the hoof of the Moslem horse comes, no grass grows. The horrible power of the Islam will pass away.

The horrible travesty of heathenized, paganized Christianity, which presents a living Christ in a bit of bread; His blood in the fiery wine that it is a shame to touch; instead of a real baptism, a lie; instead of a real regeneration, a shameful falsehood, a gilded paganism, will in that day be crushed and silenced.

How good it is to know that over all the wilderness wastes of the earth, the song of joy will flow one day.

Then "the Desert Shall Rejoice and Blossom as the Rose,"

just as in California, where the plains once lay barren and waste in the Valley of San Joaquin, the land being counted dear at three dollars an acre.

Today, irrigated by the streams that flow from the sierras, that were always there, but imprisoned or permitted to flow into rivers that ran to waste in the ocean, the once desolate lands where grew only sage weeds, and that which even cattle could not feed upon, are smiling vineyards and great orchards, lands that are worth a thousand dollars an acre.

Here tens of thousands of inhabitants all down these valleys are living and singing the Everlasting Song, an emblem of that which will happen to all the earth in a still more glorious way, when "the wilderness and the solitary place" is redeemed by Zion.

Zion will go forth to till her vineyard, to sow her fields, to dig in her mines, to spread her sails and wing her way with her products across the oceans to all the lands.

The Messengers of Zion will carry the Gospel that is no longer an emasculated and dead thing, but clothed with the vitality of the new body, vigorous as it is with the New Life.

This Is the Mission of Zion.

It is the mission of Salvation, Healing and Holy Living.

It is a mission of spiritual, material, physical, psychical and Divine blessing.

Zion will do her work in the reclamation of humanity.

Zion will walk in the pathway of holiness, where there is no lion, British or any other; where no ravenous beast goes up thereon, whether it be the Russian bear or the ravenous vultures of the empires of Europe; for the white-winged Dove of Peace shall carry the Message of Eternal Consolation.

Nothing shall hurt or destroy; for it is impossible for those who have tasted of these deep springs and drunk out of these Waters of Life to be hurt by anything that can happen. Death itself is triumph and suffering is joy; and "nothing shall in any wise hurt them."

These are the songs of Zion. These are the hopes of Zion. These are the consolation of Zion.

These are the paths in which the wayfaring, toiling men, though the world might call them fools, shall walk.

The wayfaring man, though foolish in everything else, shall not err, if he walks in God's way.

The evil powers will not be there.

So it all culminates; beginning in joy, it ends in joy.

Do not limit it.

God's people have wandered and have sinned; but they that pierced Him shall mourn and weep.

Weeping with Israel, Judah shall go, inquiring "concerning Zion, with their faces thitherward," until "all Israel shall be saved."

The Days in Which We Live Are the Prelude of the End.

The world is growing very old. The world is growing very wicked. Education does not save men.

The public schools of Chicago are only educating poor, miserable murderers, who have no sooner passed out of their adolescence into early manhood, than they purchase a revolver, load it, and go to murdering they know not whom; they care not whom.

They are the offspring of ungodly men and women without control, passionate, full of lust and revenge, full of hatred, who know not the value of their own or others' lives, and care for nothing except that they shall get money that they may spend it with filthy harlots and in gambling hells, in theaters of infamy and in the horrible ways in which the World, the Flesh and the Devil conspire to drag them down to hell.

Education of the Very Highest Rank Does Not Save Men.

Lord Stanley, of Alderley, a noble of the highest rank in England, was buried not long ago, and, to the horror of his family, it was found that he was a Mohammedan.

He was buried as such in the family vault, with the rites of the filthiest religion that has ever cursed humanity.

It is a religion that forbids its teachers to teach that woman has an eternal spirit, but makes her the plaything and tool of the lust of men.

When her life is ended she shall never appear in judgment against them, they say, for the horrible crimes that they have committed against her.

One of the supreme curses of Islam is that woman is made the plaything of lust.

To them Paradise is only a place of boundless lust; not that place where procreation has its highest manifestation, but its basest.

There, without thought of pure and holy children, the Mohammedan expects to spend his eternity in a Paradise that is only one vast brothel.

It is horrible- disgusting to the last degree!

That shameful thing must pass away.

The hundreds of millions who today own the sway of that false prophet must listen to the Voice of God, or they will perish.

Zion's Work of Reclamation and Restoration Not Easy.

So Zion's work goes on. It is not a work which is easy.

The reclamation of the soil, the digging of the wells and conduits, the building of these great water supplies is not done without toil.

But the day is coming when the harnessed and invisible powers of air and earth and skies, will increasingly come to man's aid, so that, aided by these, he will be able in a day to accomplish that which it took the slaves of Egypt tens and hundreds of years to do.

How beautiful it is to look into the not distant future, when, this Age having reached its Consummation, God's prepared shall pass into the heavens!

Then by-and-by, with the Christ descending, they shall come back to fight the battle for God, and to establish His Kingdom.

Then men everywhere must know that that nation and kingdom and people that will not serve Him and those whom He appoints in His Kingdom, shall perish.

The hypocrite shall vanish from His church as completely as Ananias and Sapphira who lied, and died, and were buried, the

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Church growing stronger and better without them. Then the sinners in Zion may well be afraid, for there is none, if he has not the wedding garment, can sit down without being detected.

Outside of the Kingdom all will be hell; inside all will be heaven.

The Day of Jehovah is not a day of twenty-four hours, nor twenty-four days, nor twenty-four years.

It is a day of ten centuries.

It is the Day of Jehovah, in which the Lord will reign a thousand years.

We Are Glad that the Consummation of the Age is Approaching.

Many limitations under which we now suffer, and must, in some degree at least, until the Restoration is further advanced, will then be removed.

The Restoration will go forward into agriculture and mining, into business and commerce.

The Restoration will go forward into Holy Living in the families; into purity still greater between the sexes; into marriages that are marriages, and not merely the union of lustful brutes for lustful purposes.

These are not marriages.

These are merely unions of damnation; of people whose spirits are filled with the filth of the horrid passion that is wholly bestial and impure.

Love is Pure.

Love is unselfish.

Love "seeketh not its own."

Love is not that which merely seeks to gratify the mere passing, but horrible, lust.

Love is that which seeks to deny self, and finds its highest gratification in the crucifixion of self; its highest joy in living for others, and its most beautiful expression in self-repression and not self-gratification.

I hate with all the intensity of my nature that which is miscalled love, and which is simply the hellish gratification of animal lust.

There is a place, and a beautiful place, for the exercise of the procreative powers in all things in the fish that swim the seas; in the birds that fly in the air, and the beasts that roam the forests.

But they are groaning and travailing together in pain because the curse which man brought upon creation is resting upon them.

The whole creation is waiting for the redemption; and that redemption will never come until the adoption of, until the redemption of, the individual body is complete; and the whole body of the Christ—the Church of God—is a complete thing.

When that body is redeemed, then it will no longer be the slave of lust.

Then the *Te Deum*, which is made a horrible lie, will no longer be sung by priests of the same church across the border lands of Italy and Austria, of Germany and France, of Great Britain and America.

That day will pass away. That horrible lie and travesty of religion will pass away; for Zion stands for Peace and Purity.

The Power of God Means the Presence of a Real Love and the Absence of a Real Lust.

It shall be as God intended at the beginning, when He made man, and after a long time made woman.

Man stood alone upon this earth until he had learned the lesson that could only have been taught in long years; a lesson which could only be learned when all creatures passed before him, each with its mate.

Then he saw that while all other creation was mated, he was left unmated.

It was then that the deep sleep fell upon man, out of which he awoke to find woman at his side, and to hear the blessed words of the pure and Holy God saying, "Be fruitful and multiply and replenish the earth, and subdue it."

Had they remained faithful, they would have been fruitful and multiplied and replenished the earth, depleted, as I believe it was then by the casting out of the powers of hell that once inhabited it.

They would have subdued it; and this earth would have been filled with fertile, beautiful and holy offspring.

But, alas, Sin entered! The tempter deceived the woman, and through woman man fell.

Today the way to get back is hard, unless we follow in the way of Holiness; then it is not hard.

There is no lion nor evil beast of lust there.

But away from that pathway of purity there is nothing but lust and damnation, and the sorrows and pains of death and hell that get hold upon us, and bring us grief and sorrow.

Starry Crown Won by Patient Toil and Self-abnegation.

I see, as one who stands on Zion's Mount, not merely a starry crown.

I see that crown is won by faithful labor, patient toil, self-repression, self-abnegation, and concentration of every power in the glory of God and in the elevation of humanity.

It is not merely by singing songs that you get to heaven; but the singer must labor on earth.

He finds his way back to Zion as he digs the trenches through which the water flows.

He finds his way back to Zion as he digs the fields in which the corn grows, and the fruits and flowers that make life healthy, happy and beautiful.

The ransomed of Jehovah come back to Zion not in idleness, but as victorious armies; hosts that have gone out and won their fight, from which many have gone, slain, it may be, in the conflict, but who find the King and all the Hosts of Heaven waiting to welcome them.

The ransomed of Jehovah shall not come back to Zion singing, in idleness, the songs of lust; but singing, as they labor diligently to reclaim the earth from the powers of evil, and make it God's fair earth again.

They are singing as they teach the little ones the songs of Zion, planting in their minds the seeds of eternal truth and purity.

They are singing as they give birth to their children, one long song throughout all the period of gestation; in all the periods of parturition; in all the periods of childhood; leading the little feet to God.

They sing one song as at last they fold their hands and lie down and sleep, knowing that they enter heaven with singing, and that those whom they love will follow them one by one in at the beautiful gates of the City, unless indeed they live to pass together without death into heaven.

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord into glory,
When Jesus receives "His own."

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.

Our Journey Here Will Not Be Long.

Each broken sigh and falling tear will soon be gone, and all will be a cloudless sky, a shoreless sea.

Out of the dark night the sun of Eternal Day will burn, and we shall pass into heaven into the glory of the Light, into the land where there is no night.

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Let me be one of those in whose hearts are the Highways to Zion; who "passing through the valley of weeping they make it a place of springs." "They go from strength to strength, every one of them appeareth before God in Zion." Help me to pass through the "valley of weeping," and make it a place of joy to many a weeping heart. Help me to go from the human strength to the Divine strength, and to stand in Zion before God. Help me that I may be one of those who will return with singing and with everlasting joy, to obtain the gladness and the joy that shall never be taken away, and who will enter into heaven with songs, leaving behind the song that shall never die. For Jesus' sake. Amen. (*The prayer was repeated, clause by clause, after the General Overseer.*)

The congregation then sang the hymn "I Stand on Zion's Mount," after which the General Overseer said:

Father, help every one to put aside all vain and false philosophy and foolish thinking, and simply trust in the Christ alone. May this be a day of blessing and of power. For Jesus' sake. Amen.

The service was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Visitation to New York of the Rev. John Alex. Dowie With Three Thousand Members of Zion Restoration Host

By Mrs. Emily Ware.

THE manner in which New York received the Rev. John Alexander Dowie, with his Host of three thousand Restorationists, was so far beyond the expectation of the most sanguine, that a record should be made which should go around the world.

The writer had lived in New York for several years, having removed from there to Zion City only a month before the Visitation, and so knew something of the workings of the average New York mind.

I knew that whatever faults New York might have, she was usually polite, but one can be polite while turning a cold shoulder and a deaf ear.

I knew that New York was the broadest-minded city on the face of the globe; but knowing all this, I did not suppose she could be so unprejudiced and so receptive as well, in the face of false impressions, which had been sown broadcast.

During the last three years since I have been a member of the Christian Catholic Church in Zion, I have talked with scores of New Yorkers about this old-new religion and its most wonderful Leader, and in nearly every case the interest manifested has been surprising.

I have talked also with dozens in smaller places, and the different manner in which they have listened, has shown to me what wonderful culture, intelligence and breadth of outlook the people of New York possess.

But even knowing this, I was not prepared for the courtesy, interest, and receptivity given by this city to this Visitation.

We all have now returned, and with one accord we pronounce it the most delightful two weeks of our lives.

The Host was carried over eight different roads, all reaching New York about the same hour.

The train carrying the Rev, John Alex. Dowie, his family, personal attendants, officers, and a few others, entered the city by the way of the New York Central road.

An immense crowd was at the station, not a riff-raff crowd, but well-dressed, respectable, intelligent looking people. Many, of course, were reporters, but there were hundreds besides.

They were lined up on either side of the walk, so that we went through two by two; and had the guest been the President of the United States, or King Edward of England with his retinue, no greater respect could have been shown.

It was evident that most of these people had read the article wherein the Rev. John Alex. Dowie had been analyzed, classified, bottled in an air-tight case, labeled and laid upon the shelf to await the fulfilment of the prophecy of his downfall, made by the writer of the said article, and the consternation which showed in their faces as they saw several hundred men and women pass by, each one bearing the stamp of culture, refinement and education, instead of a procession of hollow-chested imbeciles ("objects of pity" was the term applied to us by Dr. Buckley, I believe) was worth a journey of several hundred miles to see.

Later, as I was waiting on the street near Madison Square Garden for a newsboy to bring a morning paper, a bright looking woman came along, and after looking this way and that for a few moments, she turned to me and said, "I have come out to see that Dowie crowd!" "I am one of them," I said.

If I had dashed a pitcher of water in her face, I am sure she could not have been more disconcerted. She, too, being a Methodist, as I afterward learned, was a victim to the false impression given by Dr. Buckley's article.

All who know of the efficient manner in which we were housed and fed, in a most wonderfully short space of time, were sure that there was no lack of brain for such business at least.

The first two services were held October 18th, both afternoon and evening, and Madison Square Garden was filled each time.

Fully fifteen thousand were present, and thousands were turned away.

Imagine our astonishment next morning to read in the morning papers that there were only two or three thousand present!

During the week large crowds came every evening, but a lower element of society was present, and there was disturbance for several nights. Each time it was speedily quieted by the police. And right here let me say that for physical perfection, together with polite manners and intelligent service, I believe the New York police force leads the world.

Nearly every morning paper during the entire first week was filled with false reports concerning the meetings, Mrs. Dowie's trip to Europe, and all of Dr. Dowie's doings.

Several of the leading ministers, Dr. Gregory, Dr. Hillis, Dr. Parkhurst and others, wrote articles condemning and ridiculing Dr. Dowie in the most bitter and caustic terms. This did not surprise us for reasons which I shall give further on.

Each morning in companies of ten, Zion Restoration Host, two and two, made a house-to-house canvass.

At each home they gave the salutation, "Peace be to this house!" and the Message was given to the servants with the request that it be handed to the inmates.

Each night these workers returned with joy and surprise at the kind reception which in almost every case they had received.

On the second Lord's Day the interest had in no wise lessened, and thousands were again present at both services.

On the following morning there appeared in the *World* several letters taken from a private correspondence between the Rev. John Alex. Dowie and his supposed father.

Monday evening before an immense audience, the General Overseer of the Christian Catholic Church in Zion came upon the platform and told the sad story of his birth and parentage.

It was news to all of us, and with tears streaming down our faces, and with our hearts aching and bleeding, we listened to it all.

At the close many of his people gathered about him and instead of their usual salutation of "Peace to Thee," as he departed for the night, they cried out "Love to thee."

But what was the result?

The weapon which was intended to pierce the heart of the Rev. John Alex. Dowie, drag him in the dust, and destroy the work which he had come to New York to do, was the Key which unlocked the heart of New York to him and us.

From this time on, the crowds increased rather than diminished, and were composed almost wholly of the best classes of New York. The attention given was wonderful to see.

I have sat and watched keen-eyed business men, ministers, and professional men sit, with scarcely once taking their eyes from this man, during the entire service.

Where we as Restorationists were received with politeness and kindness before, we were now received with smiles of welcome.

Hundreds of people stopped us on the streets, asking for Zion Literature, always in the most respectful manner.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

The people who refused the Message were so few that it almost seemed as if there were none. More than four million pieces, we find, in the aggregate over sixty tons, of Zion Literature were distributed.

Two elegant ladies were walking near Madison avenue the first day of our Visitation.

They stopped us (they knew us by the literature cases we were carrying), and asked us to tell them about this strange crusade, this wonderful City from which we had come, and of our leader.

For a half hour or more we talked, and it was with reluctance that they parted with us. We could have talked, and they could have listened for hours to the wonderful story of Zion.

We rang the bell of an elegant house in one of the most aristocratic portions of the city.

The housekeeper came to the door.

After she had received the Message she said, "When you have time, we shall be glad to have you call and tell us all about this religion."

"We have time now," we replied, "to tell you something of it."

We entered, and found the woman a most intelligent Roman Catholic.

We talked for some time, and when we rose to go she said, "The gentleman who owns this house has bidden me to make an appointment for him with whoever came, representing Dr. Dowie, that he may converse personally with them."

We then made an appointment for five o'clock that afternoon.

We returned at that hour and were met by a most courteous gentleman, a merchant in Wall street.

He said that he called himself an infidel, but if this was a genuine thing he would be pleased to hear about it. "I want to hear the practical side," he said, "not theories, but truths!"

For an hour we answered his questions, and had a most delightful interview. When we left he said, "This sounds like the truth."

An eminent lawyer invited two ladies of our company into the house, and became so interested that he bade his wife invite them to lunch with them the following day.

He invited a party of the Restorationists for a sail in his private yacht, attended several of the meetings and seemed most deeply interested.

These are but a few of the many, many pleasant things that happened to only four of us, and without doubt the entire three thousand could each add as many more.

The last service in Madison Square Garden was the most largely attended, and the most impressive of all.

The people who came to the services, and saw the dignity of it all, the Choir of six hundred white-robed singers, the black-robed officers, the General Overseer looking exactly as one would picture a prophet, were delighted with the outside appearance.

Those who came often and listened attentively, and saw the great love this man and all his people bore to all mankind, were very deeply impressed with the fact that a great man was in their midst, a man who could not and would not tolerate sin, and that a religion was being presented to them wherein the outside appearance was but an index of the inward purity.

So many articles had appeared in the magazines and newspapers, during the last two years especially, giving so many false impressions, that we were kept busy answering such questions as the following: "What is the 'praying-machine,' of which we read in the *Century* of October, 1902?" To which I replied, "I will answer by telling how the so-called 'praying-machine' was used for me personally.

"A member of my family had been ill for three weeks from extreme exhaustion. Thinking that rest only was needed, we had waited for that to do its work.

"Finally finding that the sick one was getting much worse, I decided to telegraph to the General Overseer.

"This I did at six o'clock p. m., not telling any one, not even the one prayed for. At half-past eight o'clock I returned, and found her laughing and enjoying a visit with some friends. 'What has come to pass,' I said in astonishment, 'that you seem so changed from a few hours ago?'

"'I cannot imagine,' she replied, 'but about an hour ago I suddenly felt like a bird let out of a cage. I feel perfectly well now and myself again.'

"When I told her what I had done, she was overjoyed. I had not expected such a sudden and complete change, and we both rejoiced together.

"In about a week I received a letter from our General Overseer, saying that he had received my telegram and had prayed at half past six o'clock p. m.

"As there is an hour's difference between New York and Chicago time, we knew there had been an immediate answer to prayer, with absolutely no chance for any one to say the imagination had anything to do with it."

A year before we had dined with the General Overseer, and we had seen what the writer in the *Century* had chosen to call the "methods of a charlatan."

While we were at the table a telegram was brought to him by the servant.

He at once raised his hand and offered a silent prayer.

He then took out his watch and noted on the back of the telegram the hour and minute when he prayed. The telegram was then placed on file, until he should have time to answer it.

He could then refer to the time noted on the back, and the person would know that his healing had been a direct answer to prayer.

"We hear that all who live in Zion City have given their property to Dr. Dowie," said a lady who had invited us into her home. "Do you save nothing for yourselves?"

At this we laughed most heartily.

"Instead of giving to him, he gives to us," we replied. "It is a rare thing to find a person who has less after coming to Zion than he had before.

"When you invest in bank, or mining, or any other kind of stock, do you make a present of your money to the president of the company?" I asked.

"No, certainly not. I pay my money and receive a certificate of stock, and expect to draw my interest and dividends," she replied.

"How do you dare to give your money over to others in that way?" I asked again.

"I have confidence that the money will be used wisely and judiciously, so that I shall have good returns for all that I have invested," she said.

"That," I replied, "is exactly what the people of Zion have done. They have invested their money in bank, lace and other stock, having perfect confidence that the money will bring them good returns. They have also agreed that the net proceeds of all places where money is invested shall be given into the treasury to be used for the advancement of the Kingdom of God."

"What are the chief characteristics of your city?" asked the Wall street merchant. "How are you different from other cities?"

"Not an ounce of tobacco, not a grain of morphine, or any other drug, not a drop of alcoholic liquor can be found in all our borders. No profanity is to be heard upon our streets, no wire-pulling or bribery have any part at our elections.

"Every business, from the digging of the sewers to the bank, is begun each day with a fifteen minute service of praise and prayer. Mottoes are placed in the different places of business which read: 'Where God rules man prospers.' or 'Christ is all and in all.' A place of worship is there where an entire City may be found on the first day of the week at half past six o'clock, a. m., and at three o'clock, p. m., with happy hearts and faces, all worshiping with one accord, without denominational or sectarian discords. Above all an 'Angelus,' or signal is sounded at nine o'clock, a. m., and again at nine o'clock

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

p. m., each day. When this sounds, all business, and even the vehicles on the streets stop, while every man, woman and child bows the head, and for two minutes offers a silent prayer for the prosperity of Zion all over the world, and for strength and wisdom for the General Overseer."

"Is not this belief akin to Christian Science?" was asked.

"Not at all," I replied. "To examine the two doctrines, one will find that while they touch and meet in many places, the fundamental beliefs are as far apart as the poles. Christian Science teaches that man was made in the image and likeness of God, therefore he is one with God by right of birth.

"In the Christian Catholic Church in Zion we believe that man was made in the likeness of God, but through sin we lost this likeness, and that now we may be one with God only by coming through Jesus, the Christ.

"Our Leader lays great stress on this saying of Jesus: 'No man cometh unto the Father but by Me,' and so all prayers are addressed to God, the Father, in the Name of Jesus only.

"Christian Science is a psychic use of Pantheism and Unitarianism mixed in about equal proportions. Zion is orthodox through and through. Christian Science is as unorthodox."

"I have read that Dr. Dowie lives in great luxury," said a man in one of the most luxurious homes of New York.

"How do you reconcile that with the teachings of the Bible?"

"I am told by one who knows," I replied, "that the home that Dr. Dowie left in Australia was very magnificent; but rare and costly pictures, beautiful furniture and bric-a-brac were all sold, and the money taken to spread this Gospel of Divine Healing. So poorly and humbly did they live for years in Chicago that Mrs. Dowie was forced to scrub her own floors.

"Think of a man and woman used to elegant surroundings, with servants in plenty, voluntarily giving it all up, and continuing to work amid persecutions, bearing reproach and ignominy!

"Now when I see them living as befits such a man and woman, I remember that I have read, 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake and the Gospel's, but he shall receive an hundred-fold now, in this time, houses and brethren and children and lands, with persecution, and in the world to come, eternal life.'

"I am glad that Jesus, the Christ, has been able to verify that promise to at least one man on earth. There is none in Zion, even the poorest, who would not be glad to have their beloved Leader receive an hundred-fold more than he now has."

"But why do the Christian ministers denounce this man so severely?" was questioned.

"The Christ gave a command recorded in the last chapter of Mark, 'Go ye into all the world and preach the Gospel to every creature,' and with the command he gave this credential, that each one who obeyed the command should carry, to prove that they were believers, 'And these signs shall follow them that believe —they shall lay hands on the sick, and they shall recover.'

"The Rev. John Alex. Dowie carries this credential, and he has demanded what he has a right to demand, namely, that each Christian minister shall produce his. This, of course, has placed the ministers in a most embarrassing position. There is but one of two things left for them to do: they must be able to 'lay hands on the sick' for their recovery as the proof that they are believers, or they must close the mouth of him who challenges them. The farthest-sighted ones have seen this dilemma; hence the articles which have appeared."

"But Dr. Dowie's language is terribly severe! Is that Christlike?" asked a reporter for one of the daily papers.

"When I read the 23d chapter of Matthew," I replied, "wherein He calls the scribes and the Pharisees 'whited sepulchres,' 'hypocrites,' and even 'vipers,' I am inclined to think that the Rev. John Alex. Dowie is following in the steps of the Master; and when I see the results he obtains by the use of this strong language, in turning not tens, nor hundreds, but thousands and tens of thousands from the things which he denounces, and afterward finding these same people whom he has denounced so severely blessing him for having shown them themselves, I am content to allow him to do his work as he pleases."

"Do you believe your Leader to be the Elijah?" asked one and all.

"We certainly do."

"What are your grounds for such a belief?" is an oft-repeated question.

First, we believe a prophet is needed.

During the lifetime of the writer, the Bible has passed out from being honored as the Book of books.

I well remember, when I first began to associate with college folk, nearly forty years ago, my surprise at hearing every part of it assailed because, as they said, there was no proof that its contents were true. I supposed then, of course, that they had something absolute and certain to take its place.

I remember also my surprise when I examined for myself the Darwinian and other scientific theories, which well-nigh every college student, theological and all, had adopted to take the place of Bible doctrines, and found that Darwin himself had said, "We have no proof that these things (the theories which he advanced) are true." Surely we need a Prophet to turn us back into the old paths which we have forsaken.

Second, if he be a prophet his life must be blameless. This his bitterest enemies acknowledge to be a fact; and he must have tested and proved the truths of the Bible for himself, to which all accede.

Third, he must perform the office of a prophet. He must defend, denounce, warn, teach and foretell. He has defended the truths and the inspiration of the Bible as no other man has done since the days of Jesus, the Christ.

He has denounced sin as none others have done, and the proof of the Divine origin of these denunciations lies in the fact that they have won men to the Christ, even while these denunciations have cut them to the quick. The denunciations of an evil man never have this effect.

He has warned, he has taught, he has foretold. He has prophesied of the Second Coming of the Christ, and there are many signs that this is imminent, and he has foretold other things of which I will not here speak, which have been fulfilled.

His unprecedented success in whatever he undertakes; his tremendous powers of endurance, often working twenty-four and even thirty-six hours without sleep; his physical, mental, and spiritual grasp on everything of which we know anything in the world today; all these and many other things have made a tremendous conviction in my heart and mind that he is indeed what he claims to be, the Prophet Elijah.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION RESTORATION HOST

Elder A. F. LEE, Recorder

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. *Isaiah 35: 1-2.*

THE beautiful prophecy quoted above is daily being verified by the correspondence which is being received from members of Zion Restoration Host in all parts of the world.

Realizing as we do the intense interest which members of the Host have in the progress of the work, and the experiences of the workers in all parts of the world, we will give a few extracts from a most interesting letter received some little time ago from Evangelist Marie Hodler-Brieger, who is directing the work of Zion Restoration Host in Continental Europe.

After acknowledging the receipt of a letter and Report Forms received from the Recorder of Zion Restoration Host, she says:

God is very good. He is continuously blessing the work of His children, many of whom came out of depths of sin and darkness.

They love Him who delivered them from sin and sickness through Zion's teaching of the Triune Salvation; and they love to work for Him now, according to their time and circumstances.

There is not one of our members of whom I would be obliged to speak as unfaithful.

There are a few who signed the form of application for Membership in the Host who have been hindered by various reasons over which they have no control.

They are on the whole very zealous and wise in their work in spite of the fact that they have had very little experience in this work, and only little time to devote to the work after they leave their daily toil.

One dear old lady, seventy-three years of age, a Restorationist at Dubendorf, was healed some little time ago.

She had come to the meetings and heard that sickness is not from God but from the Devil, and that God wants His children wholly cleansed.

She went home.

The next morning, as she was cleaning her room, the people who lived in another portion of the house heard her talking very loudly and quickly.

They were amazed, for she lived alone, and they knew that no one had come to her home; but they soon learned what it was.

While sweeping her rooms this is what she said: "Now, my rooms are clean all through; I must be clean, too, my Heavenly Father. This deafness is not from Thee; it is from the Devil."

Immediately she began to pray, and at the same time she rebuked the Devil in such an energetic way that her voice was heard down-stairs.

She got the victory, for that very hour she received her hearing.

How happy she is!

A short time after she also got her sense of smell, and oh, how thankful she is now as she enjoys the fragrance of the beautiful flowers in the garden of her good neighbor.

She has been doing Restoration work for some months past.

Besides this she is engaged in housework all the day long.

Her neighbor, who is a farmer, and his dear wife, are also two of our very faithful Zion people.

In this place (Dubendorf) a number of conversions, and healings of a more or less remarkable character, have taken place through Zion teaching.

Our Restorationists are getting more and more experience in the house-to-house work.

In most cases the people accept the Messages very gladly, and it often happens that those who unwillingly accepted the little leaflet have acted very nicely toward the messengers when they have gone back the second time.

They always listen to their words of testimony and quite frequently tell what God has done in their own homes in saving and healing their loved ones.

Our faithful workers are often met with tears by those whose homes are very miserable because of drunkenness and sickness.

Many are being led to attend our meetings and are being deeply interested in the teaching.

A very able young man in Germany is sending in his application for membership in Zion Restoration Host.

He is all alone in that community.

He lends BLÄTTER DER HEILUNG to his friends and neighbors and is forming a little circle which is to meet once a week, where they will read these papers together.

He recently went to a hospital to visit the sick ones there; but when the physicians learned what he was doing they forbade him to come again.

He gave a copy of the paper to a young man in the office, who was a consumptive, and he seemed very much pleased to receive the truth.

Three young men are selling BLÄTTER DER HEILUNG for which they have been obliged to purchase a license.

Recently they sold at Zürich, Bern, Seebach, Canton, Thurgau and Muhlhausen about three thousand four hundred copies of the paper, and, of course, they distributed vast quantities of tracts.

Yours in the service of the Coming King,

MARIE HODLER-BRIEGER.

If space and time would only permit, we should like to publish a large list of just such interesting letters which are being received from all sections of the field; but as this is not possible, we will confine ourselves to some correspondence from New York City.

We cannot, however, begin to give even a tithe of the good things which are being reported to us as the result of the faithful labors of Zion Restoration Host in that great city during the recent Visitation.

The results of the work are now being gathered up by the faithful officers who have been placed in charge.

Zion Restoration Host is being organized and directed by Deaconess Pansy C. Mason under the supervision of Overseer George L. Mason.

We give below a letter recently received from Deaconess Mason, which reads as follows:

248 W. ONE HUNDRED TWENTY-NINTH ST.,
NEW YORK CITY.

MY DEAR ELDER: Peace to thee.

Enclosed please find six applications for membership in the Host.

It is impossible to send in a full report of the work done in Greater New York during last month, as most of the Restorationists who have done any work have not kept a record of it.

The workers are widely scattered and find some difficulty in securing regular partners. Most of them, however, are eager to do all they can.

I am thoroughly reorganizing the Restoration work on the following three lines: the regular house-to-house work; the saloon work on Saturday and Monday evenings, and the special work which we hope soon to do on Lord's Days, before the afternoon service.

Many hundreds and perhaps many thousands of pieces of Zion Literature were distributed during last month, by not only the old Restorationists but by the new members, and even by some who have not yet entered the fellowship of the Christian Catholic Church in Zion. I now know by name nearly every Restorationist.

I hope to get every member of the Branch, if possible, into the Host.

I know most of them by name now, as on Lord's Day I remain all day in the Carnegie Chamber of Music Hall, for it is such a good opportunity to meet the people between the three services.

Faithfully yours, PANSY C. MASON.

In a more recent letter she says, in part, as follows:

The Restorationists continue to be courteously received everywhere they go.

The work among the Jews is growing day by day in interest and blessing. They seem so glad to find Christian Gentiles who really love them.

Other nationalities are being reached.

Faithfully yours in the Master's service,

PANSY C. MASON.

The beautiful spirit exhibited on every hand by the citizens of New York toward the members of Zion Restoration Host during the recent Visitation, proved most conclusively the love and admiration which they felt in their hearts for these earnest, consecrated men and women, and their self-sacrificing and untiring efforts to carry the Gospel of Peace to the sin-enslaved millions of that great city and the world.

It was no uncommon thing for the Restorationists, when on their district work, to find every kind preparation made for their reception and entertainment, and at large numbers of homes where they have called they have received most pressing invitations to come in and rest.

In many instances they have found the table spread and a nice luncheon awaiting

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

them, and on several occasions they were told by persons that they had been watching for them for several days and that they had begun to fear lest they should be passed by.

The following, which is one of many similar letters which have been received by the Restorationists since their return, is from a lady, who very kindly entertained one whole company of ten at luncheon one day when the Host was working in Jersey City.

JERSEY CITY, NEW JERSEY.

DEAR FRIEND:- It gave me great pleasure to hear from you, and to receive a letter from Zion City.

I would have written to you before this, but I have been very busy, and I wanted to call on Miss P- — before I wrote you.

I went this afternoon.

She seemed to be in great trouble.

She believes that God sent me to her.

She said that she had been on her knees many times today calling for God to send help.

She said she knew the Lord had answered her prayer in sending me at this time.

I am going to try to get her in the home of the lady for whom I bought the Zion Literature while you were here.

She has been looking for a girl for some time, and I believe it would be a good home for her.

Since writing the above, I have heard from the family referred to, and learn that they are going to employ Miss P——— and will give her good wages to start with.

She has had a very hard time of it, and I am sure she will bless God for Zion, for I do not know what she would have done, for she was in sore trouble yesterday.

So you will observe from this that your good work goes on even since you have left.

I hope you will still pray for this poor girl; she needs the prayers of God's children.

I told Mrs. B—— that I thought you would write her. She said she would be so pleased and would try and answer as best she could.

She does not belong to Zion or any church at the present time.

She loves Dr. Dowie and his writings. Of course it is all new teaching to her, but she seems to believe it all.

Pray for her; she has a very lonely life.

She told me she received some of your papers that were put under her door the day you were in her street, and she would have liked very much to have seen some of you.

She will be very pleased to have you write to her.

My friend who was with me that Sunday you saw us outside of Madison Square Garden waiting to get in, is going to join the Christian Catholic Church in Zion.

She has accepted the teaching with great delight and says she knows Zion people to be God's people.

We remained at Madison Square Garden that Sunday night and did without our supper, for we were afraid if we went out we would not get in again.

We had fine seats and could hear every word.

They are establishing a German Branch of the Christian Catholic Church in Zion here in Jersey City, but next Friday they will have some one speak in English. So my friend, her mother and I are going, and if I can, I shall take Miss P——.

I am going over to hear Rev. George L. Mason, next Sunday, if the Lord wills, but it compels me to leave my own church to do so

They missed me while Dr. Dowie was here and wanted to know where I was.

I told them, and they wanted to know what I thought of Dr. Dowie.

I said, "I consider that he is a man sent from God, if there ever was one."

There is so much more about which I would like to write, but I must stop for this time, as I want to see Miss P— — and tell her the good news.

With much love and God's blessing upon all the dear ones in Zion,

Yours sincerely, Mrs. —. —. — —.

Reports from Zion Restoration Host.

Following is a tabulated report of the number of workers and the work done by them during the month of December, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Alaska				
Nome	1	750	....	575
California—				
Fresno	6	1127	15	65
Haywards	1	119	....	39
San Francisco	18	5000	1100	100
Santa Rosa	1	38	26	....
St. John	2	150	....	111
Colorado—				
Trinidad	1	60	18	10
Illinois				
Chicago—North Side Parish	27	2708	105	335
" Southeast Parish	15	1600	340	140
Dundee	2	215	....	2
Highland Park	1	271	....	3
Lyndon	1	33	....	26
Mazon	1	10	....	2
Vermilion Grove	1	52	1	40
Wauconda and Cuba Townships	1	2075	119	1
Indiana—				
Indianapolis	5	[illegible]	44	72
Lafayette	6	548	59	23
Linn Grove	1	7	....	19
Logansport	3	60	116	125
Plymouth	3	146	....	....
Sweetsers	1	132	20	20
Walton	2	14	15	7
Iowa—				
Cedar Falls	2	68	52	61
Dunkerton	2	190	20	10
Elberon	1	6	15	18
Forest City	2	297	55	25
Laporte	1	46	3	39
Manson	1	12	....	12
Rock Valley	1	810	64	27
Tipton	4	13	....	27
Webster City	2	220	8	56
Winterset	1	21	....	8
Kansas—				
Eskridge	1	3	40	42
Wichita	7	1099	240	130
Maryland—				
Baltimore	6	9700	....	....
Massachusetts				
Boston	22	6500	2216	500
North Duxbury	2	15	....	60
Lawrence	14	665	380	600
Worcester	1	311	115	75
Michigan—				
Alanson	2	35	....	8
Bay City	5	839	56	....
Manistee	2	51	....	70
Republic	1	33	50	8
Minnesota—				
Delavan	1	41	....	9
Minneapolis	7	1954	209	125
Moorhead	1	143	....	5
Rushford	2	83	....	13
St. Paul	2	1993	203	19
Missouri—				
Plattsburg	1	400	1	5
Springfield	1	60	....	17
St. Louis	17	1678	450	315
Montana				
Havre	1	16	....	18
Nebraska				
Council Bluffs	4	1740	....	12
Inman	1	50	....	....
Omaha	7	3122	....	175
New Jersey—				
Camden	1	400	....	350
East Orange	3	....	3	262
Salem	2	116	72	20
New York				
Bluff Point	2	13	....	11
New York City	10	4011	92	694
North Dakota				
Goodrich	2	100	....	24

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Ohio				
Ada	2	70	11	43
Blufton	1	16	69	....
Cleveland	18	1074	....	175
Cincinnati	..	3586	684	416
Dayton	3	385	31	31
Germantown	1	762	158	8
Lancaster	1	448	8	10
Mansfield	1	125	....	6
Marion	1	....	12	3
Oceola	2	156	....	30
Urbana	1	19	....	19
Oregon—				
Astoria	1	....	18	20
Pennsylvania—				
Gracey	1	100	....	30
Lebanon	1	49	40	....
West Chester	2	215	75	12
South Dakota—				
Belle	1	....	....	60
Brookings	2	255	36	1
Croton	1	22	3	2
Summit	1	78	34	8
Tennessee—				
Chattanooga	2	172	....	111
Memphis	2	99	....	23
Washington—				
Badger	4	....	....	80
Clinton	1	111	6	18
Lynden	3	74	2	....
Seattle	18	1708	566	95
Spokane	6	....	393	173
Tacoma	9	223	122	39
Wisconsin—				
Alma	1	19	1	34
Brookfield	4	386	....	34
Maiden Rock	2	152	14	32
Marinette	6	1065	78	58
Milwaukee	3	645	89	30
Minong	1	7	....	....
Omro	6	1320	80	437
Viroqua	3	243	13	36
West Allis	1	42	....	30

DOMINION OF CANADA AND CONTINENTS.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
DOMINION OF CANADA.				
British Columbia—				
Vancouver	26	2008	186	628
Victoria	2	235	78	42
Ontario—				
London	1	3320	40	29
Markdale	2	8	....	55
Quebec	3	1026	7	37
Simcoe	2	153	62	11
Toronto	13	3150	387	433
Woodstock	1	33	35	46
EUROPE.				
France—				
Nice	1	1970	....	....

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 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 50 cents for six months, or 30 cents for three months. Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

As the Press of the South Sees Zion

Article Published in "Daily Express" Reporting Meeting Held by General Overseer in San Antonio, Texas, January 10, 1904.

DOWIE SPEAKS TO LARGE AUDIENCE ON LIVE TOPICS.

ENTERTAINS TWO THOUSAND FIVE HUNDRED PEOPLE FOR NEARLY TWO HOURS.

HOW ELIJAH SPOKE AND WHAT HE SAID

RACE QUESTION, DIVORCES, PORK EATING AND SMOKING DISCUSSED SAYS HE MIGHT BECOME SAN ANTONIO'S NEIGHBOR— STRIKING FEATURES OF HIS TALK.

The address by "Prophet" John Alexander Dowie, at Beethoven Hall, overshadowed every event in San Antonio Lord's Day afternoon.

Fully two thousand five hundred people, not all of them at ease in Zion, crowded into the hall, overflowing into the orchestra, pit, and on to the stage, till they jostled elbows with Zion's deacons. Many more did not even gain entrance into the building and had to stand without, where the voice of the speaker was inaudible, and only tantalizing bursts of laughter in the audience came to their ears.

It was to this audience of Southern persons, who had renounced the afternoon siesta at home in order to get a seat, that Dr. Dowie accused the South of being slow.

AUDIENCE NUMBERED TWO THOUSAND FIVE HUNDRED.

The speaking was scheduled for half past two o'clock, and the doors were thrown open at two o'clock. There was even then a large crowd of "slowly opes" stepping on each others toes and jabbing each other with canes and umbrellas in a mild effort to get to the entrance.

Preference was given those who presented tickets at the door. Two thousand tickets had been issued, all of which had been distributed by Sunday morning, and when it appeared that nearly all of these had been taken at the door, the hall was thrown open to an extra half a thousand.

The sick and the well, the poor and the rich, sat together in odd juxtaposition. Both the entire first floor and the gallery were filled, as was the moat in front of the stage, and several hundred persons, many ladies and children among them, stood up during the entire two hours.

There was a good sprinkling of clergymen also, and an Episcopalian minister who strayed upon the stage and got himself catechised by Dr. Dowie on Episcopalian doctrine. A Roman Catholic priest, who stayed in the audience, escaped cross-examination.

Some of the spectators on the stage were put to confusion, being unable to inform the doctor whether the woman who had an issue of blood was sick ten years or twelve.

There was applause when Dowie appeared upon the stage. He was accompanied by Deacon Daniel Sloan, manager of Zion stocks and securities; Judge V. V. Barnes, Zion's general counsel; Rev. J. G. Excell, general ecclesiastical secretary; John A. Lewis, George F. Lupton and Evangelist Samuels of this city.

PEN PICTURE OF THE "PROPHET."

Elijah III. was not robed, but was nevertheless the picture of a prophet, with his high forehead, spiritual face and flowing beard, even unto the lack of hair.

He is a large man of comfortable port, but among the giants who sat with him on the stage he appeared somewhat under stature.

Dr. Dowie and his Deacons, with their high hats and clerical garb, are not far from resembling the ponderous, vigorous, full-bearded rabbis seen in some of the Orthodox Jewish synagogues.

Dr. Dowie has a musical voice, lisping slightly on the letter s, and his manner smacks somewhat of elocution, although speaking with fervor of spirit.

In the Scripture lessons he hardly referred to the book and his recitation of the rhapsody of Isaiah, chapter 35, was exceedingly sweet.

There were other features, however.

Those who had read accounts of his lectures were prepared for the excursion which he made against the pig, an animal which is not at home in Zion City.

In mimicking a "howler," a class which is Dr. Dowie's pet aversion, he gave a lively yell, which would have been a revelation to "Ne-Me-Ne-Sho," the Kickapoo.

The service opened with prayer, followed by the hymn "Come Ye That Love the Lord."

PREACHED ORTHODOX DOCTRINE.

For two hours the vast congregation was edified and entertained.

The speaker uttered no doctrine that could not be endorsed by the most orthodox.

While he took his text from Matthew 11:4, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them," he adverted to a wide range of things, including the race problem, Congress, pulpits, divorce, and only incidental mention was made of Zion City.

There was one idol which Elijah did not smite. It was the venerable proposition that the South is slow.

THE SOUTH IS SLOW.

"I want things right up to date," said the General Overseer of the Christian Catholic Church in Zion. "And that is why I do not like to go down from Rockport to Aransas Pass at the rate of one mile an hour. A whole lot of you down in the South want stirring up," said the prophet, striding across the stage in a good imitation of a man who had forgotten something and was going back after it.

"Do you not want stirring up? Yes or no: yes or no, now, honor bright? Why do you not talk?" cried the prophet, stamping his foot.

The audience was convulsed with laughter, and "yes" and "no" came from different quarters. "You slow no's! My good Lord," he said, "that is what ails you, you want to go quicker, quicker."

As an improvement in manners, the speaker recommended the use of the morning salutation in Zion: "Peace to thee;" and the answer, "Peace to thee be multiplied."

"That is good Episcopalian doctrine, isn't it?" he said, addressing Rev. C. H. Jordan, who was on the stage. Rev. Mr. Jordan nodded in reply, and the audience laughed.

"Of course it is," said Dowie, and, turning to the crowd, "I see you can understand a little joke."

DOWIE'S AVERSION TO PIGS.

In a glowing picture of the search for Jesus by the ruler Jairus, Elijah fancied him as he reached the sea of Gadara.

"Christ had gone across the sea to cast out devils and kill pigs. Pigs! Pigs!"

He then told what he thought of pigs, and his opinion was thoroughly enjoyed.

In his serious moments Dr. Dowie was frequently eloquent and carried the sympathy of a large part of his audience with him.

MAY BECOME NEIGHBORS.

Touching upon the question of the establishing of a Zion City on the Texas

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Coast, Dr. Dowie dropped the following intimation:

"I speak as one deeply interested in the beautiful land not far from me. Perhaps some day I will be, at least a part of the time, your friend and neighbor. If possible it will be so—I know not."

At the conclusion of the address he asked for all those who wanted to get to Zion to stand up, and the entire audience rose.

He then offered a prayer, with the request that it be repeated after him, a desire with which several hundred or more complied.

The audience was dismissed with a characteristic Benediction.

The Restorer then held a levee on the stage and hundreds of persons shook his hand, while others left the hall to compare notes and impressions of the man who subscribes himself:

"God's servant, Elijah the Prophet of the Restoration."

STRIKING FEATURES OF DOWIE'S SUNDAY ADDRESS.

Dr. Dowie opened his address with the following invocation:

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, and profitable unto this people, O, Jehovah, my Strength and my Redeemer."

In the 11th chapter of the Gospel, according to St. John, it is written, in the 4th, 5th and 6th verses:

"Jesus said, go and tell John the things which ye do hear and see, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel, the good tidings, preached to them. And blessed is he whosoever shall find no occasion of stumbling in Me."

It affords me very much pleasure to speak for the first time in the Southland.

My work in this country has been on the Western and Eastern coasts, and in the North, and I have never before had the privilege of speaking further south than Washington, D. C.

I speak to you this afternoon as a fellow citizen of this great Republic and as one deeply interested in the beautiful land not far from me.

Perhaps, some day I will be, at least a part of the time, your friend and neighbor I know not. If possible it will be so.

A GLIMPSE OF ZION CITY.

But I bring to you the greetings of a people whose Catholicity is unquestioned and unquestionable.

The Christian Catholic Church in Zion, although in existence only seven years, has planted her banner upon every continent, and has within her fold men of every clime and tongue and nation; so that the Visitation upon which I am about to go, as the General Overseer of that Church, is one which, while it is around the world, will take me to no country where the flag of Zion has not been planted.

One of the peculiarities of the little City which I had the privilege of founding, is that there are no less than seventy nationalities within it, and yet they are so perfectly united and in such perfect harmony do they live and work and worship that it would be impossible for you to know, by looking at them, that they were not a people born in the same place and brought up under the same influences.

Sometimes, when I hear my beautiful choir of seven hundred fifty voices, as they come into the Tabernacle in beautiful procession, singing their lovely songs, I, like all who ever hear them, am thrilled with the perfection of their harmony, especially when I know that there are nearly seventy nationalities represented among the singers.

Dr. Dowie then took up his text, and gave a brief sketch of John the Baptist, leading up to the rebuke of Herod for his relations with Herodias, and the subject of divorce.

UNSCRIPTURAL DIVORCES.

It mattered not that there had been a decree of divorce by some court, that had been compelled to issue it by fear and by fraud.

"Thou shalt not commit adultery" can never be wiped from the statute book of God. It does not matter about your divorce.

It will not stand before God, unless it be for one cause.

Dr. Dowie then traced a similarity between the condition of John the Baptist and Elijah the Tishbite.

He gave an analysis of the doubts of the imprisoned Baptist on the Messiahship of Jesus, which he determined to solve by sending messengers to inquire of Jesus. "Art thou he that should come, or do we look for another?"

The reply of Christ was in the words of the text.

The speaker fancied the daughter of the ruler Jairus, who was raised from the dead, and the woman who was healed of an issue of blood, giving their testimonies to the Baptist's disciples.

In fancy he followed Jairus in his search for Jesus.

So he strode away and searched, and he found that the Christ was gone. He went to the house of Peter, the fisherman, but the Christ was across the sea.

What had he gone there to do?

To cast out devils and kill pigs.

WHAT JESUS THOUGHT OF PIGS.

The only prayer of devils that ever the Christ of God answered was that prayer, when across the sea at Gadara the devils said: "Send us not away into the abyss, but suffer us to go into the swine," and He said: "Go!" And they went.

That is what He thought about swine's flesh eating and that is what I think.

A pig is a good place for a devil, and if you think it a good place to have a pig in your stomach, perhaps you think it is a good place to have a devil there, too. (Laughter.)

Of all the dirty, foul, deadly, filthy things you can eat, the worst is pig.

"Their carcasses ye shall not touch; their flesh ye shall not eat," says Leviticus 2:7, 8.

The God of Heaven said that and the Christ of God could find no better use for a pig than to let it be the habitation of a devil.

I would just about as soon preach to a goat as to a man or woman full of pork. (Laughter.)

That is my opinion. I will tell you why:

When you eat swine's flesh, you eat cholera, you eat trichinosis, you eat tuberculosis, you eat scrofula and you eat cancer, because all these diseases are bound up in the unspeakable pig.

There is no land where the pig is not eaten where cancer is found.

The Hebrew tongue has no word for cancer.

The Christ, as far as the record shows, did not heal a case of cancer during His earthly ministry among the Jews, who did not eat swine's flesh.

The Greek word would be *karcinoma*, and it is never found in the New Testament.

Why?

People who do not eat pig do not have cancer; they do not have scrofula; they do not have pig cholera; they do not have trichinosis and tuberculosis, from the pig.

You had better do without the pig, had you not? (Laughter.)

The people in Gadara were so angry about His killing their pigs that they said, "You get out." They made Him get- or at least He got, or perhaps they might have done Him injury.

If any of you love your pig more than you do a clean, healthy body, healthy blood, and healthy children and a clean life, I pity you.

Eat what is good; drink what is good.

You cannot prove to me that the pig is good.

DIFFERENT KINDS OF HOWLERS.

The maiden's story was then resumed by Dowie, with a fanciful description of the arrival of Jesus in a fisherman's boat.

I hope it went faster than the boat I was in the other day, it went about a mile an hour.

He then pictured the child's death and the mourners.

These mourners were paid to howl at so much an hour.

There are howlers of that kind still.

You will find them in many places; they howl in Congress for so much an hour.

Some howl in municipal councils for so much an hour.

Some howl in theaters for so much an hour, and some howl in pulpits for so much an hour. (Laughter.)

I never was one of them.

I never asked anybody to give me a dollar for speaking.

I have spoken without money and without price.

I never asked you for a dollar, and I do not intend to.

That will make some of you quite happy. (Laughter.)

You do abominate a collection. You so abominate it that you would rather give anywhere than to God.

My people give, but they give freely.

The story of the raising of the daughter of Jairus was concluded, and then Dr. Dowie brought it up to date.

Listen! Two weeks ago I stood in the Chicago Auditorium, where I have preached for two years every Sabbath.

It does not hold as many, great as it is, as my own Tabernacle, which seats seven thousand three hundred, and is always full. I am building one now to seat 16,000.

I stood this day two weeks before a great audience, the last in more than two years' talking Sunday afternoons.

I said, "those who have been healed through faith in Jesus rise."

They rose, and as the people looked who were strangers it was amazing.

Thousands upon thousands, tier upon tier of them, rose.

Those who had been deaf and now heard, blind and now see, dying with cancer and are now healed thousands and thousands; for he is the very same Christ today.

Listen!

God is never out of date.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

The Gospel is never out of date.

The Christ is never changed.

DOWIE ON RACE QUESTION.

God made all men, no matter where they live.

There is only one race of men the human race.

It has only one father and one mother.

There are many families in that race.

There are families that are centuries behind others.

The yellow man of China has been standing still for centuries, and when you ask him to go quicker he is like that man over there he says No. (Laughter.)

I will not forget that man; I will have him say Yes before I am through. (Laughter.)

Some families have gone behind.

The black man has gone far behind, but the Christ who tasted death for every man tasted death for Him.

Although it is true that, in this Southland, yes, and every land, the Anglo-Saxon rules by right, because God has blessed him, and made him the ruling race, yet my brothers, he that ruleth over men must be just; he that ruleth over men must be humble.

He that standeth must take heed lest he fall; for there was a time when the black race was ahead of the white race.

Your fathers and mine were once painted savages, an unknown people and there were black men who were their superiors learned men, men like Augustine, and Cyprian, Christian fathers; men like the wonderful prophet who ordained Paul, Simeon, called Niger, nigger.

The black man fell behind, and we have come up.

We are their superiors and their rulers.

But we must be gentle, we must be kind, we must be sympathetic and we must help them up; for it is all one race.

May the great God give us all white hearts, and make us not to hate a man because he has a black skin.

My brothers and my sisters, I should be recreant to my duty, as a minister of God, if I did not say there is no difference.

The God that saves, saves us all alike. The difference that has come, has come because of superior blessing to our family.

We must be kind, and gentle, and loving, and help the other families up.

DOWIE FINDS SPOT FOR EMPIRE.

Dr. Dowie then applied the "Song of Redeeming Love," to the Barren Earth, and said:

Oh, how one groaned to see, all along the beautiful shores of the Gulf of Mexico, the alluvial deposits of thousands and thousands of years, five, ten, twenty, thirty, forty feet deep, bearing nothing but cactus, miserable mesquit and wretched weeds, when there is soil enough there and rich enough to make food for an Empire!

May God grant that the wilderness and the solitary place shall be glad for the people of God, so that it shall rejoice and blossom as the rose: so that, in the Time of Restoration, to which that song refers in its fulness, "the glory of Lebanon" shall be given to the land, "the excellency of Carmel and Sharon." They shall see the glory and excellency of our God.

THE MAN WHO DRINKS AND SMOKES.

What a miserable thing it is when a man knows that smoking tobacco means amaurosis and cancer, that he will continue to do it!

What a miserable thing it is that you will continue to shatter your nerves and pay seven hundred million dollars a year for doing it!

What a wretched thing it is that you will make Liquid Fire and Distilled Damnation, and spend thirteen hundred million dollars a year in drinking the damning liquor! My God, make the American people wise.

Oh, is there not sorrow?

Is there not sighing on the sea of life, men and women dying, sad, weary, tempest-tossed and not comforted?

Oh, what a world it would be were sin and disease and the powers of death and hell banished and we lie down in peace!

Love! He loves us with an everlasting love!

He longs to bless us and turn us from our iniquities and makes us pure and clean and holy, and plant here in this great land a people who shall have children that shall grow up to be the very princes of the earth.

God grant it!

God bless you, and God save you, and put the Song of Salvation and Healing and Holy Living and Triumphal Entry into the Zion above, and to the Zion here in your hearts.

All who want to reach God's Zion in heaven stand up and tell Him so. (Nearly all rose.)

Pray with me:

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.

"I Stand on Zion's Mount" was then sung by the Zion party, and the service closed with the Benediction.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By J. G. SPEICHER, Overseer-in-Charge

Baby Healed in Answer to Prayer.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matthew 18:14*

756 SAN JULIAN STREET,
LOS ANGELES, CALIFORNIA, November, 30, 1903.

DEAR GENERAL OVERSEER:—"O give thanks unto Jehovah, for He is good; for His mercy endureth forever."

We wish to give thanks for God's many blessings, especially since coming into Zion.

We thank Him for the teaching and testimonies in LEAVES OF HEALING and for His keeping power.

Our baby is over fourteen months old and has never been sick.

One week ago he fell heavily, striking on the top of his head.

It seemed almost a fatal blow.

All night he suffered, but in the morning, in answer to our united prayers, he was relieved, and by evening there were no apparent results of the fall.

We are thankful for His providing care.

He has opened up a way for us to pay our tithes, which seemed impossible a few months ago.

We are thankful for His promises, and assurance of His favor and blessing in the future.

Yours in the Christ,

(MR. AND MRS.) CHARLES REED.

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.*

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 (First Monday of every month)..... 8:00 p. m.
Tuesday—Divine Healing meeting..... 2:30 p. m.
Tuesday—Adult Choir ..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Adult Choir..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m
Saturday—Junior Choir..... 1:00 p. m.
Meeting in the officers' room.

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service..... 9:45 a. m.
Lord's Day—Services (German)..... 10:30 a. m.
Tuesday—Services (German)..... 8:00 p. m.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Three Weeks Ending January 16, 1904.

7,152 Rolls to.....Various points in the Union
7,639 Rolls to.....California
4,656 Rolls to.....Hotels in the United States
2,259 Rolls to.....Various Foreign Countries
1,769 Rolls to...Hotels in Europe, Asia and Africa, and to the Islands of the Sea.
Number of Rolls for Three Week..... 23,475
Number of Rolls reported to Jan. 16, 1904..3,024,162

I CAME that they may have life,
And may have it abundantly.—*John 10:10.*

I am the Way, and the Truth, and the Life.—*John 14:6.*

AND ye shall know the Truth,
And the Truth shall make you free.—*John 8:32.*

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupee	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupee	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	4 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, FEBRUARY 10th or 11th.

Lack of Faith.

1. *Never trusts God for necessities.* Matthew 6: 28-34.
Worrying over things to eat.
Full of care about old age.
Always seeing some evil coming.

2. *Sees only mountains of impossibilities.* Mark 11:21-26.
Faith goes beyond reason.
Doubt makes one leave God out.
Nothing is impossible with God.

3. *Always murmurs and complains.* 1 Corinthians 10:5-13.
God is angry with the wicked.
God cannot help grumblers.
God can open ways of relief.

4. *Never obeys God's commands.* Hebrews 11:8-10.
Faith never leaps in the dark.
Faith rests on God's sure Word.
God richly rewards the obedient.

5. *Fills one with fear.* Mark 4:36-41.
Fear says, "I will die."
Fear loses sight of peace.
Fear makes one fear ever afterward.

6. *Causes one to question.* Luke 5:18-26.
Do not ask how God can do a thing.
God's ways are past finding out.
Those full of sin always question.

7. *Leads one to forget.* Hebrews 2:1-4.
He who forgets God goes to hell.
Crowd God out of your thoughts and perish.
You cannot escape if you forget.

God's Holy People are a Faith-Exemplifying People.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 14th.

The Man Who Does Right.

1. *He does not blunder.* Proverbs 3:5-6.
His heart is not divided.
His understanding is not darkness.
His ways are pleasing to God.

2. *He fears no evil.* 1 Peter 3:8-17.
He will never want.
Nothing can alarm him.
His prayers are answered.

3. *He harms no one.* Matthew 5:43-48.
He prays for enemies.
He does good to all men.
He says, "Father, forgive them."

4. *He lives forever.* Hebrews 11:4.
He may die, but yet speaks.
His memory is blessed.
Righteousness is immortal.

5. *He is afraid of no man.* Proverbs 28:1-4.
A righteous man is no coward.
He does not run from evil men.
He walks with God and is safe.

6. *Death is no terror to him.* 1 Corinthians 15:53-58.
No sting in death where there is no sin.
Victory in the Christ makes death impossible.
The Christ hath abolished death.

7. *He has no forebodings.*—Jeremiah 17:7-8.
He does not look for trouble.
He does not foresee want.
He is not unsettled by threats.

The Lord Our God is a Righteousness-rewarding God.

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 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.

Job Printing ELECTROTYPING and DESIGNING

Zion Printing & Publishing House

Is now open for Orders from Members and friends of Zion.

High-grade Printing of all kind is a specialty.

Estimates will be mailed to any one upon receipt of copy and specifications.

The plant is fully equipped and Satisfaction Guaranteed

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Six Hundred Fifty-four Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Six Hundred Fifty-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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	1		
Baptized in Chicago by Elder Hall.....	10	88	
Baptized in California by Elder Taylor.....		2	
Baptized in Canada by Elder Brooks.....		3	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Missouri by Deacon Robinson.....		5	
Baptized in New York by Overseer Mason		22	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		4	
Baptized in Washington by Elder Ernst.....		4	47 135
Total Baptized since March 14, 1897.....			17,654

The following-named two believers were baptized in San Francisco, California, Lord's Day, January 3, 1904, by Elder W. D. Taylor:

Hamm, Jacob .....210 Grove street, San Francisco, California
Whipple, Estella .....54 Oak street, San Francisco, California

The following-named two believers were baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, January 7, 1904, by Elder Lemuel C. Hall:

Bihler, Clara D .....16 Mozart street, Chicago, Illinois
Olsen, William F.....545 West Van Buren street, Chicago, Illinois

The following-named eleven children were baptized in Zion Tabernacle, New York City, Lord's Day, January 10, 1904, by Overseer G. L. Mason:

Dockerill, Howard.....1035 Prospect street, New York City
Fischer, Johanna.....767 Columbus aveuue, New York City
Graf, Gustav.....918 Melrose avenue, New York City
Graf, Oswald.....918 Melrose avenue, New York City
Guschausky, Clara.....214 East Eighty-fourth street, New York City
Guthwasser, Karl.....946 Columbus avenue, New York City
Harris, Robert Wilsford.....407 West Twenty-fifth street, New York City
Johnson, Eric Gladstone Fitzgraham..363 Pearl street, Brooklyn, New York
Scheible, Elleonora .....258 West Fifteenth street, New York City
Warszawiak, Agnes Sophie .....16 East Eighth street, New York City
Yesser, John William Hindle.....142 Second avenue, New York City

CONSECRATION OF CHILDREN.

The following-named six children were consecrated in Zion Tabernacle, Euston road, London, England, Lord's Day, October 4, 1903, by Evangelist H. E. Cantel:

Luxton, George Samuel ....2 Greenbank, Roxboro road, Harrow, England
Luxton, Harry William Cecil, 2 Greenbank, Roxboro road, Harrow, England
Luxton, Mabel Love .....2 Greenbank, Roxboro road, Harrow, England
Pollard, Ada Beatrice.....118A Pentonville road, N., London, England
Pollard, Frank Josiah.....118A Pentonville road, N., London, England
Pollard, Janetta Lillian .....118A Pentonville road, N., London, England

The following-named four children were consecrated in Zion Tabernacle, Euston road, London, England, Wednesday, October 7, 1903, by Evangelist H. E. Cantel:

Clarke, William..... 46 Gillingate, Kendal, Westmoreland, England
Pearson, Charles Reginald, 35 Wellands terrace, Bradford, Yorkshire, England
Pearson, Clarence William, 35 Wellands terrace, Bradford, Yorkshire, England
Millward, Alfred Ernest, 26 Woodbine street, Dewsbury, Yorkshire, England

The following-named fifteen children were consecrated in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, January 17, 1904, by Overseer J. G. Speicher:

Beem, Donals Leroy.....2713 Elim avenue, Zion City, Illinois
Beem, George Abner.....2713 Elim avenue, Zion City, Illinois
Beem, Grace Elizabeth .....2713 Elim avenue, Zion City, Illinois
Beem, Paul Franklin.....2713 Elim avenue, Zion City, Illinois
Beem, Twila May.....2713 Elim avenue, Zion City, Illinois
Barry, Sydney Clifford .....3105 Ezekiel avenue, Zion City, Illinois
Baughman, Lester Reuben.....3105 Emmaus avenue, Zion City, Illinois
Baughman, Mabel Ruth.....3105 Emmaus avenue, Zion City, Illinois
Baughman, Zephyr Naomi.....3105 Emmaus avenue, Zion City, Illinois
Caldwell, Will Clarence Huntington .....Omemee, Ontario, Canada
Hipwell, Sadie Lenore .....3109 Ezekiel avenue, Zion City, Illinois
Ramsell, John Lawrence.....2819 Elim avenue, Zion City, Illinois
Richards, Harold Russell.....2920 Enoch avenue, Zion City, Illinois
Zechiel, Gladdie Willard .....3011 Gideon avenue, Zion City, Illinois
Zechiel, Goldie Olive.....3011 Gideon avenue, Zion City, Illinois

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS PER WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
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.

FIELDING H. WILHITE, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD,
Secretary and Manager.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 15. *ZION CITY, SATURDAY, JANUARY 30, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF INTERNAL DISEASES.

THE VOICE OF ONE THAT CRIETH, PREPARE YE IN THE WILDERNESS THE WAY OF JEHOVAH. . . . THE VOICE OF ONE SAYING, CRY. AND ONE SAID, WHAT SHALL I CRY? ALL FLESH IS GRASS.

Some weeks before the General Overseer left on his Around-the-World Visitation, there was sent to him from the far away northwest possession of the United States of America—the Territory of Alaska—a package of beautiful wild flowers.

These flowers were gathered by a member of Zion, who had gone to Alaska to make it his home.

Here, where the snows of winter cover the ground for more than eight months of the year, there spring up during the summer months the beautiful verdure and blossoms which delight the hearts of the people everywhere.

Wherever the warm rays of the sun can reach the sleeping earth, there bursts forth the abundant life which had been buried deep beneath the winter snows.

And now we present the story of one who has found growing in the weary desert of her life, amidst the scorching heat and drifting sands of a life far away from God, the Tree of Life whose "leaves are for the healing of the nations." Not only on "Greenland's icy mountains, and India's coral strand," but everywhere, wherever the Sun of Righteousness has arisen with healing in His wings, He smiles upon the beautiful River of Life which gives of its sweet waters to the Wonderful Tree of Life. This beautiful Tree of Life is found on "either side of the River of Life," whose "leaves are for the healing of the Nations."



MRS. MARTHA HOLT.

What more appropriate name could be given to the Message of Peace that is being carried by the Little White Dove, than LEAVES OF HEALING?

The Leaves of the Tree is the Word of God.

The Word of God is the Gospel of a full and final Restoration of All Things.

That Restoration must begin now in the hearts and lives of the people of God.

It means the doing away with every makeshift, and the turning away from every human aid, and looking only to God. He alone is able to deliver from the power of the Evil One, and break the fetters that bind fast the children of darkness.

Will the world never awaken to the fact that it is under the curse of the medical and surgical trust?

There is no meaner trust in all the world than the medical trust, and there is no more mean, mercenary spirit than that which

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

is being manifested daily in the accursed drug trade. Where is the boasted unselfishness which used to pretend at least to stand against the monopolizing of any medicine or appliance that can in any way help humanity?

And where is there in all the world a more shameful sight than we find in the fact that there are hundreds of so-called proprietary medicines and hundreds of patented appliances that can only be used, by the profession and by the individual, after the high royalty is paid to the inventor?

The papers are full of the story of the monopoly of antitoxin, or the antitoxin trust. If there were any truth whatsoever in the claims of those who use antitoxin, that it is a specific for diphtheria—which we absolutely deny—there can be no possible excuse for its being withheld from the public generally.

If the claim of these so-called scientists is true, that an antitoxin prevents and cures diphtheria, then it should not be difficult to find philanthropists who would be willing to advance large sums of money for procuring the fibrin, and putting it within the reach of every practitioner in every community in all the world.

But these humbugs have been perpetrated upon the people so frequently, that the people themselves have little, if any, confidence in the claims of the physicians.

Yet what can they do?

They have been taught by their priests that they must turn to the physicians; that there is no longer any direct help from the Almighty; that God is only taking a sort of general supervision over affairs; and that He has left the doctors in charge of therapeutics and obstetrics and surgery.

But in this story, which is told with so much vividness, there was only failure after the surgeons "had done all they could" and after the physicians had practiced all their skilful (?) art.

But God with one word was able to do more for the poor dying woman than had been done for her in all the years before.

The cry is going up to God today from every land for a deliverer.

The people see the impotency of the medical profession. They need something better. When they find the Tree of Life, how their hearts rejoice!

Even now there comes from every clime notes of rejoicing that the "Star of Bethlehem" has become to them "the Sun of Righteousness," and that Healing is in His wings.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strown:
The heathen in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The light of life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

Who can care to hinder the flight of the Little White Dove with its precious Message?

Has any one a better help to give?

Are there others who are willing to bear the responsibility of caring for suffering and dying humanity?

Let the good work go on.

Let your prayers arise to God, and let your hands be open and extended in helping forward this great work.

Let your offerings be brought to God that they may be used in spreading the Gospel of Peace; that the Leaves of the Tree may be wafted o'er land and sea, that they may fall beside every bed of pain in all the world. J. G. S.

WRITTEN TESTIMONY OF MRS. MARTHA HOLT.

NOME, ALASKA, November 18, 1903.

DEAR GENERAL OVERSEER:—Words cannot express my gratitude to God for the blessings I have received through your teaching and prayers and the prayers of Elder Ernst, of Seattle.

With thankful heart I wish to give my testimony, and pray that through it many sick and sorrowing ones shall look up and take courage.

At the age of fourteen I began to have female trouble, which was brought on by whooping-cough and colds, as New Brunswick, Canada, is a cold place.

When I was eighteen I went to California and did cooking there for two years, but suffering all the time, not knowing what it was to be well one day.

I then learned dressmaking, but, to my sorrow, grew much worse, and was persuaded to go to the doctors.

They gave me medicine and treatments, but I grew worse steadily for four years.

I would be down in bed for months at a time, and life seemed very hard.

I went to the hospital in Seattle, and in the space of five months passed through eight operations.

Dr. Smith, Dr. Conn and six others treated me at that time.

I do not wish to dwell upon my sufferings, for I could not tell you if I tried. God only knows about that.

After a time I grew enough better to take a trip home to New Brunswick, Canada, but had to stay in bed most of the time.

I stayed there for two years, became some better and then came West again.

I was married in the West and went to Montana to live.

But the Devil was not through with me yet, and again, after treating with many doctors, I was in bed four months, and very near death.

I had three more operations, and oh, how I did suffer that time!

I went from one spasm into another, and what I suffered at the hands of the doctor was terrible!

I called upon God to spare my life, and promised that I would serve Him.

But when I grew better I went back into the world the same as before.

In 1898 we left Butte, Montana, and went to Spokane, Washington.

That winter I grew steadily worse and by spring was obliged to take to my bed and remain there for nearly one year and three months.

I could be up a little, but the pain and suffering were awful all the time.

I had not one minute of rest.

The trouble then was that an abscess had formed in the fallopian tube and the doctors wanted to operate again.

They said that nothing would cure me but an operation, and of course they could promise me nothing, even saying that I might die on the operating table.

By this time I was quite tired of doctors and knives.

May the good Lord sweep that business off the earth!

I suffered on for a year and was continually told by the doctors that the knife was my only hope.

So I cried to God in my distress.

I had been a member of the Christian church for one year, and the minister would come and pray, but said that it was God's will.

Oh, how I tried to be patient and study His Word; but I got no light.

At last God heard me and sent me a copy of LEAVES OF HEALING by one of Zion's Seventies.

She told me in such a beautiful way that God would heal me; but it was hard for me to grasp it.

I had also heard of Christian Science, but did not believe it, as they lie at the beginning by saying you are not sick.

Now I knew I was sick, and for them to tell me I was not was impudence.

I thought that if they had my place for one day they would be Christian Scientists no longer.

I read that copy of LEAVES OF HEALING over and over and it was such blessed reading!

It was the issue with Deaconess Kate Hubbard Peckham's testimony and photograph.

Her case seemed so much like my own that gradually a spark of hope crept into my heart.

I had no one with whom to talk or to encourage me, and the people where I boarded did not believe it, and thought that I had better go to the hospital again; so I went.

My husband was then in Alaska, and had been gone two months, as I had told him I would soon be better.

Now I was alone to face the chloroform and those awful knives.

I went to the Deaconess' Home of the Methodist church.

The doctors gave me chloroform for the operation, but after examination found my case was so serious they would not operate without telling me.

There are some honest doctors, but out of the thirty who treated me there have been only two or three.

Doctors Thomas, Gray, Baker, Cateson, Esey and Victors, all of Spokane, treated me that time.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

When I came out of the influence of the chloroform, I was disappointed, for the deaconess or *lady doctor* had not come into the room.

I had come there to be in a Christian home, but *it* seemed far from it.

I said that I would go home, and if the operation had to be performed I would go to a Roman Catholic hospital, for I knew they were kind.

I was taken home, and while I was resting for the operation I began to take patent medicine.

My kidneys then became very much diseased and what urine I passed was only blood and puss.

My flesh was swollen hard and turned purple in places and began to crack open.

My case, I felt, was becoming serious.

The only reason I did not die was because I never let go of God entirely.

I was up some of the time, but suffered intensely.

Even in this bad condition I was taken to the neighbors to stay for a short time.

What should I find when I arrived there but some more copies of LEAVES OF HEALING!

God must surely have led me, for there I heard of Elder Ernst, who was then on his way from Zion Feast of Tabernacles, intending to stop in Spokane.

He came to see me, and gave me the Zion teaching.

Oh, how gladly I obeyed!

That evening my friend took me on the streetcar to the Zion meeting, and when Elder Ernst prayed for me I was wonderfully healed.

It was nearly twelve o'clock when we came home, but I went to bed and was ready to go to work the next morning.

I did some washing and ironing and called on a friend.

My heart was full of joy, and the next day I went to my boarding-place, eight or ten blocks away.

I then went to see some of the Zion people, who told me more about Zion truths.

I wanted all my friends to know about Divine Healing, and began to tell the glad news; but the people seemed full of unbelief.

I asked my pastor, Mr. Ufz, of the Christian church, what he thought of Dr. Dowie, and he said, "He is a bad man."

I knew that was not true, and it shook my confidence in him.

I went to see a Mrs. Moody of the same church, who was sick at that time, and began to tell how God healed.

She stopped me by saying, "He does not heal now," and handed me back the tracts.

Oh, I felt so sorry, for I loved her so much.

I saw it was necessary for me to leave the Christian church.

In a short time I began to do Seventy work, often working from ten o'clock to six o'clock selling LEAVES OF HEALING.

Last fall I came to Nome, Alaska, and remained there until January, then started with my husband over the mountains of snow and ice, a trip of forty-five miles, to the place where he was mining.

We were caught in a blizzard and it took one week to make the trip.

I had to walk part of the way as the sled would tip and I would slide off.

They had to dig the horses and load out many times on the way.

At last we arrived at the tent and found it covered with snow and ice.

The range was red hot but one could hardly tell there was fire.

I began to wash the oilcloth on the table and before I could wring out the cloth, the table was covered with a sheet of ice.

Coal oil froze in the tent and the clothing froze to the walls

I cooked all winter for my husband and five other men and never was sick. I did not even have a cold. God has kept me.

During the summer I have been in Nome some of the time, and am doing all I can in Restoration work.

I had with me one thousand messages, one hundred fifty LEAVES OF HEALING and one hundred tracts, and I am receiving more from Spokane.

I was glad to read the testimony from Alaska of the man who was converted and healed in his cabin through reading the LEAVES.

I send it all over Alaska and know God will bring forth fruit from the precious seed.

Pray for us.

Yours for the Master, Till He Come.

(MRS.) MARTHA HOLT.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By J. G. SPEICHER, Overseer-in-Charge

Healed of Measles—Child Protected by God After Having Swallowed a Pin.

Blessed are all they that put their trust in Him.—*Psalm 2:12.*

FALLS CITY, NEBRASKA, December 29, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of thankfulness and praise to God, my Heavenly Father, for His goodness and mercy, that I send you my testimony, to be sent forth on the wings of the Little White Dove, praying God that it may be a blessing to those who may read it.

In May, 1902, I was cleaning a house and got my feet wet and took a severe cold, which caused a fever.

I became so sick that I could not retain anything in my stomach.

We prayed, but I did not seem to get much better, and on Saturday night I took a severe chill, and sank away and seemed to faint.

My husband sent for Elder Hoy, and he came about nine o'clock. He read some of God's promises, especially Matthew 18:19, 20.

Then we prayed the prayer of consecration, and the Elder prayed with the laying on of hands.

When he prayed a warm flash went all over my body, and I went to sleep and slept all night, which I had not done for about two weeks.

But the next day being Sunday, I got up and helped do up the morning work, and walked seven blocks to Zion Tabernacle to attend the services, and went home and prepared supper.

I was still a little weak, but I could eat and retain the food.

In the middle of June I was attacked by a hard chill, and began to have a sore throat.

I could scarcely swallow. I had a high fever, and my throat broke out.

That was on Monday. Wednesday I found out that I had the measles.

I was so sick at my stomach and my head hurt me so intensely that I could not rest.

On the third day we sent for Elder Hoy, who came and prayed for me.

I broke out heavily with the rash the next morning.

Sunday I became worse and suffered such misery in my side and back that I was almost crazed.

Elder Hoy came in about two o'clock to see how I was, and we had prayer. At the time of prayer all the misery left.

On Tuesday I got up, and our little boy Willie became ill of the same disease. Then I took care of him.

He was in bed only part of three days, but as it was damp and rainy, I kept him in the house for a week.

He says, "Jesus makes us all well." We can never thank God enough for His goodness to us.

In April our little boy swallowed a safety-pin.

It was one of the second size, and had begun to turn brassy.

He came and told me, and I was frightened; but he said, "Mamma, Jesus will make it all well."

I thought the Devil was trying to make me fear.

I took him and prayed.

He is a well child today, having passed the pin.

William Daily, an old father, who is seventy-seven years old and makes his home with us, was cutting grass and became overheated.

He was very sick, but God heard and healed him in answer to Elder Hoy's prayers.

We are thankful for Elder and Mrs. Hoy, they are so patient in teaching the blessed Truth which makes us free in spirit, soul and body.

Praying God's blessing upon all Zion everywhere, I am,

Your sister in the Christ,

(MRS.) SILVA RHODES.

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, 10:00 a. m.
Monday—Zion Restoration Host rally (First Monday of every month)..... 8:00 p. m.
Tuesday—Divine Healing meeting..... 2:30 p. m.
Tuesday—Adult Choir..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Adult Choir..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m.
Saturday—Junior Choir..... 1:00 p. m.
Meeting in the officers' room.

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service..... 9:45 a. m.
Lord's Day—Services (German)..... 10:30 a. m.
Tuesday—Services (German)..... 8:00 p. m.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupee	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupee	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	4l lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, JANUARY 30, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JANUARY 30, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mrs. Martha Holt, . . . 449
Elijah the Restorer, . . . 455
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Martha Holt, . . . 450-451
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Clipping Concerning the General Overseer and Zion, from *The Temple Appeal*, . . . 452
Letter Received from Alexander Katona and Wife, in Hungary, 453
Extract from Letter Received from Judge Barnes, Written in Portland, Oregon, . . . 453
Dr. Smith Gives Testimony Which Entirely Overthrows Malicious Attack of Rev. Freeman D. Bovard, . . . 454
Cablegram from the General Overseer, Dated Honolulu, January 27, 1904, . . . 454
God Wonderfully Keeping Zion City, . . . 454
CARTOON—
Elijah the Restorer Denounces the Anti-Christian Imposture, Christian Science, . . . 456
VISITATION TO NEW YORK OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 457
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER,
Subject, "The Tenth Commandment; or, The Crime of Covetousness," . . . 457-458
SEVENTH DIVINE HEALING MEETING
Subject, "So-called Christian Science an Anti-Christian Abomination," . . . 458-461
RESTORATION MESSAGE—
Subject, "Where God Rules Man Prospers: the Motto of the Theocracy," . . . 462-465
DAILY BIBLE STUDY FOR THE HOME, . . . 466
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Scripture Reading and Exposition, . . . 467
Subject, "The Flesh Profiteth Nothing," . . . 468-469
NOTES FROM ZION'S HARVEST FIELD, . . . 470-471
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 472-473
IF IT BE THY WILL, . . . 474-476
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 477
ZION'S BIBLE CLASS, . . . 478
OBEYING GOD IN BAPTISM, . . . 479
THE WHOLE WORLD WANTS THE TRUTH ABOUT ZION, . . . 480

Notes From The Overseer-in-Charge.

"THE FRUIT OF RIGHTEOUSNESS IS SOWN IN PEACE FOR THEM THAT MAKE PEACE."

THE FACT was mentioned in these Notes last week that there is a growing tendency on the part of the papers to be more fair; to acknowledge the place which Zion holds in the community of cities; to acknowledge the Christian Catholic Church in Zion and its work in its true light, and to give the Rev. John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion, and the founder of the City of Zion, due credit for all that he has done.

APROPOS TO THIS statement we print an article which recently appeared as an editorial in *The Temple Appeal*, published in Chicago, entitled, "John Alexander Dowie."

The article is as follows:

JOHN ALEXANDER DOWIE.

A man has arisen in this country, claiming to be sent of God to restore His kingdom on earth. He hurls forth his denunciations on the wickedness and hypocrisy of men with all the severity and fearlessness of one of the old prophets. He believes in the literal interpretation of the Scriptures that God will heal the sick through prayer. He denounces divorces and immorality of all kinds, profanity and all dishonest dealings, under whatever guise. He will not tolerate alcoholic drinks in any form, nor the use of tobacco, nor swine's flesh.

These, as far as we can learn, are the theories put forth for the guidance of his people by John Alexander Dowie, head of the Christian Catholic Church, and Overseer of Zion City. This man has been denounced by the secular press for years as a fraud of the greatest magnitude. Probably no other person in Chicago has ever been so venomously persecuted by the press; religious papers also have been most uncharitable.

As far as we know, not a single dishonest transaction has been proved against Dr. Dowie. He has led a multitude of godless, wicked men to Christ, and caused them to make restitution where they had been dishonest.

Thousands claim that through his prayers they have been healed. In two years he has built up a most prosperous city on Lake Michigan, a short distance from Chicago. He has introduced all kinds of industries. None but the faithful dwell in Zion City. No poverty is found within its walls. All are employed, happy and prosperous. They are a most God-fearing people. No saloon, no gambling, no tobacco, and no profanity within its borders. A seemingly fruitless Gospel raid on New York City by Dowie and four thousand of his followers about a month ago, said to have cost three hundred thousand dollars, has imperiled the financial prospects of Zion City. Two or three small outside creditors have had it put into the hands of a receiver. Some of the newspapers are gloating over what they are pleased to call "Dowie's dethronement." But, on the other hand, there is strong evidence being brought forth to show that Zion City is sound to the core, financially as well as morally, and its affairs have been managed with the strictest honesty and integrity. If the religious as well as the secular press would turn their denunciations against the appalling dishonesty that is cropping out in municipal affairs in almost every city in the country they would have sufficient to keep them busy without taking up their time maligning a man who is doing a great work for humanity, even if it is not done in accordance with their ideas. It would be well to

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

remember in our judgment of others Christ's words: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Therefore, by their fruits ye shall know them."

HOW TRUE the statement is which is made by the writer of the article referred to above, that "If the religious as well as the secular press would turn their denunciations against the appalling dishonesty that is cropping out in municipal affairs in almost every city of the country, they would have sufficient to keep them busy without taking up their time maligning a man who is doing a great work for humanity, even if it is not done in accordance with their ideas."

WE WOULD ADMONISH our critics and friends alike to remember the closing words of this article which are the words of the Christ:

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them.

WHETHER MEN AGREE with the Rev. John Alexander Dowie's theology or not, they should be honest enough to admit, as this article admits, that which is a fact that a "notable miracle hath been wrought" in the building up of Zion City and in the establishment of Zion throughout the world.

IN CLIPPINGS that come from the papers throughout the State of Illinois, which have published accounts of the Illinois Fireman's Association Convention at Waukegan, a half dozen lines or such a matter were devoted to the convention itself, and sometimes a column or two in the same paper, were given to a description of the visit of the firemen to Zion City.

OUR BITTEREST CRITICS are among those who know almost nothing about the theology or the material prosperity of Zion, and they are always won over to the side of fairness and appreciation whenever we can induce them to visit our little City, and investigate what has been and is being done.

THE FRUITS OF ZION are the peaceable, happy, clean, beautiful lives of a multitude of men and women of all grades of society, living together for one common purpose. That purpose is to glorify God, not only in their spirits, but in their bodies, and their earnest purpose is to gather out of every country and nation the people everywhere who desire to seek God and know Him aright.

AS ANOTHER INSTANCE of what is going on in the world, we quote from a letter received by us for the General Overseer in his absence.

The following is a translation of the letter made by one of our members in Zion City:

LACZHAZA, SZENT-KIRALY, PUSZTA, PEST MEGYE, HUNGARY.

We, the undersigned, wish for you this new year a grand spiritual uplift; that many conversions may occur in that ecclesia which is located in Zion to which the Lord hath put our beloved Doctor Dowie as Overseer to watch over us.

It is impossible to show our gratitude for praying for us several times, to our dear, good Father in Heaven, which prayers the Lord himself hath shown us that He has heard, for which we praise His Holy Name forever. Amen.

Dear Brother in the Lord, I received from the Lord that which I was asking for, or rather that for which you have prayed with us.

I take courage to fill out these blanks, which I send you out of love. Accept same from me for the Lord's sake, and acknowledge me as a most humble brother, together with the dear ecclesia who are in Zion.

There are here with us many who long to fill out the application sheet. . . .

I remain your loving brother in the Lord,

ALEXANDER KATONA and WIFE, and others.

ENCLOSED WITH THIS LETTER were several applications for membership.

God has revealed to this humble people the truth of His Word as taught in Zion. They received from the Lord that which they sought for. They are convinced; they act; they are blessed.

"THE FRUIT of righteousness is sown in peace for them that make peace."

WE ARE IN RECEIPT of a letter, dated Portland, Oregon, January 23d, from Judge V. V. Barnes, General Counsel of Zion Law Department, who was with the General Overseer on his trip through the South and in California up to the time of his sailing on the 21st, and who was in the meetings at San Francisco.

The following is an extract from his letter:

We had a good meeting at San Antonio, which Deacon Judd has reported to you. We also had a very large meeting at Hazard's Pavilion, in Los Angeles, four thousand five hundred being present, and the building overflowing. We had two meetings at the Alhambra Theater, San Francisco, the first being large and the second immense, and in both of which the General Overseer struck fire and was master, with many good results already attained and many more to follow, the war being general and the fighting heavy.

THE FILTHY RAGS of the daily press in San Francisco tried to belittle these meetings in San Francisco, but from many sides we get reports of the good effect of the meetings and the large attendances and the deep interest manifested on the part of the majority of those present. Even that filthiest of all papers, Hearst's *Examiner*, of San Francisco, has to admit that "Dowie was surrounded at San Francisco by the people he had cured."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE EXAMINER also tells of the testimony given by a physician, a Dr. Smith, who, according to the *Examiner*, "was educated at Trinity College, Dublin, and who lived in Adeline street in Oakland when Dr. Dowie performed a miracle of healing on the back of one Montgomery Smith."

FROM PRIVATE SOURCES we have the information that the testimony of Dr. Smith, from the fact that he saw people miraculously healed in answer to Dr. Dowie's prayers fourteen years ago, when he was in San Francisco, and from the fact that these witnesses were still living and were in the meeting to testify to the permanency of their healing, entirely overthrows the malicious attack of the Rev. Freeman D. Bovard, who declared that there were no evidences remaining of the work of Dr. Dowie on the Coast during his former visit, and that there never had been any meetings.

EVEN THE *Examiner*, which takes pains never to admit anything favorable to Zion, by some accident admits that the statements of Dr. Bovard are proved by Dr. Dowie to be untrue, and plainly states that this is not the first mistake that has been made by the California *Christian Advocate*.

WE REJOICE and praise God for the good word that comes from Honolulu in the following cablegram:

HONOLULU, JANUARY 27TH, VIA CHICAGO, ILLINOIS.

SPEICHER, Zion City, Illinois.

Praise God. Arrived all right at Honoluiu.
Weather too rough to do anything.
Love.
Mizpah. DOWIE.

IN SPITE of the bad weather, the party arrived at Honolulu on schedule time.

The next stop will be at Samoa, and then on to Sydney by February 12th.

We intend to keep Zion informed, through these columns, concerning the itinerary of the General Overseer.

THERE IS every reason to be thankful to God for the wonderful way in which He is keeping Zion City. There is scarcely a ripple of disturbance of any kind.

THE LACE FACTORY is running its full capacity of machinery, with double shifts of hands, each shift running eight hours.

There are many hundreds of thousands of yards of beautiful lace now manufactured and being made up for the market.

The prospects are exceedingly bright for this beautiful industry.

LET ZION EVERYWHERE continue to pray for us, and for all associated with us in this great work.

JOHN G. SPEICHER.

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, *sickness*), 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.)

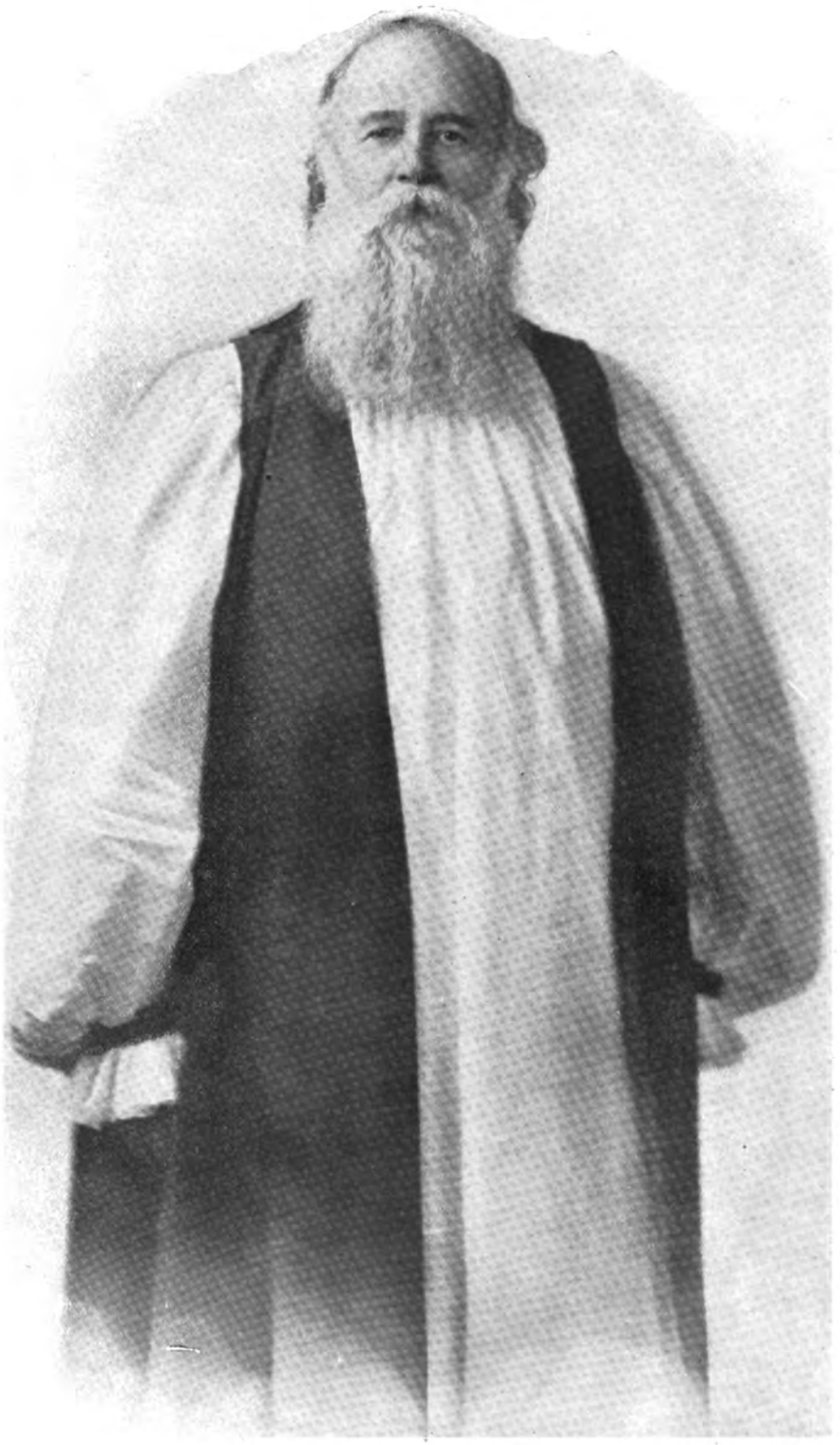
Multitudes Have Been Healed Through Faith in Jesus.

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.

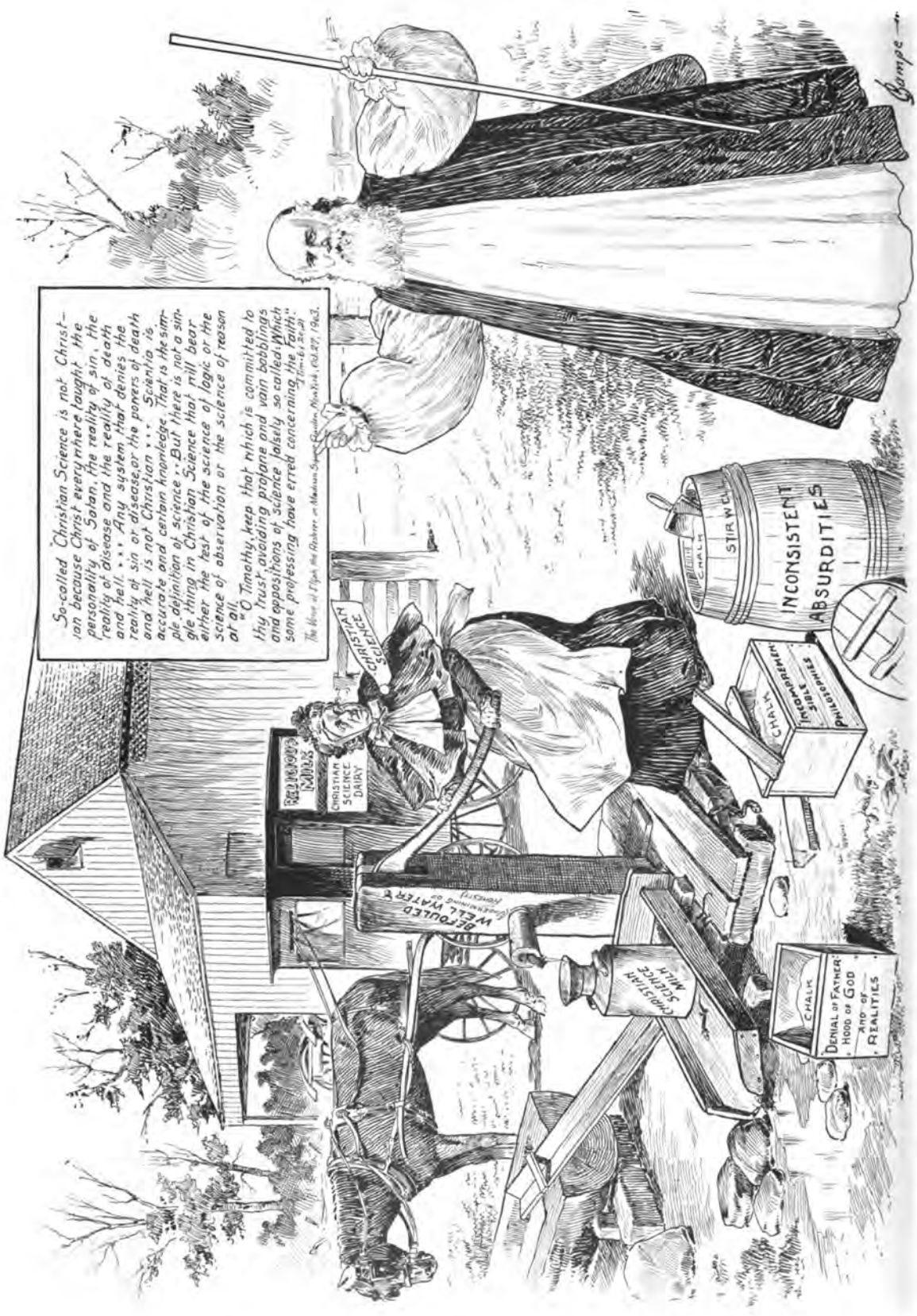
Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER DENOUNCES THE ANTI-CHRISTIAN IMPOSTURE, SO-CALLED CHRISTIAN SCIENCE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY L. L. H., O. L. S. AND R. S.

AS day succeeded day in this wonderful Visitation of Zion to New York City, more and more clearly was God's hand to be seen in all the various ways along which the Prophet of God and the First Legion of Zion Restoration Host was led. With honor beyond compare did He honor His faithful servant, Elijah the First Restorer.

When that prophet appeared before God's people on the morning of Tuesday, October 27, 1903, calm, serene, unbroken, courageous, fearless as of old, with the light of an ineffable love for God and humanity radiating his countenance and speaking through every tone, word and gesture, what wonder that the hearts of the people of God leaped to the beat of this great heart, and eyes unused to tears filled in mute sympathy?

The last of the Commandments as given by Moses to Israel, was the subject of the Message given:

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.

Madison Square Garden, New York City, Tuesday Morning, October 27, 1903.

The Service was opened by the Congregation's singing Hymn No. 201:

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

The General Overseer pronounced the Invocation, after which the Ten Commandments were recited by the people.

The General Overseer then delivered his Message:

THE TENTH COMMANDMENT; OR, THE CRIME OF COVETOUSNESS.

TEXT.

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.

Envy Has Destroyed Great Cities and Uprooted Mighty Nations.

Covetousness and envy, united in diabolical marriage, are the producers of countless miseries.

Covetousness has led to great crimes, murders, adultery, theft and falsehood—in fact, the breach of every Commandment.

United, these terrible powers of envy and covetousness have filled the world with misery.

There is no question but that covetousness, as the apostle defines it, is idolatry.

Idolatry May Find Many Forms of Expression Other Than the Mere Worship of Heathen Idols.

Covetousness, which is idolatry, finds its expression in the worship of stocks and stones among the poor and ignorant heathen in barbarian lands; but the covetousness which is idolatry may and does find its expression in the worship of stocks and stones in the great cities of the land.

Deeply must this Commandment be impressed upon the Christian conscience.

Large numbers of Christians have failed to see that any thought of covetousness or envy will produce what I have already said, namely, countless miseries.

They may not take effect or find expression in actions.

You may be under sufficient restraint to be prevented from doing evil, but the misery and the sin is as great in the sight of God when you think evil.

If you regard iniquity in your heart, God will not hear you. The Psalmist puts it in these words:

If I regard iniquity in my heart, Jehovah will not hear me: But verily God hath heard.

David had hated his iniquity; he had put away his sin by righteousness, and God had forgiven and heard.

Man's Real Self Is Found Only in His Thought Life.

As long as covetousness, envy, or the thought of any iniquity is there this Word belongs to you: "As he reckoneth within himself, so is he."

It is not as a man speaks with his lips: for he may speak with his lips something that is not in his heart.

It is not as a man acts in his life: for he may be hypocritical enough to act in a manner which is inconsistent with his own thinking.

Policy, cunning, or something of that kind may produce actions that are the very opposite of his thoughts.

If you, in your heart, covet anything that is your neighbor's, covet anything upon God's earth that is not yours, and seek by a covetous motive to get that thing, then you are deeply sunk in the sin that will produce a breach, in thought or word, of every Commandment.

I warn you against this.

Godliness with Contentment Is Great Gain.

Having food and raiment we should be content, unless God sees that by giving us larger resources they could be used for His glory; that bettered circumstances would produce greater facilities and opportunities, and be availed of in doing good.

Otherwise the mere increase of human wealth and power, whether it be social, political, financial, or even spiritual power, if it is not used for God, will be disastrous.

The best that we can ever do in this way is, with a spirit of contentment, to go forward to do God's work, utterly regardless as to whether it pays, from a human point of view, or whether it does not.

It will pay in time and in eternity.

It Always Pays to Do Right.

It never pays to do wrong.

It always pays to have a contented heart, and to live a godly life.

It always pays to deny ungodliness and worldly lust, and to look for the Coming of the Lord, preparing for that Coming.

It makes you better fathers.

It makes you better mothers.

It makes you better sisters and better brothers.

It makes you kinder in intellect and larger in spirit.

It makes life sweeter.

It makes everything that you protect and everything that you do better.

When you are in conflict with evil, to have a calm, contented, pure heart, without covetousness, without partiality, without hypocrisy, is to be the possessor of Divine wisdom; for

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without variance, without hypocrisy.

And the fruit of righteousness is sown in peace for them that make peace.

I am delighted with the daily reports that reach me from the General Recorder of Zion Restoration Host, as to the excellent work that is being done from house to house.

We have been getting more correct figures as the days go on.

Unselfishness Makes Work of the Host Successful.

I thank God this morning that, as far as I have heard, there has not been one place in which the Restorationists have been received with anything but courtesy.

*The following reports have not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thank God for the loving way in which both the rich and the poor have received the visitors.

They have been invited into the homes of the poor, and asked to pray with the sick and to read from God's Word.

They have done that.

So many requests in writing have reached me now from these sick beds that I am quite sure that God has blessed the ministry of the Host.

I thank God very heartily this morning for the unselfish nature of this work in strong contrast with the covetousness of the world.

While we shall do our work with increasing diligence, yet it will be very sweet to return to our own little City, and to live there, as we do, amid its pleasant surroundings, and its continuous activities, and yet without haste, bustle, noise or trouble.

I thank God that the unselfishness of this work is being understood by the people.

Men in All Classes Show Interest in the Visitation.

A little incident that was mentioned to me yesterday shows how even the saloon-keepers have been studying the work.

Two of our visitors entered a saloon.

It was in a wicked part of the city.

As they entered, they said to the proprietor, who happened to be right there, "Peace to thee!"

"If you are Zion Restorationists, you have made a blunder," he said. "You had better go outside and think it over."

They smilingly said to him, "Let us know now what the blunder is."

"Do you not know that that is not the salutation? You are commanded wherever you go, not to say 'Peace to Thee,' but it is 'Peace be to this House!' That is your message."

It was interesting to know that the saloon-keeper had studied the exact form of the message.

Of course the salutation between ourselves is the old Latin salutation *Pax tibi!*—Peace to Thee! And the reply is the old Latin reply, *Pax tibi, multiplicatur!*—Peace to thee be multiplied!

But when we go to a home, the salutation is "Peace be to this House!"

That saloon-keeper had probably read the card and thought it over.

He knew that the Restorationists, when they came to his miserable saloon, should say, "Peace be to this House!"

After he had corrected their mistake, he said to them, "You are abundantly welcome. I would that Peace could come to this house!"

Of course they told him that Peace could never come as long as he sold Liquid Fire and Distilled Damnation.

The Power of the Devil Brought to Naught by the Power of God in Zion.

He took it kindly, and said that he had got into the Devil's service, who now had a tremendous grip on him, and it was hard to get out.

They told him the story of some among us who were once like him, in the grip of the Devil, and who immediately dropped their saloon business.

They instanced one man who went home from an All-Night meeting in Zion in Chicago.

It was the night of December 31, 1899-1900.

He walked home in the daylight, having been all night at our meeting.

He went into his large saloon and knelt down in the midst of it all, and he said: "O God, these doors shall never be opened again, and this stuff shall be destroyed! I ask Thee to forgive the past, and to help me to use the money that I got in this bad trade for Thee!"

He did not open the saloon again, and did as he had vowed.

Today he is a citizen of Zion, and is perhaps in New York, a member of Zion Restoration Host.

My own personal attendant, more than eight years ago, received instantaneous healing and salvation.

He went to his partner and said, "I give up my interest in this saloon; take it if you will, but close the saloon!"

The partner refused to do so, and my personal attendant walked out without a penny.

Beloved, I am glad to know that down in the depths of New York, the unselfishness of the Host has been very clearly understood.

Let us go forth.

Desire Earnestly the Best Gifts.

Let us covet earnestly the best gifts; or, rather, desire earnestly the best gifts—the nine gifts of God that are without repentance—the Word of Wisdom, the Word of Knowledge, and Faith, Gifts of Healing, Workings of Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues.

But better than all these, is the bond that unites them all to one another, to God and to humanity—the bond of Perfect Love, which makes it possible for us to go out to destroy evil, to fight the Devil and all his works, and to maintain in our hearts the Peace and Love of God.

Covet nothing that belongs to your neighbors, but desire earnestly the gifts that God is ready to bestow.

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.

SEVENTH DIVINE HEALING MEETING.

REPORTED BY O. R., S. E. C., AND W. M. H.

The Divine Healing Service, Tuesday, October 27th, was opened by Overseer Speicher, and his remarks were significant because they were the words of a graduate in so-called medical science detailing its fallacies.

There were no theories to expound, but hard, cold facts, arrived at after years of practice with a system of healing, which not only deludes the public, but lays hold of the practitioner of it with a prejudice whose grip is well-nigh irresistible.

At the close of Overseer Speicher's address, the General Overseer delivered his Message.

In the most logical and analytical manner he explained the nature of one of the most diabolical counterfeits, in his exposure of Christian Science so-called.

An audience of about two thousand was present, composed of a very attentive and intelligent class of people.

Madison Square Garden, New York City, Tuesday Forenoon, October 27, 1903

The Service was opened by the Congregation's singing Hymn No. 46 in the Special Song Sheet:

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, oh, my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

Overseer Speicher read portions of the Scripture from Isaiah 53:1-6; Matthew 8:16; and Revelation 22:1,2,14.

Prayer was offered by Overseer Mason and the tithes and offerings were received.

After a short introductory address by Overseer Speicher, the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer came upon the platform and delivered his Message.

SO-CALLED CHRISTIAN SCIENCE AN ANTI-CHRISTIAN ABOMINATION.

In the front of all I have to say I will put the words of the 1st Epistle to Timothy, 6th chapter and the last verses:

TEXT.

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith.

The Devil Never Counterfeits a Lie.

No counterfeiter ever attempts to counterfeit a piece of brown paper.

He counterfeits a United States Treasury Bill.

He counterfeits gold or silver.

One of the proofs that there are genuine coins in the world is that there are counterfeits.

The greatest and most injurous counterfeit of Divine Healing through faith in Jesus, the Christ, which has cursed this generation has been the ridiculous thing called Christian Science.

It has its foundation and origin, it is supposed, with the much married lady who seems to have been called Mary Baker, Glover and Eddy.

The book, which is more than the Bible almost, to the Christian Scientists, is the book which is known as "Science and Health, with a Key to the Scriptures."

Why Christian Science Is Called an Anti-Christian Imposture.

In a very brief address like this it is impossible to do other than put in simple and plain language some of the most important facts which justify me in calling So-called Christian Science an Anti-Christian Imposture.

I will take each word of my accusation separately.

I use the word "So-called."

It is not really Christian, and it is not really Scientific.

In the first place the word Christian is used merely for a blind.

It is a trick.

They used to call it metaphysical science.

There are many statements made as to where Mrs. Eddy got the foundation for her book.

There is no doubt in my mind that Dr. A. B. Childs' "Whatever Is, Is Right," is the foundation of her book.

This book is very little known.

Its title contains its fundamental principles, namely, that good and evil are both alike right; that a lie is right and the truth is right; that heaven is right and hell is right.

Dr. Childs declares that a lie is truth intrinsic, and that murder itself follows a law which is right.

Fundamentally, that diabolical philosophy of Dr. A. B. Childs' is the foundation of "Science and Health," so-called; because the statement is distinctly made, and I quote the exact words by Mrs. Eddy, "That man is incapable of sin, sickness, or any departure from holiness," and that "Evil does not exist in reality."

These Statements Are Absolutely Inconsistent With the First Elements of Good Sense and Sound Reason.

It is impossible to conceive of anything as Christian which rejects the divinity of the Christ, and which reduces Him to something that is common humanity.

It is impossible to call Christian a system which defines God as a principle and not a person.

It teaches that the Holy Spirit is Christian Science and is not a person at all.

That which is Christian would teach as the Christ teaches.

He taught the personality of God the Father.

He taught the personality of the Holy Spirit.

He spoke of each as a person in the masculine gender.

He never spoke of the Holy Spirit as an influence or a principle but "when He is come He will lead you into the way of all truth."

Any system that begins by denying the Fatherhood of God, by reducing Him to a principle, and destroying His personality by sweeping away in a breath the personality of the Holy Spirit is not Christian.

That is not the teaching of Jesus, the Christ.

Moreover, so-called Christian Science is not Christian, because the Christ everywhere taught the personality of Satan, the reality of sin, the reality of disease, and the reality of death and hell.

He said that He had come to destroy the works of the Devil, to take away sin, to heal sickness, and to destroy death and hell.

Any System That Denies the Reality of Sin or Disease, or the Powers of Death and Hell, Is Not Christian.

I am simply dealing now with the question as to whether it is or is not Christian, and I say that it has no right to assume the name Christian when it does not teach as the Christ taught, but tricks the people into believing that they are dealing with something that is Christian when it is anti-Christian and an imposture.

It is not scientific; it is anti-Christian and unscientific.

I do not know whether you have ever waded through that continent of mud called "Science and Health," but if you have done so and come out alive you are to be congratulated.

It is a most inconsistent mass of unreasoning, irresponsible incongruities, veiled by words that seem to inspire in some people the thought that there must be something there, and hence they say it.

Science Is Accurate and Certain Knowledge.

That is the simple definition of science.

Mathematics is science; Astronomy is science; and by means of the observations made in the use of these two sciences, we can steer across the ocean to distant ports.

We can calculate the transit of Venus and any other planet hundreds of years ahead, and tell when there will be eclipses of the sun or moon, and so on.

That is *scientia.*

But there is not a single thing in Christian Science that will bear the test of science, of logic, or observation, or reason.

Man the Product of Nothing, According to Christian Science.

Take, for instance, Mrs. Eddy's statements in the "Glossary" concerning man.

Man is defined to be—I am really ashamed to give the definition—man is really declared to be nothing, the opposite of something.

Man is declared to be the product of nothing.

I quote the exact words: "the product"—please to reason upon the exact word—"the *product* of nothing, or the opposite of something."

Will you please to apply the simplest common sense to that definition.

How can anything be the product of nothing?

There is an old Latin maxim, *Ex nihilo nihil fit*—out of nothing, nothing is made.

Can you get as a product of nothing, a man?

I decline to attempt to reason upon it.

It is not possible to reason upon it.

It is too absurd.

I decline as a man to be considered the product of nothing.

Somebody has said that it is impossible for God to do what they said He had—made the world out of nothing.

That statement has not been made.

It is stated that God made the world by the Word of His power, and that is not nothing.

By the *logos* of His power, the ratio of His power, He brought into existence all the forces, visible and invisible, which went to make up the world.

Was that nothing?

That was God, by the Word of His own creative power, creating and bringing into existence the visible as we see it now.

This statement that man is the product of nothing or the opposite of something, is just as reasonable as another statement in the "Glossary," that "Man is red sandstone."

That Which Cannot Be Understood Has a Charm for Those Who Do Not Care to Think.

It seems almost incredible that man should have to deal with such a system in an age where reason has any sway at all.

But being neither Christian nor Scientific, it has the charm, which to many people is a great one, of being impossible to be understood.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

That is what some love above everything else. If you can speak in plain, simple words, that every one can understand, it is called commonplace; and the consequence is that people of that class do not care to listen.

The charm of Jesus, the Christ, was that the common people heard him gladly.

The charm of Socrates and the charge made against him was that he spoke in language that every one could understand.

That is a positive crime to some people.

If I were to talk to you about the Pachydermata mammalia of the post-pliocene era and a lot of stuff of that kind, about which many of you know nothing at all, and yet is real English, you would say, "What a learned man!"

No, I would be a learned fool, for instead of talking about the pachydermata mammalia of the post-pliocene era, I should talk to you about the great, thick-skinned animals that lived before the flood.

Then every one could understand it; but it would not sound half so learned.

I have observed that people who produce philosophies that no one can understand, least of all themselves, are hailed as wonderful people.

Large numbers of people embrace that which cannot be understood.

A Grain of Truth which Holds This False System Together.

There is no other way in which you can account for Christian Science except that there is a grain of truth in it which holds it together.

That grain of truth will always hold any system, for a time, together.

Mohammedanism is held together by its hatred of idolatry, and its assertion of the great truth that there is one God, invisible and immortal.

That is the truth that Christianity teaches.

Any system, be it Jew, Mohammedan, or Christian, that proclaims the supremacy of God, no matter that it does not define the Divinity of the Christ, or the prophetic office of Mahomet, has strength in it.

Christian Science has not that strength, because it has in its system a duality, a father-god and a mother-god, and hence you have that which is abhorrent both to the Pantheist and the Trinitarian.

The Trinitarian has a right to believe in the trinity of God, because he himself is a triunity.

You are spirit, soul and body, and yet these three are one.

Made in the image of God, we are triune beings.

It is reasonable to believe in the unity and in the trinity of God, and at the same time proclaim the supremacy of the Father as Jesus did.

But Christian Science has a certain truth, and it is this: Disease is not from God.

That is true!

It states another truth, namely, that the beneficent God must desire the removal of disease from His children.

But that truth belongs to Christianity.

There is no novelty about that, because God sent His Son into the world to destroy the works of the Devil.

He came to destroy Satan and Sin and Disease and Death and Hell.

It is only the little bit of Christianity about it that keeps so-called Christian Science alive, although it is in reality an anti-Christian abomination.

One of the great anti-Christian points about Christian Science is that

It Undermines Common Honesty and Veracity in the Human Heart.

The declaration is made that sin and disease and evil of every kind does not really exist; that they belong to mortal mind; and that mortal mind, as compared with spirit, is non-existent.

They declare that you have only to deny emphatically the existence of the evil, and then it does not exist any more.

Hence, the denial of disease will bring you health, they affirm, for disease is not a reality.

Mrs. Eddy says—I quote her exactly, and she is undoubtedly the great authority in Christian Science—"But what we term the five physical senses are simply beliefs of mortal minds, which affirm that life, substance, and intelligence are material, instead of spiritual."

If any one would take her to some parts of New York, which I passed by the other day, she would smell in reality. (Laughter.)

If any one would take a pint of water out of the common sewer and give it to her to drink, she would taste in reality.

It is an absolute lie to say that we only feel, smell and taste in imagination.

We feel in reality, for our bodies, our souls and our spirits are united.

As long as that life-bond exists which unites them, then we live in reality, and the spirit, soul and body are united.

Matter Absolutely Indestructible.

It is impossible to believe for one moment that matter does not exist as it is asserted in Christian Science, falsely so-called; for the wonderful thing about matter is, as far as science has been able to demonstrate, that it is absolutely indestructible.

You may change the form of this desk by fire, but everything that helped to compose it is still in existence.

This desk grew up out of the earth in the form of a tree first.

The sunshine and rain and air all around nourished it and the principle of life in that tree continued to absorb the elements that were helping to give it life, and it grew.

When that tree was cut down and this desk made out of it, it was a piece of wood that had been formed by the combination of gases and forces, every one of which would still exist were this destroyed.

I hold the truth that as far as science has been able to demonstrate, you may change the form, but you cannot destroy the fact that matter, whether in a gaseous or aqueous or solid form, still exists.

It does not matter that you have changed it into a gas.

It does not matter that you do not see it, it is there.

You can see some of it in the ashes.

Sin and Disease are Real.

But to declare that we are not material beings as to body; that we are incapable of sin, sickness, or any departure from holiness; that disease is not real, and that we have only to deny it in the Name of the Most High God, and it is gone, is a lie.

The disease is not gone.

The Christ came to take it away.

He came to take away the sin that produced it, and then the disease that is the consequence of the transgression.

It is not Christian and it is not common sense to say that these things do not exist.

A cancer is a cancer; tuberculosis is tuberculosis; trichinosis is trichinosis; scrofula is scrofula.

Sin unwithstood and unchecked must go on to produce destruction and death.

As for the suffering which disease produces, it is absurd to deny its existence, and to say we only feel in fancy.

You feel in reality if you have rheumatism.

You feel when you have fever, or nausea, or distress in the heart, liver, lungs or stomach.

It is feeling, and to deny its existence is simply to make yourself the laughing-stock of the Universe.

It does exist, and it is a reality.

Christian Science is the opposite to the teaching of our Lord Jesus, the Christ, on that ground.

He never said that sin or disease was imaginary.

He never fought imaginary battles against imaginary foes; nor do we.

Sin is the transgression of the law.

Sin Is a Positive Conflict With Law,

and can only be removed in one way, by law.

The law of the Spirit of Life in Christ Jesus is the only power that can set you or me free from the law of sin and death, which is the Devil's law.

The Devil's law is the law of sin and death; it is the law of shame, misery, misrule and anarchy.

The law of God is the law of obedience; it is the law of life, order and beneficent purposes.

That law in Jesus, the Christ, by the eternal Spirit, operates in our mortal bodies, if we obey God and trust His Son in such a manner that deadly diseases are removed by Divine Power.

That is the truth.

We are not living—I speak of Zion—in a visionary world.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Zion is Living in a Practical, Real World.

We are living men and women, who rise in the morning to give God thanks.

We thank God that our families are brought to God, and His praises sung; that we eat our meat with joy and gladness; and go out to toil, think and plan; or go out into our various vocations to carry out the thoughts and the plans that have been given by competent authorities and thinkers.

Our architectural department is not a fancy; it is a reality.

Our plans are not fancies, they are plans for working in iron and steel, wood and stone, and brick; and they are carried out.

Our plans for the making of roads are not a mere theory.

We are living in a very practical world.

When we teach music, we teach music.

We correct false notes, and make them sing in time and tune.

When we teach mathematics, and we do, very carefully, we do not let the sums be slow, and we compel them to cross the *pons asinorium*, which I dare say some of you have crossed with pain.

Zion's Mission To Do Real Good.

We are living in a practical world, and when we send our people out to do good, it is to do real good.

When people are hungry they must be fed.

When people are naked they must be clothed.

Therefore, Mrs. Dowie, with her Dorcas workers last year, outside of Zion City, made twenty-five thousand articles of clothing for the poor of the City of Chicago, without reference to their religion.

But we begin with our own people.

We see that our own children are clothed.

It is a sin to have children and not take care of them.

Hence, there is not a child in Zion, no matter how poor his parents may be, that is not clothed.

We see that every little boy or little girl, if the parents are poor, has stockings, boots, arctics, and other clothes that are necessary.

We are living in a practical world.

There is no use in talking about these children feeling in imagination.

They would otherwise really die from the cold and pass away.

We are not living in a dream world.

We are living in a real world, where sin and disease, and death and hell hold sway.

We, therefore, call so-called Christian Science an anti-Christian abomination.

God No Respecter of Persons.

Yet, if I were asked if no one received blessings who was a Christian Scientist, I should laugh.

I should ask you to go further and ask me if no one received blessings from God who was a Mohammedan or a Roman Catholic.

Does God never hear the cry of people who do not know the Christ?

What a farce!

Cornelius, the centurion, did not know the Christ, but He knew something of God.

He did according to his light and gave alms, and God sent a messenger to him, telling him there was a more perfect way

He sent for Peter who came up and taught him the more perfect way

But what was the first thing that Peter said?

Peter said, "Now I have learned something."

It was time he did.

It is time that the Christian ministers really learn the same lesson that Peter learned: "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."

Then he recognized the fact that Cornelius had been accepted by God, although he was not a Christian, and that an angel had visited him to show him the way of God more perfectly.

Thus he became a very strong Christian.

God Has Regard for the Circumstances Under Which Man is Born.

Do I imagine for a moment that our great and good and eternal Father in heaven has no regard for the circumstances under which a man is born?

How could Cornelius help being anything else than what he was?

How could a child born in Cairo in a Mahommedan home be anything else than what he is?

How could a child born in China, under the teaching of Confucius, and never hearing of Jesus, be anything else than what he is?

It is simply impossible.

But if, out of the depths of his misery, that child could cry to the Father in heaven, will He not hear because the fuller revelation of the Christ has not come to him?

He will hear; He will answer, and He will give a fuller revelation.

What nonsense it is!

I recognize the honesty of the Roman Catholics, whose theology I abominate in many things.

I recognize the Christianity, too, of people who differ with me very, very much.

They are Christians up to their light and knowledge.

If I have more light and knowledge, that is my treasure, delight and joy.

But there is no reason for me to deny that my God has consideration for those who do not know as much.

Therefore, I will say to you with the utmost candor that there are sincere people in all denominations who cry to God and do not trouble themselves about the details of the theology of their church, or about the details of philosophy.

They cry to God their Father and breathe the Name of the great and beneficient Savior; but they get away from all the lies of their system.

They break through them all and get to God, and God hears and answers.

Of course He does for He is our Father, and He has not limited His mercy to our narrow lives.

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.

But we make His love too narrow,
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

We Must Be Honest and Wise in Our Denunciations of False Philosophies.

Let us believe that.

Let us tell the truth at the same time, and tell it to help our brethren to get free from the entanglements of false philosophy and false accretions to religions, and to get back to the simple primitive faith in our God and Father, our great Elder Brother, and the Holy Spirit, the Comforter, knowing that "like as a father pitieth his children, so Jehovah pitieth them that fear Him."

He knoweth their frame.

He remembereth that we are dust; and therefore He forgives our iniquities and heals our diseases.

But do not let us deny that disease exists.

Let us not be stupid and invent false philosophies that keep people back from the truth.

Let us be honest in the denunciation of these, and yet large enough to admit that, within those other regions, God has not shut out people from mercy who err through ignorance.

May He enlighten our darkness.

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, in soul, in body. Give me power to do right, no matter what it costs. Deliver me from every error. Lead me into simple faith, deeper humility, brighter hope and a more perfect love. For Jesus' sake, Amen. (*Congregation repeat the prayer of consecration, clause by clause, after the General Overseer.*)

The service was closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

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.

RESTORATION MESSAGE.

REPORTED BY S. E. C., A. C. R. AND A. W. N.

On the day of the first excursion of the Christian Catholic Church in Zion from Chicago to the site of Zion City, February 22, 1900, the sun broke out of the dense mass of clouds just as the train was leaving the Chicago and North-Western depot; and there was sunshine until the train drew out of Zion City site.

From that time, it has been a remarkable fact that almost without exception, every one of Zion's great days and seasons has been marked by almost perfect weather.

During the few months that the General Overseer lived in Chicago and visited Zion City site one day each week, sunshine was so common on that day that it became known as "General Overseer's weather" among the workers on the site.

All of Zion's great gala occasions in Zion City have rejoiced in brilliant sunshine.

On the occasion of the First Anniversary of Zion Restoration Host, held in Zion City on the 20th of last September, a stranger was heard to say: "The sun always shines here when there is anything great going on."

The same wonderful love and goodness of God was manifested during the New York Visitation of Zion Restoration Host.

Although it occurred at a time of the year when wet, cold and disagreeable weather might easily have been expected, the entire period was remarkable for its bright sunshine, balmy air, and beautiful moonlight nights.

Many New Yorkers remarked upon the extraordinarily good weather that prevailed.

It was after a day of perfect autumnal beauty that an audience of between ten and twelve thousand people gathered in Madison Square Garden on Tuesday Evening, October 27, 1903.

The announced subject of the Prophet of God was, "Where God Rules Man Prospers, the Motto of the Theocracy," but not having delivered the Restoration Message, entitled "Why I am a Theocrat; or, Reasons for the Rule of God in All Things, at All Times, and in All Places," announced for Monday evening, the speaker's Message covered both the closely-allied topics.

The Message was in reality a political speech; but it was not a political speech after the usual kind of such addresses.

It was one, however, that demonstrated conclusively that politics is a part of religion, and that it is as much a duty of the Christian to be a clean politician as to be a clean Christian.

The Message was one, also, that contained a convincing solution of all the great political, sociological, economic, industrial and commercial problems of human life and society.

This solution was expressed in the epigram which is the motto of the Theocracy, "Where God Rules Man Prospers."

Madison Square Garden, New York City, Tuesday evening, October 27, 1903.

After the Processional, "Oh, what the Joy!" the Invocation by the General Overseer and the singing of Hymn No. 22, the General Overseer read the Scripture Lesson in the 32d chapter of the Book of the Prophet Isaiah, the first eight verses, without comment.

He then read the 35th chapter of Isaiah, closing with the prayer: "May God bless His Word."

Overseer George L. Mason offered the General Supplication, followed by the General Overseer, who prayed for the sick and sorrowing.

The General Overseer then delivered his Message.

WHERE GOD RULES MAN PROSPERS; THE MOTTO OF THE THEOCRACY.

Last night it was not possible for me to deliver the address which had been announced, therefore, this evening I shall endeavor, as rapidly as possibly, to combine the address intended to be delivered last night with the address announced for this evening.

In reality the two are but one.

Last night my subject was to have been: "Why I am a Theocrat; or, Reasons for the Rule of God, in All Things, at All Times, and in All Places."

Tonight my subject is: "Where God Rules, Man Prospers; the Motto of the Theocracy."

It is said that some years ago when a certain distinguished Democratic statesman, in this city, I think, said: "I am a Democrat," the people applauded, for they were Democrats, and throughout the country it was taken as a signal.

If no one disputes a man's right to say that he is a Democrat or a Republican, or various other kinds of "crats," I suppose I have a right to say, in a few words, to New York, "I am a Theocrat," and to tell you that we have formed the nucleus of a great political party which we call the Theocracy.

All Things Have Small Beginnings,

and we are very conscious of how little this beginning is.

But I venture to say that this word will be better understood a year hence, and that ten years hence it will be a word that will sweep over this country, and, within twenty years, obliterate all other political lines.

"What is the meaning you attach to the word Theocracy, do you ask?"

All who know the language from which the word is derived, will see the meaning at a glance: *Theos*, God, and *kratco*, rule.

It is the rule of God directly in all things, in all places, at all times, and under all circumstances.

"The thing is impossible," some say. "You must keep God only for the Sunday, you know."

You put on your best clothes, take your prayer-book to church, and grind your prayer-wheel, telling God that you are miserable sinners, that you have left undone the things you ought to have done, and done the things you ought not to have done, and there is no health in you.

A Most Idiotic and Shameful Prayer.

It is a shameful, idiotic prayer for a Christian to be repeating all the time.

The religion which consists in mere forms which have lost their power, or never had power, is an abomination, and the sooner it is gone the better.

What a shameful thing it is for a man to say every night and every Sunday that he is a miserable sinner, that he leaves undone the things he ought to do, and does the things he ought not to do, and that he is a mass of rottenness, with no health in him!

It is a shocking prayer!

I have a few score stenographers and typewriters in Zion Administration Building, in Zion City, and if they were to say to me every night, "Have mercy upon me: I am a miserable sinner. I have smashed all the typewriters and done all kinds of abomination, and there is no health in me," do you think I would tolerate them very long?

How would you like to have that said by your cook, or any one else, whose services belong to you?

You would get rid of them.

We do not need to live that kind of life.

We can live a life where we can say, "O God, I did the best I could; I served Thee. I did not leave undone anything I could do, and I am so thankful, O God, for the health in me."

Why should you not have God's saving health in you, and rejoice when you have done your work as best you could?

Get down to good common sense in prayer, and be ashamed

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

to pray such prayers as these, or to live the life that makes such prayers true.

I desire to get at the very heart of things, and to speak face to face with men who understand human affairs—men who see *that* political conditions, social conditions, educational conditions, commercial conditions, and the strained relations between the classes and the masses have become so intolerable, that some way must be found to mend matters.

Speaking thoughtfully, I call your attention to the simple fact that

We Are Not Living on an Earth That Is Our Own Property.

The earth is God's,

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.

God has established a government in His own world.

It has pleased men to ignore that government; to pretend they do not see it and that they do not understand any such thing.

Therefore, they have set to work to establish governments of their own.

The government God established at the beginning, was the government of the people in this world, by Himself, and for Himself.

No other government can ever bring happiness to humanity; because every man is made by the great Creator of all, in His image, made to be a habitation for God Himself, by the Spirit.

The Christ's Mission to Proclaim the Kingdom of God.

The world is restless, and can never find its rest until it finds it in God.

God established a government when He established this world.

Satan crossed the Divine purpose, and taught men and women disobedience.

Hence, through sin, disease, death, and the powers of hell entered; but the Christ came to restore, and the Gospel He came to preach is the Gospel of the Kingdom.

All through His life He had one Mission, and that was to proclaim the Kingdom of God.

His parables were concerning the Kingdom of Heaven. He said almost nothing about the Church.

I desire to call your attention to the fact, that in the entire Gospel according to St. John you do not read the word Church.

In the entire Gospel according to St. Luke, you do not read the word Church.

In the entire Gospel according to St. Mark, you do not read the word Church.

You find the word Church only twice in the Gospel according to St. Matthew.

The meaning of the word is perfectly clear—*Ecclesia*, an assembly of God's people chosen out of His Kingdom.

The purpose of the Christ was to establish a Church as the means of establishing a Kingdom.

He is coming again to establish His Kingdom.

He called His Gospel the Gospel of the Kingdom.

All His parables were concerning a Kingdom, and all the apostolic teaching leads up to the establishment of a Kingdom.

Paul said: "Then cometh the End, when He shall deliver up the Kingdom to God, even the Father; . . . that God may be All in All."

For some purpose, I know not why, it seems to have been kept from Christian people that the great purpose of the Christ was the establishment of a Kingdom.

A Kingdom affects everything.

It affects the ecclesiastical, educational, commercial and political life of the whole people.

Four Great Departments in Zion.

In establishing Zion I declared that there should be four great departments—Ecclesiastical, Educational, Commercial and Political.

It is a perfect farce to suppose that intelligent Christian people will keep out of politics.

Clean politics are Divine, and essential to any nation's power.

You must not forget that we are here in this world to do our duty, in the Church, in the school, in business and in the state.

We fail to do our duty if we leave out any one of these four great departments of life.

I know not why it is that men have failed to see that the Bible never taught any other kind of authority or rule than the rule of God, or any other law than the law of God.

The rule and the law of God, as set forth in the Word of God, are amply sufficient for the wise government and prosperity of humanity.

Under the Jewish dispensation, there was no provision made for a king.

When, after four hundred years, Israel demanded a king, God was angry, and said to Samuel, the last of the judges: "They have not rejected thee, but they have rejected Me, that I should not be King over them."

The prophet in later centuries rightly said: "God gave them a king in His wrath."

While I was yet a citizen in the British Empire, I did not hesitate to declare that monarchy was opposed to the rule of God.

Although I am a law-abiding citizen of the United States, and intend to maintain law and order everywhere, I declare that the Constitution of the United States is to be very gravely amended to make it right with God.

The Constitution of the United States Does Not Recognize the Existence of God.

It does not contain the Name of God.

The nation that persists in leaving God the Creator out, has not only committed a great mistake, but it has committed a great crime.

May God grant that this people will recognize Him in their Constitution. (Amen.)

It seems to me to be essential to remind you that the Constitution provides for proper changes, and if I advocate Theocracy in the midst of a Democracy, I am quite within my right.

That Constitution can be amended by the people, and can only be amended by the people acting in free will.

I desire nothing else.

Any attempt to bring about an amendment of Constitutions, or to create laws when not supported by the people's free wills; is absolutely absurd.

The people must first be educated to demand and insist upon laws.

I desire, therefore, to point out to you that Theocracy is not only a possibility, but

Theocracy May Be Made an Actuality in This Republic.

I will show you this by a little illustration.

These principles are either true or false.

They are either workable or unworkable.

There is no use in talking about a theory and not applying it.

I came to the conclusion a long time ago that mere talk on any subject that did not result in action was perfect folly, and I propose to utter no words that will not lead to good action.

It seemed to me some time ago that it was possible, under the Laws and Constitution of the United States, to establish a community where God should rule.

The first thing I did, therefore, was to secure ten square miles of land, and to obey God by not selling an inch of it.

I determined that the land should only pass by lease through my hands, and the hands of the Christian Catholic Church in Zion which I represent, into the hands of those who should purchase leasehold lots in that City.

I was told that was impossible; that leaseholds of eleven hundred years with such covenants as we laid down could never be taken up.

"What are these covenants," do you ask?

The Covenants Upon Which Leaseholds in Zion City Depend.

These covenants, to put it very briefly, are practically that the people who buy the land cannot do as they like.

They who buy that land are under covenant to do what God

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

told them to do; they are to obey, up to their light and knowledge, the Commandments of God.

The unclean things that are injurious to man shall never be permitted there.

Tobacco, Satan's Consuming Fire, that filthy nicotine poison which, whether you like it or not, I will continue to tell you, is a disgrace for any man to use, is absolutely forbidden.

It creates amaurosis and paralysis; it creates dyspepsia and cancer.

It is a brain poison, shattering every nerve, and sending down to posterity countless diseases.

Elia, Charles Lamb, once wrote about the filthy weed and said:

> Roses, violets, are but toys
> For the smaller sort of boys;
> Or, for the greener damsels meant.
> Tobacco, thou art the only manly scent;
> Stinking'st of the stinking kind:
> Filth of the mouth and fog of the mind.

That is what it is and you dirty, stinking boys who use it, know it. (Applause.)

You have no right to pollute your wives and choke your children with the filthy smoke of nicotine poison, and spend Seven Hundred Million Dollars a year to poison yourself and others.

I hold, therefore, that we have a right in that lease to say that tobacco shall never be smoked, and never be sold on that ground.

One City in which Liquid Fire and Distilled Damnation is Neither Bought nor Sold.

We then struck a blow against the shameful expenditure of Thirteen Million Dollars a year on liquor.

What good has it ever done?

It never made a man healthy, for liquor at the very best is only a whip taking the strength out of a man.

Liquor is a deadly poison.

It destroys the liver, the brain and everything that is good in a man.

His eyes see strange women, and his heart utters perverse things.

It is an enemy that steals not only his brain and his strength, but his money, his position, and all that would make his family happy.

It oftentimes lands him in a drunkard's hell before he has lived out half his days.

You can laugh yourselves into a drunkard's hell, but you cannot laugh yourselves out.

We have said that that accursed thing, that Liquid Fire and Distilled Damnation shall never enter Zion City.

We have said that any one drinking it, or selling it, should be at once dealt with as violating the lease.

Residents of Zion City Must Eat Clean Foods.

We declared also that there were certain things that men could not eat in that City.

I desire to tell you very gravely why we said that the pig should never have a place there, and that its flesh should be kept out as a deadly thing.

In the ancient dispensation God said concerning the flesh of swine: "Of their flesh ye shall not eat; and their carcasses ye shall not touch; they are unclean unto you."

Our Lord Jesus, the Christ, could find no better place for a legion of devils than, at their own request, to send them into a herd of two thousand swine, and then He destroyed them at once.

"Why," do you ask?

Do you need to be told that everything that is filthy is fed to the swine?

Do you need to be told that swine suffer continually from tuberculosis, cancer, and all kinds of filthy diseases, including cholera?

When people eat swine's flesh, they are eating scrofula, cancer, tuberculosis, and destroying their own vitality and shortening the lives of their children.

We, therefore, said that swine should never enter the City.

Leases Are Canceled when Covenants Are Broken.

We said, "There shall be no gambling hell in that City."

We said, "There shall be no harlot or whoremonger suffered to live in that City; the things positively evil shall be interdicted."

Therefore we made it a covenant of the lease that the persons taking the land should agree that, in the event of themselves, their heirs, successors, administrators or assigns violating any of these covenants, we should have a right to give them instant notice that we would cancel the lease, giving them by arbitration the value of their property, and then put them out in the middle of the road and say to them, "You can go to Beer (Milwaukee, forty-two miles North), or you can go to Babel (Chicago, forty-two miles South), but you cannot stay here." (Applause.)

You may ask, "Was there any one who would take land under such conditions?"

Covenants Do Not Restrict the Leasing of the Land.

Although we had laid out enough land for the opening day, before the week was over every lot was taken.

We were compelled hurriedly to finish the surveys and open up other lands, so that within two years and a few months, out of six thousand six hundred acres, more than two thousand five hundred acres had been gladly taken up by the people in lots.

These lots have increased in value so much that lots bought in the first sale at five hundred dollars have changed hands at fifteen hundred dollars.

Not one lot has been sold that has not grown in value.

It has exceeded my most sanguine expectations.

The purchasing of lots is going on so rapidly that apparently the entire City will be taken up within three years.

"Are the people satisfied, and does it work," do you ask?

It works, or rather we work it, for nothing works of itself.

You foolishly pass laws and expect them to work by themselves.

You think that a few policemen can carry out the law.

You are badly mistaken.

It takes the whole people to carry out the law, and unless the people are willing and heartily with the law, no administrative force is strong enough to enforce it.

But putting it as we did, we made it possible to enforce the law, and we do enforce it.

With this for a basis, I desire to go farther and show you how we can establsh a Theocracy.

The Land Is Held for God.

It shall never be sold, for God said in His own Word, "The land shall not be sold in perpetuity; for the land is Mine."

We go back to the sound principle, that the land is God's and shall not be sold in perpetuity.

You are confronted with the fact that these leases are taken by intelligent people from all parts of the world, and that I am continually importuned to establish smaller cities everywhere.

God rules in Zion City.

Hence, we have an educational system which has for its basis the teaching of the Word of God.

But do you think we do not give a good education?

It is a far better education than is given by the common schools, or by the primary schools of other cities, and we guarantee a care of the children which cannot be obtained elsewhere.

We have been enabled in two years and two months to establish a City of about ten thousand people, and it is continually growing.

We have been enabled, purchasing land that was primarily worth only One Million Dollars, at Two Hundred Dollars an acre, to sell it all the way from Three Thousand to Ten Thousand Dollars an acre, and to use the proceeds for God.

We have built schools and churches.

We have equipped these schools and we look upon them as the thing next to the Church.

We have entered into business.

We can build our own houses and we do.

We have established a very remarkable industry which has never before been established in the United States.

No Wirepulling and Disagreements in Politics.

Regarding politics you might desire to ask: "Does not the fact that one man is a Republican, and another a Democrat have some effect when you elect aldermen, or representatives

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

of any kind, politically or municipally? Do not the political notions of the people creep out?"

Certainly, they do creep out, because the people are to a man Theocrats.

The committees are properly appointed, conventions properly held, nominations properly made, and then the people go up to the polls and say, "Amen."

The ticket is elected without a dissenting vote.

It is continually thus; and it will continue so.

Why should it not when those who are of one heart and one mind get together? We have no fear but that it will.

Therefore, we say that that which is now in effect with us can be extended to the whole Nation.

We gladly honor all rightful law, and even submit to that which is not right until it is properly amended; but we declare that God must rule, and therefore men will prosper.

As a people we have prospered wonderfully.

Our working people agreed to pay their own fare and to spend their own money to accompany me on this Visitation.

Religion with us is a joy and not a terror.

We live and love and serve God in every department of our work. It pays to be honest; it pays to tell the truth in business, in religion, in the home and in politics.

It never yet paid a man to be a liar.

It will pay this city in the best sense of that word when it obeys God, for wherever God is obeyed man will prosper.

Why the Working Men in Zion City Are Prosperous.

In our City, our working people do not spend what the working men spend in New York.

The average working man spends out of every ten dollars he earns at least four dollars in tobacco, liquor, theaters, gambling, doctors and drugs and in other foolish ways.

These four dollars are saved in Zion; and when a man pays to God his tithes to extend the Kingdom of God, he is from three dollars to four dollars out of every ten dollars ahead of the man outside.

He is healthier and stronger.

To you who drink and sin in these ways, it means a beclouded brain, a heavy heart, an unhealthy body, and a poor pocket; but when you do right, and put these things away, it means a clear brain, a clean heart, through faith in the Christ.

It means a healthy body and a heavier pocket.

These are good things, and if you will be wise, you can reach the people with them.

Churches Blind to Their Opportunities.

If the churches were alive to their opportunities, instead of lying about Doctor Dowie, and criticising him, they would set to work and do something!

Men have criticised me this last week, who are preaching in churches that are more than half empty, and reading sermons which no one cares about.

One of them said to me, "Doctor, I do not know how you get on with your preaching, but it costs me so much."

"How much?" I asked.

"The toil of preparing it," he answered.

"Do you ever think of the toil the people have in listening to it?" I asked. (Applause.)

That man is sick unto death, staggering along, taking drugs, and preaching sermons about which no one cares a snap of his finger.

Let us have honest, plain, common sense, good religion.

Every one that desires that, stand and ask God for it.

Ask God for an honest religion to come into your own heart and life. Now, pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right; to abstain from every form of evil; to trust in Jesus and to live a life that He approves. For His sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After the Recessional had been sung 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.

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 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 teaches 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, 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."

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

WE complete the Month of February with the Book of Hebrews.

This Book is peculiar in many respects.

It is full of beautiful imagery, and teaches many beautiful lessons.

It is comparatively little understood by the people, but will well repay a careful study.

May God bless the beautiful words of the writer to the people of Zion.

WEDNESDAY, FEBRUARY 17TH.

Hebrews 1.—Exaltation chapter.

Memory text—Verse 14. "Are they not all ministering spirits?"

Contents of chapter—God spake once through prophets, now through His Son; Jesus is far above angels; "the very image of His substance;" Angels told to worship Him at His birth; Jesus was with the Father at the creation; He is the same; His years shall not fail; Sits on right hand of Father; Angels are ministering spirits.

THURSDAY, FEBRUARY 18TH.

Hebrews 2.—Man and Savior chapter.

Memory text—Verse 3. "How shall we escape?"

Contents of chapter—We should give earnest heed; World not subjected to angels; Man made little lower than angels; Jesus made perfect through suffering; Calleth us brethren; Partook of nature of flesh; Made a faithful High Priest.

FRIDAY, FEBRUARY 19TH.

Hebrews 3.—Faithfulness *versus* Disobedience chapter.

Memory text—Verse 13. "Exhort one another day by day."

Contents of chapter—Jesus as High Priest faithful; He that built all things is God; The Christ as Son faithful over His House; Beware lest heart of unbelief cause falling; Partakers with the Christ; God grieves at disobedient· Carcasses fell in wilderness.

SATURDAY, FEBRUARY 20TH.

Hebrews 4.— Rest chapter.

Memory text—Verse 16. "Let us therefore draw near."

Contents of chapter—Fear to come short of entering into God's rest; No profit in Gospel without faith; Believers enter into rest; Give diligence to enter into that rest; Sharpness of Word of God; Nothing hid; Jesus, High Priest, passed into heavens; Touched with our infirmities; Come with boldness to God's throne.

SUNDAY, FEBRUARY 21ST.

Hebrews 5.—Trials of High Priesthood chapter.

Memory text—Verse 8. "Though . . . a Son, yet learned obedience by . . . suffering."

Contents of chapter—High priests do not take the office unto themselves; God called the Christ, and declared Him Son and High Priest; In the flesh offered prayer and supplications with tears; Obedience through suffering; Made perfect, became Author of salvation; High priest after order of Melchizedek; Cannot teach some hard things, because they are babes.

MONDAY, FEBRUARY 22D.

Hebrews 6.—God's oath chapter.

Memory text—Verse 9. "We are persuaded better things of you."

Contents of chapter—Pass from first principles on to perfection; The falling away; God remembers work of His saints; Imitate those who inherit the promises; God sware by Himself in blessing Abraham; "Impossible for God to lie;" "Sure and steadfast hope" enters within the veil; Jesus is a High Priest after order of Melchizedek.

TUESDAY, FEBRUARY 23D.

Hebrews 7.—The Better Priesthood chapter.

Memory text—Verse 2. "To whom also Abraham divided a tenth part of all."

Contents of chapter—Facts concerning Melchizedek; Met Abraham; Blessed Abraham; Abraham "divided a tenth part of all;" Melchizedek "without genealogy;" "Abideth a priest continually;" They that receive priest's office "have commandment to take tithes of the people;" High priest "out of Judah;" "After the power of an endless life;" Disannulling of former commandment, bringing in better hope; God sware declaring the Christ "a priest forever;" Making Jesus "surety of a better covenant;" His "priesthood unchangeable;" Able to save to the uttermost; He is High Priest, "higher than the heavens;" Word of oath "appointeth a Son, perfected forevermore."

WEDNESDAY, FEBRUARY 24TH.

Hebrews 8.—The New Covenant chapter.

Memory text—Verse 11. "All shall know me from the least to the greatest."

Contents of chapter—Our High Priest is set down on the right hand of the Father; Is minister of the true Tabernacle which God hath pitched; Is not an earthly high priest; "He is the Mediator of a better covenant;" New covenant brings God's laws into mind, writes them on our hearts; He is our God; We are His people; All will come to know the Lord; Will remember their iniquities no more.

THURSDAY, FEBRUARY 25TH.

Hebrews 9.—"Good things to come" chapter.

Memory text—Verse 28. "Christ . . . shall appear a second time."

Contents of chapter—First Covenant compared with New Covenant; Tabernacle and Holy of Holies; First sacrifices were carnal ordinances and temporal; The Christ's sacrifice once for all; The blood of the Christ cleanseth from dead works; He is the Mediator of the New Covenant; "Apart from shedding of blood there is no remission;" The Christ entered not into a Holy Place made with hands," "but into heaven itself;" Offered Himself once, to put away sin; "Appointed unto men once to die," then the judgment; The Christ comes to them that wait for Him the second time, "unto salvation."

FRIDAY, FEBRUARY 26TH.

Hebrews 10.—The Blood of the Covenant chapter.

Memory text—Verse 22. "Let us draw near with a true heart."

Contents of chapter—Law but a shadow of things to come; Blood of "bulls and goats" cannot take away sins; "Lo, I am come to do Thy Will;" We are sanctified by the Father's Will, through the offering of the body of Jesus; The Christ made one sacrifice, then sat down on right hand of God; His enemies to be made His footstool; God puts His laws in our hearts and minds; Remembers no more our iniquities; Draw near to God, purified in spirit and body; Hold fast profession of faith; Exhort to good works; Wilfully counting "blood of the covenant;" "An unholy thing" brings vengeance of God; Faith and patience bring God's reward; God has no pleasure in them that turn back.

SATURDAY, FEBRUARY 27TH.

Hebrews 11.—Faith chapter.

Memory text—Verse 1. "Faith is the assurance of things hoped for, the proving of things not seen."

Contents of chapter—What faith is; "Elders had witness borne to them;" Abel's sacrifice "more excellent" because of faith; Enoch translated by faith; "Without faith it is impossible to be well-pleasing unto God;" Noah, Abraham, Isaac, Jacob, Sarah, all received blessings through faith; Their faith led them forth to the City of God above; Jacob, Joseph, Moses exercised faith; Gideon, Barak, Samson, Jephthah, David, Samuel, proved God, through faith.

SUNDAY, FEBRUARY 28TH.

Hebrews 12.—Mount Zion chapter.

Memory text—Verse 22. "Ye are come unto Mount Zion."

Contents of chapter—Witnesses call us to full consecration to God; Considering the sufferings and triumphs of the Christ will give courage to us that we be not weary, or faint; God dealeth with us as sons; Chastening fruit to believers; Must make straight paths for our feet that healing may come; Follow peace; Let no "root of bitterness" defile; Contrast between Law and Gospel; between Mount Sinai and Mount Zion: Must listen to God's Voice.

MONDAY, FEBRUARY 29TH.

Hebrews 13.—The Admonition chapter.

Memory text—Verse 17. "Obey and . . . submit."

Contents of chapter—Brotherly love; Show love to strangers; Sympathize with the "bound" and "evil entreated;" Marriage honorable; God will judge the unclean; Be contented, not covetous; The Lord our helper; Remember those who have the rule over us; Jesus, the Christ, is the same; Be steadfast, not carried away with "strange teachings;" Jesus suffered once "without the gate" that He might sanctify us; No abiding city here; Seek that one to come; Offer up "sacrifice of praise" to God continually; Do Good; Forget not; Obey those who rule, they must answer to God; Benedictory words to the Hebrews.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending January 23, 1904.

2,739 Rolls to.....Hotels in the United States
820 Rolls to.....Various points in the Union
3,000 Rolls to.....Hotels in Scotland
Number of Rolls for the Week.....6,559
Number of Rolls reported to Jan. 23, 1904..3,030,721

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. R., AND E. S.

IN THE days of seeming inactivity, preceding the time of the New York Visitation, there was, in reality, a very condensation of forces, a concentration of power, which, under God, by the power of the Holy Spirit, through the direction of the Prophet of God, redounded to His glory in the spiritual awakening of the great Eastern metropolis.

These were the days of preparation.

The Host was listening—listening to the Voice of Jehovah, and must needs be quiet.

Nowhere was His Voice heard more clearly than in the early morning meetings of the Lord's Day, in Shiloh Tabernacle.

As Message succeeded Message, the Light from above penetrated through the clouds of fears and weaknesses, the sorrows and sins, the follies, the mistakes, the sicknesses of humanity, piercing the mists until they rolled away, and the glory of the Lord was revealed.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, August 16, 1903.

The Service was opened by the Congregation's singing Hymn No. 315:

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

CHORUS—O wondrous cross where Jesus died,
And for my sins was crucified;
My longing eyes look up to Thee,
Thou blessed Lamb of Calvary.

The General Overseer then said:

Let us read in the Gospel according to St. John, in the 8th chapter, beginning at the 12th verse:

Again therefore Jesus spake unto them saying, I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of Life.

Always keep that in mind.

It Is Only Life That Gives Light.

The vain notion of humanity is that Light gives Life.

It does not.

Light may shine upon a corpse, but it cannot animate it.

It can hasten its dissolution, breed vermin, increase corruption, but in itself Light can never produce Life.

The life lies in the seed which is planted in the earth; and while the snow and rain and light are all used, the life is in the seed before it appears upon this earth at all.

Hidden from the light, it is buried in the earth.

It bursts its bonds before it sees the light.

Therefore I want to tell you that it is always true that Life precedes Light.

But for the Eternal Life speaking the word of Eternal Power, bringing into unity all the forces of nature that produce light, there would have been no light.

It was Life that said: "Let there be Light."

In Him was Life, and the Life was the Light of men.

There is no Light worth having of any kind, intellectual or spiritual, that does not proceed from the Divine Life.

It Is the Life of Jesus That Saves, Not His Death.

We are saved by His Life.

If He did not live, we could not.

He died for us: that was the sacrifice; but He reanimated that body by the eternal Spirit of Life.

He came up out of the darkness, and we are saved by His life and not by His death.

If He had remained dead, we never would have been saved.

Even the death of the Christ, while it was an atoning sacrifice, would have been absolutely unable to bring blessing, unless He could conquer death and live.

If Death had conquered Him, and He had remained conquered, we should have been conquered.

But He said:

I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the Light of Life.

He speaks of the Light which comes from having Life.

Not the light which comes merely from intellectuality; not the bare moonlight of reflected genius.

There is no life in that, any more than there is in the moon.

The moon is said to be cold and sterile, and without any life.

Probably that is true, and it merely reflects the light.

It is good to have reflected light; but it is better to have the Light that proceeds from Life.

The Pharisees therefore said unto Him, Thou bearest witness of Thyself; Thy witness is not true.

Jesus answered and said unto them, Even if I bear witness of Myself, My witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

Ye judge after the flesh; I judge no man.

In the Flesh Itself There Is No Life.

You can see that in a man who is paralyzed.

He has flesh but it is paralyzed and the life is not flowing, and it is, therefore, dead and cold and withering.

To judge after the flesh is to judge after a dead thing.

My flesh only lives because I have life in my spirit and soul, and therefore in my body.

It is a dreadful thing to judge after a dead thing; a dead standard of judgment.

The world is corrupt and the flesh is dead.

There are many judges after the flesh.

That is the standard of the Devil.

Your God is your belly, if you judge after the flesh, and you mind earthly things.

Then your glory will be in your shame, and you are an enemy of the Cross of the Christ.

That is what Paul said, even to some of those who called themselves Christians.

Many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ:

Whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things.

They have a name and live, but they are dead.

Take Care That You Do Not Have a Name and Are Dead.

Ye judge after the flesh; I judge no man.

The time had not come for His judging.

He had not come as a Judge.

He has returned to Heaven as Priest, and He is coming back again as King.

Yea and if I judge, My judgment is true; for I am not alone, but I and the Fatner that sent Me.

Yea and in your law it is written, that the witness of two men is true.

It might have been written in that law; and in those days, perhaps, if two men swore to the same thing, it was looked upon as true.

But a judge told me not long ago that he oftentimes felt, when on the judgment seat, as if he would like to send all the witnesses on both sides to prison.

Universal perjury is the despair of the judiciary.

The law used to say that the witness of one or more is true, and says it is now if uncontradicted and sworn to; but I have seen the witness of two men, and even ten, who had positively lied again and again.

The Christ Spoke Into the World.

Yea and if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me.

Yea and in your law it is written, that the witness of two men is true.

I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me.

They said therefore unto Him, Where is Thy Father? Jesus answered, Ye know neither Me, nor My Father: if ye knew Me, ye would know My Father also.

These words spake He in the treasury, as He taught in the temple: and no man took Him; because His hour was not yet come.

He said therefore again unto them, I go away, and ye shall seek Me, and shall die in your sin: whither I go, ye cannot come.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Jews therefore said, Will He kill Himself, that He saith, Whither I go, ye cannot come?

And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

I said therefore unto you, that ye shall die in your sins: for except ye believe that I am He, ye shall die in your sins.

They said therefore unto Him, Who art Thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.

I have many things to speak and to judge concerning you: howbeit He that sent Me is true; and the things which I heard from Him, these speak I unto the world.

The Greek word is not "unto" but "into."

He spoke into the world.

There is a difference between speaking into and unto.

There is a manner of speaking that is speaking unto a man, that does not make any impression, but if you speak into a man, that is another thing altogether.

What a difference there is between the teaching of the Christ and the teaching of multitudes of teachers who speak unto the world!

But He spoke into them.

He put words into the world and into the men's hearts, and they never left them.

May God do so today. (Amen.)

They perceived not that He spake to them of the Father.

Jesus therefore said, When ye have lifted up the Son of Man, then shall ye know that I am He.

Then he knew that they would beat their breasts and cry as they did at Pentecost: "Men and brethren, what shall we do?"

They were ignorant, but it was because they would not receive the light when it came.

They did not like the light; it was too strong.

Many hate the light.

Multitudes of people sleep in the light and wake like beasts of prey to prowl in the darkness, hunting men's lives.

The Night Is the Devil's Time.

He does not like daylight.

In the darkness, lit here and there with flaring lights, he leads into deeper darkness; that is His delight.

Then shall ye know that I am He, and that I do nothing of Myself, but as the Father taught Me, I speak these things.

And He that sent Me is with Me.

I believe that should be read *in* Me. The preposition there will bear that rendering.

He that sent Me is *in* Me; He hath not left Me alone; for I do always the things that are pleasing to Him.

As He spake these things, many believed on Him.

But their faith was not of long duration in many cases.

In the later part of this chapter, you will see that He had a very severe contention with the Jews that believed on Him.

They began to revile Him.

It all depends on just how deep faith goes.

May God bless His Word.

Prayer was then offered by the General Overseer, after which he delivered his Message:

"THE FLESH PROFITETH NOTHING."

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. For Jesus' sake. Amen.

TEXT.

The words that I have spoken unto you are spirit, and are life.

The Christ spoke those words, but He said something else that we ought always to keep in mind: "The flesh profiteth nothing."

It is so hard for generation after generation in this world to understand this absolute profitlessness of the flesh.

Although there is one kind of flesh of men, and another flesh of beasts, and another flesh of fishes, and another flesh of birds, that flesh is flesh.

Flesh is animal, carnal, and devilish by nature, made so by the polluted stream of human life coming down from Adam and Eve, who polluted it first by disobedience.

It matters not whether the story about that apple is to be understood parabolically or very literally, it would mean the same, namely, that it was the gratification of the flesh which caused the downfall of humanity.

Words Will Profit Nothing If You Let the Flesh Rule.

"The flesh profiteth nothing: the spirit quickeneth."

Unless the Spirit quickeneth, what is our flesh better than any one's else flesh?

Are we better than any other, if the spirit does not quicken our mortal bodies?

If the immortal spirit, the purifying power of God, does not purify us, what matters it that we call ourselves Christians.

"The flesh profiteth nothing," and words do not make us what we are.

For a man to say, "I am this," or "I am that," does not make him so.

You cannot make yourselves Christians by professions, and you cannot make yourselves acceptable to God by mere words.

You can sing songs, and pray prayers, but it is less than nothing at all, unless back of what you say is a real living power.

Unless the Spirit quickens you, the flesh profits nothing.

In these words that Jesus spoke, there is so much that quickens, if you will be still and listen to what God says.

The Value of Silence.

That is the trouble with people; they are not still.

They are listening to all kinds of voices.

They are always listening for some voice in the world, but it is not the Voice of God.

They are not expecting to hear God's Voice, and they are not disappointed.

He is not in the thunderings of war, the flashings of lightning, or the wild tornado.

If you are to hear God, you must be very still; for, as the Prophet of old found, God is in the Still Small Voice.

Do you ever get quiet enough to hear it?

Do you ever get into the cleft of the rock where you can hear it?

A great many Christians are not following their leader; they are wrangling with him.

That was the trouble with those in the Christ's day.

There were a great many people who believed on Him, but they went back to their sins.

They could not understand Him, therefore they abandoned Him.

Was that a reason for abandoning?

People—"No."

General Overseer—Was not that a reason for following Him closer, and saying: "Master, unbind the chains of our ignorance; open our understanding; give us humility, that all men who learn must have?"

That would have been the right course to pursue; but instead of that they indulged in controversy with Him.

God Conceals Some Things for His Own Glory.

When will men learn that it is to the glory of God to conceal a matter; that He leads us on and on by paths we have not known, that He may suddenly cause to burst forth upon us the glory that we could not have borne, if we had not been led step by step!

I remember once, when far up in the mountains of New Zealand, I, with others, spent the night near the beautiful Lake Wakatipu, intending next morning to take a steamer and go to the head of that lake and view the majestic glacier at Mount Earnslaw and the wonderful scenery there.

I had thought when we stopped the previous night that I had never seen a more beautiful sight than this lake, a thousand feet above the sea, a lake sixty or seventy miles long, surrounded by mountains that rose seven thousand feet high, sheer out of the lake, without a bit of vegetation upon them, except here and there a little moss.

I shall never forget living on the mountainside that night.

What a wonderful sight it was to see the evening mists wrap around the mountains in their wonderful glory, lit up by the dying sun, and fold them away in the darkness!

But there was intense disappointment when I rose the next morning and found that everything was enveloped in fog.

However, after a few minutes I saw the fog begin to fall.

A Broader View Obtained from the Mountainside.

I was up on the mountainside. I saw a perfectly blue sky, and the mountains began to appear more beautiful than ever; but the fog had fallen deep upon the lake, and the little town.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

the little steamer and all other objects below were in the midst of darkness.

I thought to myself: "These people do not know what a fine day it is. They do not understand what glory is in store for *them.*"

So I went down the mountainside with my little party, and entered the gloom of the fog.

The people were all saying, "I do not believe that I shall go. It is too cold today, and the fog is so deep; I do not believe that I shall go."

But I said, "You had better go, for it is a fine day; it is a glorious day."

"What do you mean by that? Just see how cool it is!" they all said.

"I have been up the mountain, and I have seen the morning, and I know that it is a perfectly unclouded sky," I answered. "It will not be more than an hour or two perhaps before all this fog is gone."

Some believed me, and those that did not went back into the hotel and spent a miserable day.

I remember that as we went up in the darkness—it was really dark, the fog was so thick—the captain of the vessel was feeling his way very slowly around the rocks of the lake.

It would have been dangerous to have gone faster.

I said to him: "Captain, we will turn the corner soon will we not? About that time I believe the fog will fall."

"You have been up the mountains. You ought to know," he answered. "I think so too."

Presently, oh, what a sight it was!

It Seemed to Me so Good That God Had Concealed It up to That Moment.

It would not have been a tithe so beautiful if it had not been concealed.

That very moment, as we turned the corner, we saw what at first seemed to be a dream.

Presently we saw a strange thing: the fog suddenly fell before us, but the mountain was wrapped in fog.

We saw the fog begin to come down.

It hesitated for a little; but that sight!

Oh, I almost wish it had not come any further.

We saw the glacier, with great pinnacles and domes and steeples and massive palaces, glistening high in the sun above the fog, and nothing else—a city away up thousands of feet in the heavens. Presently the fog enveloping the mountain began to come down.

It was very beautiful, as layer after layer of lovely vegetation and different foliage was shown us, and we saw the beautiful trees and grasses; and then suddenly it passed into the lake, and everything was beautiful.

I was so glad that God had concealed it!

Some of you will never know anything at all unless you get up into the mountains and live there, where you get sight of God early in the morning.

You must glorify God first, and see the vision which others do not see.

You Must Get Up on the Mountainside,

and live high enough above the fog to know how lovely it all is above the clouds, and when you go down you must be able to tell the story of a perfectly cloudless sky.

Then you will be able to take that Message to the people who are living in impenetrable darkness of sin, and be able to tell them that if they will voyage with you, you can promise them that the darkness will pass away, and that light will come, and they, too, shall see the glory of the vision.

May God grant it. (Amen.)

I, therefore, pray that you may rise early in the morning and have a talk with God before you come here.

Then come and get further knowledge; and the day will be bright, and, as the day goes on, we shall see the full glory of the Mountain of God, and be able to tell others that story.

May it be that you shall deny the flesh.

Glorify God and you will get the blessing.

I desire you to pray God that those who are in the fog will get out into the light, as they come to the afternoon service, and that the mists shall roll away.

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, soul and body. Give us power to do right, no matter what it costs, and to live pure lives. Take away all sin, all sickness, all defilement of the flesh and spirit, so that we may be true messengers in the day of Visitation. For Jesus' sake. Amen.

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, until 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.

ITINERARY FOR NORTHERN ILLINOIS.

Elder J. R. Adams will visit the following places:

Aurora, Illinois, Lord's Day afternoon, January 31st, and Monday evening, February 1st.

Streator, Illinois, Tuesday afternoon, February 2d.

Bureau County Hall, near Wyanet, Wednesday evening, February 3d.

Geneseo, Illinois, Thursday, February 4th, 3 and 7:30 p. m., and Friday, February 5th, 3 and 7:30 p. m.

Davenport, Iowa, Lord's Day, February 7th, 2:30 p. m., and Monday, February 8th, 7:30.

Moline, Illinois, Tuesday, February 9th, 3 and 7:30 p. m.

Mt. Morris, Illinois, Wednesday, February 10th, 7:30 p. m.

Freeport, Illinois, Thursday, February 11th, 7:30 p. m.

Davis, Illinois, Friday, February 12th, 7:30 p. m.

Belvidere, Illinois, Lord's Day, February 14th, 2:30 and 7:30 p. m., and Monday, February 15th, 3 and 7:30 p. m.

Faithfully yours in the Christ,

JOHN G. SPEICHER,
Overseer-in-charge.

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS A WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

THE following letter was recently received from Evangelist Hertrich.

Her many friends will be glad to hear from her and read her interesting account of her trip into Austria.

God has wonderfully blessed the Evangelist's labors in Europe. She has baptized a large number of persons, and her prayers have been answered for the healing of the sick.

When the General Overseer revisits Europe in June, and holds the great convention at Zürich, he will find thousands of people who have a deep heart interest in the affairs of Zion. J. G. S.

ZÜRICH, BAHNHOFSTRASSE 76.

DEAR OVERSEER SPEICHER:—Peace to thee!

I am sure that you will all be glad to hear that we had a glorious All-Night with God.

The meeting was opened with music by the brass band.

Our hall was so crowded that they had to take the door off and place some chairs in the entry.

Some of the ladies of the best society here were very kind and lent us one hundred chairs out of their hall.

After our meeting had begun we had four hundred chairs, some low and some high seats for children, but not all could be seated.

They had to keep their seats while lunch was served because of the crowd, and yet everything passed off in perfect order. Very few went home before morning.

Deaconess Baliff has just received a letter from a bright young lady who went from the All-Night meeting to a place where she had formerly received great blessings.

She said that since she had seen the bright cheerful way in which the religion of our Lord Jesus was presented in Zion, compared with the doleful way in which it is presented to her there, she longs for the Zion meetings more than ever.

There were many testimonies given by those whom God had blessed, saved and healed.

These testimonies which are continually coming are a great strength and joy to us in this work.

Otherwise I could never have done as I have since I came here.

In 1902 I held five hundred fifty meetings and made many visits in different places, but did not take any long trips.

Last year I held three hundred eighty-five meetings, sixty-one being Divine healing meetings.

I also held thirteen communion services, consecrated thirteen children, dedicated two halls, baptized ninety-one persons and made two hundred eighty-four visits in fifty different towns and cities.

I traveled nearly five thousand miles, passed through seventy different tunnels, through some of which it took the fast train twenty minutes to pass.

I had a lovely trip with Miss Ruth Hofer through French Switzerland in October.

We first went to St. Croix, a place situated three thousand five hundred feet above sea level.

We had been invited to hold a meeting.

Miss Hofer talked to a very interested audience in the French language.

From there we went to Lausanne, and then on to Geneva.

Here we held a meeting in the home of one of our members, and made some visits.

Further, we took a trip to Mount Salève, about four thousand feet above sea level, and then came back on the other side through France.

Then we took a steamer on the beautiful Lake Geneva and visited a minister and his nice family, old friends of Miss Hofer.

They all seemed very glad to see her.

They entertained us with great kindness and we had a nice long talk on the subject of Full Salvation as taught in Zion.

We also visited some points of interest along the lake, Chateau de Chillon for instance, which is built upon an immense rock in the lake a few yards from the shore.

The lower rooms and prison cells of this large building are all cut out of the solid rock. We saw the pillar to which the reformer Francois Bonnivard was chained. They say that the path which is worn into the rock around this pillar was made by his walks during the six years he was chained there.

From there we went to Glion above Montreux. We had many nice talks here and elsewhere with people from India, England, United States of America, and other countries, and everywhere we distributed tracts and LEAVES OF HEALING.

On our way home we made a visit in Lausanne, which seemed to be very much appreciated.

There we parted, Miss Hofer going to visit her brother and I to Berne, Basel and Mulhausen to hold meetings.

Then I went to Strasburg to visit some friends and then to Zabern.

I tried to find the house where I used to live when I was six years old. I found the place, but the house had burned down, and the new one did not look familiar.

I found a cousin whom I had never seen and had a nice talk with him and his family.

Then I went to Mauersmunster where I found more relatives, and stayed all night in the house where I was born.

How familiar everything looked!

What a strange sensation came over me as I visited the schoolhouse and play-ground, and the Roman Catholic church where I was carried when a babe, and where I went as a child to attend church services.

I remembered and found the place where my mother was buried.

At her grave my heart overflowed with thankfulness to my heavenly Father for leading me out of that spiritual darkness into the glorious Light of the Full Gospel.

Oh, how thankful I am for the privilege in having a part in spreading this Light!

There are so many Macedonian cries, "Come over and help us," but we cannot respond to them all.

In reply to one of these calls I started from Zürich on the 8th of December, at ten o'clock, a. m., and rode until next morning at seven, when I arrived at Gratz, and was met by John and Albert Huth and taken to their home, where I received a hearty welcome and enjoyed their kind hospitality.

I held two meetings in their home. Many were eager to hear. Long after the meeting closed some excused themselves for still staying, because they wanted to hear more.

The joyful part of meeting so many strangers, and yet friends of Zion, is to hear them tell of wonderful spiritual blessings and bodily healing that they received through reading BLÄTTER DER HEILUNG and the prayers of the General Overseer.

One woman was perfectly healed of deafness, and young Mr. Strauss told me how he had injured himself by overlifting, causing a rupture that the doctors said was fatal, and that he could not live more than five days.

Through Zion's teaching and the Prayer of Faith he was healed.

I made several visits and in the last house before leaving Gratz a man said to his wife, "we will have no more pork in our house."

On my way home I stopped at Schladming to hold a little meeting among friends who are reading BLÄTTER DER HEILUNG.

I had promised to make a visit at Salzburg, but they insisted that I must come back to hold a public meeting in Schladming.

I was somewhat surprised, because I was told that in Austria it was not possible to hold a public meeting; but they said that they would see to it all, and I would have nothing to do but to hold the meeting.

After making the promised visit I went back, but then I was told that they could not get permission to hold a religious meeting. The only way to hear me speak would be for us all to sit around the tables and take a glass of something to drink, but I must not do anything that would make it seem like a religious meeting.

Imagine my feelings, if you can, as I went to hold this meeting under these restrictions.

I began by saying that I hoped that they had all prayed before coming.

Then I went on to tell the story of Zion, and somehow I came to speak about the stinkpots, when a large, nice looking man with a cigar walked in.

I said, "Here comes another one."

I noticed how they all smiled and learned afterwards that he was their beloved pastor.

As I talked on three more came in with their long pipes.

I said, "It is too bad that you did not come sooner, I have just been talking about the stink pots."

Then you should have heard them laugh!

I believe it was that laugh that saved me from the penalty of holding a religious meeting, for there were about fifty, mostly men, crowded into the room and not one of us had even a glass of coffee, for that was what we intended to call for if we had to, as they use glasses there for coffee.

All seemed deeply interested and God helped me to present the Gospel truths so clearly that many were stirred up over it, the preacher not excepted.

Many thanked me very heartily and some have since written that they have complete victory over the tobacco habit.

Many of the fellow passengers I talked with were deeply interested.

One conductor came and asked me for more tracts to give to others and told me of some horrible scandals that had come to light, showing how some of the priests of Rome had been trying to cover up their black deeds with a religious cloak.

It seems like heathen darkness to see these people constantly bowing and making the sign of the cross as we pass the chapel and images.

Yet there is a hungering after the true Gospel in many of these devotees of Rome.

It seems so terrible to think that so many of our fellow beings have been denied the Bread of Life

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

the precious Word of God. The harvest indeed is great!

The scenes along this route are wonderful.

For hours I sat spellbound at the car-window.

The train cannot go so very fast, as in many parts it has to wind around these great mountains, sometimes on the very edge of some deep chasm.

There has been no snow in Zürich as yet worth speaking of this winter, but in Austria they had to shovel all along the road to get through.

The top of some of the young trees were bent to the ground with the weight of it. There was hope for them, but not so with some of the old fruit trees that could not bend.

The object-lesson made me feel sad, for they were badly broken, so that they will never bear much more fruit.

I arrived here on the 19th, held the two meetings on Sunday and had a nice little visit with Evangelist and Elder Hodler.

The Elder had also just returned from a trip.

On Monday morning I started for Lugano, where I arrived, after eight hours' ride, through some wonderful scenes, especially the renowned Gothard Alps, where it is so dangerous to travel on foot during the time of snow-storms.

There would be much more to tell, but my letter is growing too long.

Lugano is a lovely spot, with its beautiful lakes, on which I took a ride in a rowboat with a nice English lady the day before Christmas.

God answered prayer for a dear sufferer.

She improved wonderfully until she refused to hear the Word of God on repentance.

It seems so hard for some to get into the straight and narrow way.

But there are many that do enter in by the way of true repentance, and accept salvation and healing through faith in Jesus' Name.

We are looking forward with joyful anticipation to greet the workers that are soon coming to help us.

Then to the coming of our dear General Overseer and his party in May.

Then to your coming here after they return.

All the workers have joined us in sending greetings to all the friends.

Yours in the Master's service Till He Come.

SOPHIA J. HERTRICH.

Manchester, England.

For My thoughts are not your thoughts,
Neither are your ways My ways, saith Jehovah.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

The world has forgotten that laws are merely God's thoughts as men find them out. Whether in science, mathematics, or ethics, all that is called law or laws is merely the reflection of Divine intent or purpose, if those laws are good.

Man, ever since he transgressed the Divine law which controls human action, has been endeavoring to regulate his social and national affairs according to standards of his own.

Thus God's law has not only been broken, but has been opposed by laws made by ungodly men, and submitted to and even sanctioned by organizations and people who profess to be His children in name and in deed.

With the Restoration of All Things, and the preparation for the return of the Christ through the ministry of God's prophet, has come the restoration of the Eternal Law of God, and only through the observance of this law can there come peace, happiness and full development of the individual and the nation.

The Devil, who is the Lawless One, has resisted the Divine right of every true child of God to go to the Heavenly Father and receive blessing through the power of His Holy Spirit for his body.

The following is a brief account of a recent conflict with the Adversary in England, as taken from a letter from Deaconess E. Harrison, Chorlton-cum-Hardy, near Manchester: O. R.

DEAR GENERAL OVERSEER:—I wish to thank you for your kind letters which were waiting for me on my return from Zion City.

You will no doubt be receiving a letter from Evangelist Cantel, explaining the position of affairs here.

We are going through a conflict, sharing in the persecution that comes to Zion, and rejoicing that we are counted worthy to suffer for the Christ.

You probably have received a cablegram from Mr. Butterworth, asking you to pray for his little child, who had broken her collar-bone.

The inspectors of the Society for Prevention of Cruelty to Children were after him. Some woman had informed them that Mr. Butterworth had not taken her to a doctor.

After he was arrested, Evangelist Cantel traveled all night to be present when Mr. Butterworth was charged before the magistrate with cruelty and neglect. He was then out on bail, having asked for an adjournment.

If he had compromised with principle there is very little doubt he would have been dismissed with a small fine; but by the advice of the Evangelist, he asked to be tried by a jury, being willing to suffer the consequences.

He then had spent about thirty days in prison, and thus knew what he was facing.

Prayer had been answered for the child. All pain was taken away, and she was able to raise her arm above her head.

As soon as Mr. Butterworth was arrested, they removed the child to the hospital, and all they did was to bind her arm across her chest. After her father was convicted they sent her home.

The doctor said the bone was knitting *naturally*.

The Evangelist came to us again Monday, September 28th, and stayed until Saturday.

He was a great comfort and help, full of wisdom and calm confidence in God.

He was truly a host in himself, unswerving in principle, doing what was right, whatever the consequences might be.

Last Wednesday night was our usual meeting night. Mr. Butterworth came. His trial was coming on the next day.

When we reached Zion Tabernacle, we found a little crowd of people around it, which rapidly increased to over a thousand persons.

Some say there were five thousand persons, but I do not think there were so many.

It reminded Deaconess Hurran and me of the howling mob in Trafalgar Square, when you were in St. Martins' Town Hall.

The noise was so great the Evangelist had to shout in order to be heard above the din outside.

The crowds were waiting for Mr. Butterworth. They wanted to break his collar-bone to see whether the Lord would heal it in answer to prayer.

He had to be escorted to the railway station by seven policemen. Hundreds of men followed and tried to board the train.

He had to take a cab at the other end to escape them.

Wild reports had been circulated, which were without truth, so that they had the idea he was a cruel wretch.

Among other statements the report was that the child was dead.

He was tried the next day and unjustly sentenced to a month's hard labor.

We believe the judge was restrained by prayer, for it appeared that he wanted to give a heavier fine, but was not permitted.

Mr. Butterworth spoke with dignity and composure, and the evidence given by the witnesses to God as the Healer could not fail to make a deep impression.

This trial has made a great stir in Manchester and Chorlton.

If we were not known before, we are now. It has advertised us all over England.

I thank God for the peace He has given to us in this conflict, and we are more firmly united than ever.

There have never been such scenes in Chorlton before, and it has already roused a spirit of inquiry in some, who would have been utterly indifferent otherwise.

We had an open air service at the close of our meeting last night, and had a large and attentive audience, although most of them were against us.

Towards the end there were jeers and scoffs, but no violence was attempted.

The police have been very kind and considerate to us, guarding and watching over us most kindly.

Evangelist Cantel did all that was possible to establish a principle first, and then to liberate our brother by engaging counsel, bringing witnesses to Divine Healing, etc.

Although in the eyes of the world we appear to have suffered defeat, we realize that "He maketh the wrath of man to praise Him," and that great and lasting blessing will come of it.

Yours faithfully in Zion's bonds,

E. HARRISON.

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.*

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

LET the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto Jehovah,
And He will have mercy upon him;
And to our God,
For He will abundantly pardon.—*Isaiah 55:7.*

MAN is a spirit.

Man's spiritual parentage gave to him such a royal birth and imperial mold that the earth itself and its animal creation felt his influence and bowed to his royal dominion.

In the creation in the image of God, which made him a little lower than God, he was given a body in which to dwell.

Through the temptation of the Devil sin entered into the body, and through a desire to satisfy its sin-created appetites and passions, this royal parentage has been so forgotten that the body has been uppermost in the minds of humanity.

That which was intended to be the dwelling place for his spirit and the Spirit of God, man has sought to ennoble and immortalize by the hand of the sculptor, by the pen of the poet, and the song of the musician, and has even made it the object of his worship.

God has never ceased to strive with His children; and there is in every member of the human family—God's family, although alienated by sin—that which cries for something, something beyond their immediate environments, something beyond the satisfaction of their physical desires, something that causes in them a yearning for that which only the restoration of their prodigal spirits to their Father and His peace can satisfy.

The Christ came as the Son of God, but yet as our Brother, to open to us the way back to our Father's house.

"I was in pursuit of something, I knew not what."

The young man who wrote these words, taken from the letter which follows, had wandered away from his home, searching for—he knew not what.

His spirit was not at rest. Discontent possessed him.

He circled the earth, and met in thousands those who professed to be the children of God.

He was so near to them that their garments touched his as they passed. They claimed to have found peace with God, yet the so-called church of God failed to reach out a hand to restrain him in his evil ways, and failed to direct him to the legacy of his birth, that Pearl of Priceless Value—his family right in the Kingdom of God.

It was through the printed words of Elijah the Restorer, the Prophet of the Restoration, and the faithful efforts of the consecrated members of Zion Restoration Host, that he was led to find his Father and his God.

He was taught that he, himself, his personality and his individuality, was not his body, but his spirit, and that it is the spirit that quickeneth.

By submitting his spirit to the Holy Spirit of his Heavenly Father he received the quickening touch of His Spirit and was healed of his bodily afflictions and of the sin-implanted passions which were fast controlling his body.

Many other testimonies follow, also telling of blessing and healing received through the teaching of God's servant, our beloved General Overseer. O. R.

Young Man Saved and Healed.

For Jehovah your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him.—*2 Chronicles 30:9.*

And they shall return unto Jehovah, and He shall be entreated of them, and shall heal them.—*Isaiah 19:22.*

The following letter was sent by the writer to Deaconess Wilkinson, in Los Angeles:

1038 TWENTY-EIGHTH STREET,
LOS ANGELES, CALIFORNIA,
November 28, 1903.

DEAR DEACONESS:—Feeling it to be my duty, I gladly send in my testimony, praying that it may reach some poor prodigal who will find the way to Jesus who saved and healed me.

I was very stubborn and rebellious, but God's servants were faithful in prayer, and I was gloriously saved.

I was born in Copenhagen, Denmark, June 24, 1881. I left home at the age of seventeen, and for four years traveled around the world.

I had read cheap novels until I cared for nothing but such trash, and I wanted to see the world; but I was never satisfied.

I wandered here and there, suffering many hardships. In Honolulu I was imprisoned thirty-two days for vagrancy.

I spent about nine months in Melbourne, Australia, and worked only about four weeks of the time. For months I slept in the parks with no cover but discarded newspapers.

I was in pursuit of something, I knew not what.

I went to New Zealand, from there to the north coast of Africa and then to London.

There I received a letter from my parents, asking me if I was not tired of my way of living.

I went home, but not being satisfied, I remained only a short time. I went from there to Germany, and then to California.

Shortly after leaving home I was taken severely ill with dysentery, which became chronic, and but for that sickness I should have continued tramping.

I had become so degraded that I wanted to do only wrong; but, bless God, since my conversion, I am a new creature.

I have no desire to travel, but am happy in my own room, reading my Bible.

Saturday night, May 16, 1903, two Zion Restorationists found me in the slums of Los Angeles.

They gave me Zion Literature, and I promised to attend their Sunday meeting.

I started, and was almost persuaded to return. When I reached the place they were praying for me.

Through their prayers and efforts I was enabled to get work.

It was very hard for me to give up the use of tobacco, but now I can testify that I am perfectly delivered from this filthy habit.

I am saved from all my sins, as far as I know, and have been healed of chronic dysentery of many months' standing.

Since I was baptized, Thanksgiving Day, I have had unspeakable joy in my heart, and I am walking in the light. I have no desire but to do the Will of God.

May God bless all who have been praying for me.

I am faithfully yours in the Master's service,
GEORGE NEILSEN.

Delivered from Pains in Stomach.

The works of Jehovah are great,
Sought out of all them that have pleasure therein.—*Psalm 111:2.*

CINCINNATI, OHIO, September 7, 1903.

DEAR GENERAL OVERSEER:—For some time I have been impressed that I ought to write and tell of what God has done for me through Zion, but words can never express a tithe of it all.

I thank God that it was the spiritual side of the teaching for which I hungered, although when it was first brought to my attention, I sometimes almost envied those who had wonderful testimonies of healing.

So eager was I for my own loved ones to be attracted to it, that in all sincerity, I told the Lord I would be willing to suffer any thing—to go to death's door, so that they might see a healing, and be convinced.

I was so persistent in this, that at last I became ill; but before the illness became serious the Lord showed me very plainly that the result was not what I wanted, but that it was being talked of as against Divine Healing.

When I asked to be forgiven and healed, I was quickly delivered.

Since, I have trusted God entirely with my body, and have been wonderfully delivered from many minor ailments and injuries.

Of course, all this is as nothing compared with the spiritual blessings that come, partly as the result of the physical, it is true, to one who is seeking in sincerity to know more of God, and His love and will.

But I must tell of a more recent experience, which has taught me that it is sin to submit, unresistingly, to even a very small touch of the Devil's hand.

Nearly two years ago, I became aware of the fact that my stomach was not in a perfectly healthy condition, but it was so slight, simply an unpleasant taste in the mouth on awaking, it gave me no other trouble. I felt well and looked well.

I asked many times for deliverance, but in a half-hearted way, and would not ask an Elder to pray for me, because I thought my own prayers ought to be answered.

Last March, I began to realize that something more serious was developing.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Just at the left of the stomach was a slight hurting and pressure, and I noticed at night that I could not lie on my back.

There seemed to be something pressing the left lung. In answer to my own prayers I received partial deliverance from this, and so went on, only *half* realizing my condition, until, on the 22d day of June last, I was taken with a severe pain in the same place.

This kept up at intervals, for several days, and, asking God to forgive me and remove the pride, or whatever it was that stood in the way, I promised that if He would heal me, I would testify from the platform on the next Lord's Day, which was testimony day.

In answer to Elder Bryant's prayer on Friday night, after the meeting, I received a wonderful blessing—all suffering being removed.

But, on Lord's Day, when the Elder called for witnesses, I listened to the whisperings of Satan, as he told me that I had not been perfectly delivered, that I could not make myself heard from the platform, and would only make a fool of myself anyway.

The next evening (Monday) the pain returned more severe than before, and only by sincere repentance and determination to be loyal in the future did I obtain relief.

I do not know what my trouble was, but it came on so insidiously, so like my father's illness, which his physician said he believed was cancer, that I am prone to think it may have been the same.

Those with whom I was most intimately associated do not know how severely I suffered, for I feared to bring reproach upon God's cause, and said but little about it.

I feel well and strong, and am every day filled with wonder at my Father's goodness and mercy toward me, and I want to be made clean in spirit, in soul, and in body for His service.

We are so often accused of looking upon the body as of more importance than the spirit.

As one said to me, "I hate a religion that is always holding up the body, as if that were of most importance, always thinking about the body."

Of course we know that is false for we are taught that healing is for of the children of the Kingdom, and we need not ask God to heal us unless we have repented of sin and are obeying Him. We need not think nearly as much about our bodies as those who are trusting doctors and drugs.

We know that if we obey the injunction to present our bodies a living sacrifice to God, and are faithful, He will care for them.

His power and love are infinite.

What else could give such sweet rest and peace?

I do thank God for the Christian Catholic Church in Zion, for the privilege of being a member of Zion Restoration Host, and of having some little part in the work for Him.

Is it any wonder that I thank God for Zion and for her fearless, loving leader?

More and more every day do I see that both are fulfilling prophecy.

If I had only had this teaching when I was young, how different my life would have been!

May God bless the young people in Zion, and make them a blessing to the world.

"The Lord bless thee, and keep thee . . . and give thee peace" Till He Come.

Yours in His service, SUSAN T. GREEN.

Healed of Various Troubles.

And whatsoever we ask, we receive of Him,
Because we keep His commandments,
And do those things that are pleasing in His sight.—*1 John 3:22.*

JEROME, ARIZONA, September 10, 1903.

DEAR GENERAL OVERSEER: Peace to thee and thine.

I have felt it my duty for some time to give my testimony to the great things that have been done for me through your teaching.

I have been blessed in spirit, soul and body.

I have been healed several times in answer to my own prayers.

I have been healed of grip, sore throat, womb trouble, and a decayed tooth was perfectly healed.

A year ago this month I was healed through Overseer Speicher's prayers, of very sore gums.

They were on the verge of decay.

They were very sore and had turned black and frequently bled, and little pieces would drop out.

I have been a member of Zion for almost four years and I have used no pork or medicine.

I cook for the men that work in our mine, but they do not get any pork.

Asking God to bless you in the great work He has given you to do, I remain,

Your sister in the Christ, MARY B. OWEN.

Healed in Answer to Prayer of Faith—Blessed in Baptism.

Every good gift
And every perfect boon is from above,
Coming down from the Father of lights,
With whom can be no variation, neither shadow that is cast by turning.—*James 1:17.*

3013 EZEKIEL AVENUE, ZION CITY, ILLINOIS,
September 23, 1903.

DEAR GENERAL OVERSEER:—I have felt for some time that I should testify to God's goodness to me.

Five years ago last winter I was visiting my daughter in Brookville, Wisconsin. She was taken sick in November, and was sick until Christmas.

While helping to care for her I took a severe cold, and it settled in my head.

I had a severe pain starting in front of my right ear, passing down the back of my ear to my neck.

I had no pain in my ear, but it felt as though a cold wind were blowing into it.

On Lord's Day morning after Christmas I dressed, but could not sit up.

I suffered much all day and got but little rest that night.

On Monday and Tuesday I was no better, and it seemed that I could not endure the pain.

My daughter and her husband were alarmed, and said I must take something or have a doctor.

I said, "No, but pray that I may be delivered from this sickness."

Wednesday I was no better, and did not sleep until near midnight, and then I had a terrible dream, and awoke with an intense pain in my head.

I sat up in bed, and began to call on God for help.

I stretched out my hands, and said, "Father, help me I ask in the Name of Jesus, and I will trust Thee."

At once a calm peace came over me, and I thanked God that He had heard me.

I tried to lie down but could not, as it hurt my head to move it.

I asked God in Jesus' Name to help me, and He did, and I lay down and even put my head on the right side, which I could not do before.

I slept until morning, and when I awoke I was better.

I dressed and went to the table with the rest of the family and ate breakfast. The pain was not all gone, but was much better.

I continued to improve during the rest of the week.

Letters had been sent to my children in Kenyon, and they were praying for me, and had written to you for prayers in my behalf.

I thank you, General Overseer, for your prayers, and give God all the glory and praise for this wonderful deliverance.

I would like to speak of another great blessing which I received.

At the time I was baptized I was healed of fistula piles, which had troubled me for a number of years.

I had asked God to heal me, and had promised to obey in Baptism, and I did not think of my trouble until several days afterwards, and then I found that I was healed.

I thank God for the blessing of health and strength.

I was seventy-three years old last June.

I thank God for the privilege of living in Zion City and hearing the teaching, and I thank you for your prayers.

I pray that God will bless you, your wife and son, and that you may be kept Till Jesus Comes.

Your sister in the Christ,

(MRS.) EMILY RICE.

Wonderful Deliverance in Childbirth.

They shall not labor in vain,
Nor bring forth for calamity;
For they are the seed of the blessed of Jehovah,
And their offspring with them.—*Isaiah 65:23.*

ZION CITY, ILLINOIS, August 27, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I wish to send in a testimony of praise and thanksgiving for the way God blessed me in bearing my fourth child.

I have borne my other children under great difficulties, as we lived in the world, and were subject to the laws of doctors.

But how different this time!

When my little one was born, it had a false presentation, as is generally the case with my children; but Deaconess Irish, who was with me, did not get nervous, nor did she want chloroform.

She was only in our home one hour, when baby was washed, dressed, and was very comfortable.

I had but very little pain in delivery.

I also praise the Lord for this: about three weeks before birth, it seemed the baby would be born.

Elder Cossum came and prayed with me. The pains were stopped, and I carried the little one until full time.

My husband and I both are very thankful for our General Overseer, and for Zion City, and our privileges.

Words cannot express it.

(MRS.) A. M. WILSON.

Family Greatly Blessed.

And it shall be said in that day,
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.*

ZION CITY, ILLINOIS, October 1, 1903.

DEAR GENERAL OVERSEER:—My heart is filled with gratitude to God for the beautiful baby girl He gave us May 16, 1903.

I had a very easy and comparatively quick deliverance, considering my age, and I thank you for your prayers.

Our little daughter is now four and one-half months old, and weighs eighteen pounds.

She has never yet had a sick day, or even hour; and I, likewise, have enjoyed splendid health and strength all summer, having been favored by living in Zion City's pure air and enjoying its other blessings.

I thank God for healing my husband in answer to your prayers.

May God ever bless and keep you in doing your work of Restoration Till Jesus Comes.

Yours in His service,

(MRS.) JORGINE HANSEN-ANGELL.

Deaconess in Christian Catholic Church in Zion.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

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

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

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

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

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

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

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

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

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

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

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

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

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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

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

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

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

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

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

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

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

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

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

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD, *Secretary and Manager*

FIELDING H. WILHITE, *Asst. Secretary*

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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, FEBRUARY 17th or 18th.

Doubters Are Damned.

1. *There is no good reason in doubting God.*—Matthew 14:22-33.
   Why do you look at things seen?
   Why do you fear this or that?
   Why do you doubt so easily?
2. *Doubt ever comes in condemning power.*—Romans 14:19-23.
   There is no peace in doubt.
   Leave questionable things alone.
   If you do not eat in faith, you sin.
3. *Some seem to justify their doubts.*—John 10:22-31.
   They make God the cause of their doubts.
   They say they cannot believe.
   They must follow the Christ to see clearly.
4. *Doubters are never very useful men.* Matthew 28:16-17.
   Doubters do not preach the Gospel.
   Doubters do not heal the sick.
   Doubters do not cast out demons.
5. *A life of uncertainty is one of torment.*—Luke 12:22-30.
   Birds of the air do not doubt.
   Lilies of the field do not doubt.
   Seek the Christ and His Righteousness and doubt not.
6. *One's prayers condemn one if not prayed in faith.*—1 Timothy 2:1-8.
   Every true prayer is one of faith.
   Only holy men can thus pray.
   To doubt in prayer is to sin.
7. *We must put confidence in men, also in God to be saved and be happy.*—Romans 14:1-13.
   When we doubt men we doubt God.
   Some can trust no one.
   They are at outs with the world and themselves.

The Lord our God is an Unbelief-condemning God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 21st.

Men of Heroic Faith.

1. *Daniel dissolved doubts.*—Daniel 5:10-16.
   He understood the mind of God.
   He came to a knowledge of the Truth.
   By prayer he found favor with God.
2. *Joseph conquered fears.* Genesis 50:14-21.
   He rewarded good for evil.
   He had a forgiving spirit.
   He understood the purposes of God.
3. *Joshua changed the course of nature.*—Joshua 10:12-14.
   He knew that God could do this.
   God is able to start and stop a world.
   Mountains are moved by grains of faith.
4. *Abraham perpetuated generations.*—Genesis 17:1-8.
   Nations are molded by Him.
   Kings are proud of such parentage.
   These are God's chosen people.
5. *Moses scorned worldly honor.*—Hebrews 11:24-27.
   He saw the hereafter.
   He was instructed of God.
   He knew persecution brought great reward.
6. *Nehemiah outwitted every foe.*—Nehemiah 4:13-23.
   He watched as well as prayed.
   He determined to turn every rascal out.
   He was prepared for every emergency.
7. *Gideon got to the place where God could use him.*—Judges 6:11-24.
   He had to be thrust forth to the work.
   He had to see that God's plan must be used.
   He got deep convictions and then went to work.

God's Holy People Are a Faith-exhibiting 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.

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.

Job Printing ELECTROTYPING and DESIGNING

Zion Printing & Publishing House

Is now open for Orders from Members and friends of Zion.

High-grade Printing of all kind is a specialty.

Estimates will be mailed to any one upon receipt of copy and specifications.

The plant is fully equipped and Satisfaction Guaranteed

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Six Hundred Sixty Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Six 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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	6787		
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	1		
Baptized in Chicago by Elder Hall.....	22	100	
Baptized in California by Elder Taylor.....	2		
Baptized in Canada by Elder Brooks.....	3		
Baptized in Canada by Elder Simmons.....	3		
Baptized in Missouri by Deacon Robinson.....	5		
Baptized in New York by Overseer Mason	11		
Baptized in Ohio by Elder Cairns.....	4		
Baptized in Ohio by Deacon Arrington	4		
Baptized in Texas by Evangelist Gay	5		
Baptized in Washington by Elder Ernst.....	4	41	141
Total Baptized since March 14, 1897.....			17,660

The following-named twelve believers were baptized in the West Side Tabernacle, Chicago, Illinois, Lord's Day, January 24, 1904, by Elder Lemuel C. Hall:

Akerman, Mrs. Emily.....610 West Twenty-first street, Chicago, Illinois
Brauer, Alma M.....963 Francisco street, Chicago, Illinois
Carlson, Mrs. Emma.....194 South Paulina street, Chicago, Illinois
McQueen, Albert.....156 South Robey street, Chicago, Illinois
McQueen, Harry.....156 South Robey street, Chicago, Illinois
Michaelson, Harold M.....662 Artesian avenue, Chicago, Illinois
Michaelson, Myrtle B.....662 Artesian avenue, Chicago, Illinois
Michaelson, Walter E.....662 Artesian avenue, Chicago, Illinois
Peterson, Edward.....671 Claremont avenue, Chicago, Illinois
Schroeder, Mattie.....1359 St. Louis avenue, Chicago, Illinois
Smart, Lillie.....559 West Nineteenth street, Chicago, Illinois
Switzer, Miss Irene V.....617 Morgan avenue, Brooklyn, New York

The following-named five believers were baptized in San Antonio, Texas, Lord's Day, January 17, 1904, by Evangelist William D. Gay:

Anderson, Mrs. Annie Isabel.....San Antonio, Texas
Anderson, Robert Allen.....San Antonio, Texas
McLemore, David.....San Antonio, Texas
McLemore, Mrs. Viola.....San Antonio, Texas
Parker, Mrs. Lilly.....San Antonio, Texas

CONSECRATION OF CHILDREN.

The following-named four children were consecrated at San Antonio, Texas, Lord's Day, January 10, 1904, by the General Overseer:

Carter, John Emmett.....Elgin, Texas
Carter, Mary Lou.....Elgin, Texas
Carter, Mattie May.....Elgin, Texas
Carter, Ruth Lutie.....Elgin, Texas

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.

CHANGE OF LOCATION.

The Boston Branch of the Christian Catholic Church in Zion will in future hold services in Highland Hall, 203 Warren street, corner Walnut avenue and Roxbury, instead of Huntington Chambers, as follows: Lord's Days, 10:30 and 3 o'clock. Friday 3 and 7:30 o'clock.

REV. WILLIAM HAMNER PIPER,
Overseer Christian Catholic Church in Zion in New England.
71 Perkins street, Jamaica Plain, Massachusetts.
REV. HELENA SMITH, Assistant,
296 Brookings street, Cambridge, Massachusetts.

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.

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	*10.45 a. m.	12.38 p. m.
*9.00 a. m.	10.13 a. m.	7.03 a. m.	8.30 a. m.	2.15 p. m.	4.04 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	*8.00 p. m.	9.11 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.		
3.00 p. m	4.16 p. m.	*11.49 a. m.	1.15 p. m.	ZION CITY TO CHICAGO.	
4.15 p. m.	5.39 p. m.	*‖1.18 p. m.	2.50 p. m.	Leave Zion City	Arrive Chicago
*5.20 p. m.	6.50 p. m.	*†2.33 p. m.	4.00 p. m.	*8.29 a. m.	9.45 a. m.
		5.05 p. m.	6.20 p. m.	5.05 p. m.	6.40 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Whole World

Is interested in Zion City with Its Ecclesiastical, Commercial, Educational, and Political Systems. Were this not true the Press would not be so anxious to print so many reports, good, bad, and indifferent, concerning it. The world : : : : : :

Wants the Truth About Zion

but can it be had through the Secular or even the so-called Religious Press? Out of their own mouths (or columns) any sensible person may judge them, for their stories oftentimes "Agree not together." Some of the people may be fooled all the time by these newspaper lies, and others may be fooled part of the time concerning

John Alexander Dowie

and the work that he is doing. Therefore it is the duty of all fair-minded people, and especially of all members of Zion, to see that our literature goes everywhere possible. Many people may be too prejudiced to read LEAVES OF HEALING whose names you might obtain on the following subscription blank. : : : : :

THE ZION BANNER
John Alex. Dowie, Editor and Publisher.

TERMS: 50 Cents for Six Months. Payable in Advance.

..... 1904
Write your Postoffice above. Street and Number. State. Date.

TO ZION PRINTING AND PUBLISHING HOUSE:---
Zion City, Illinois.

Enclosed find $1.50 for which please Send THE ZION BANNER each week for six months beginning with.....to the following:

Name (Write Plainly)	*Postoffice.*	*Street and Number.*	*State.*
1.			
2.			
3.			
4. Sign your own name here			

Upon receipt of this blank properly filled out with three names besides your own, accompanied by remittance as stated, we will send THE BANNER six months, or a little shorter time after July 1st we should print THE BANNER oftener than weekly, to the four addresses, your own copy being sent free.

DO NOT DELAY A SINGLE DAY BUT GO TO WORK AT ONCE and you will be surprised how quickly you can get your LIST.

Make your remittances by Money-order, Zion City Bank Check, or New York or Chicago Exchange, payable to John Alex. Dowie, and address your letter to

Zion Printing and Publishing House

Zion City, Illinois

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 16. *ZION CITY, SATURDAY, FEBRUARY 6, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

MIRACULOUSLY HEALED OF THE MORPHINE HABIT.

WITH THY SORCERY WERE ALL THE NATIONS DECEIVED.

The prophecy was spoken to John, on the Isle of Patmos, that the influence of Babylon should be felt throughout all the world.

This prophecy has come to pass in a very remarkable way.

Today the Babel of false theologies and false systems of healing has cast its spell over all the world. Probably no one series of things is more potent and more destructive than that of sorcery.

The word "sorcery" in the text quoted is defined by Dr. Robert Young to mean "enchantment by the use of drugs."

The base deception of the practice of medicine is all the more serious because of the fact that so many of the drugs administered today are stupefying in their effect; and not only the consciousness, but the conscience of the individual is deadened, so that he becomes scarcely responsible for his actions.

Many of the diseases from which humanity suffers are self-limited.

In a large percentage of cases the sickness will be removed by nature, whether anything is done or not by the individual. The powers of nature planted in our being, by God Himself, are ever at work restoring the body to health, renewing the powers of activity, repairing the various tissues, removing refuse material, and repairing parts destroyed by disease. This is not Divine Healing, but we may call it natural healing. It is from God, nevertheless; for all healing, as every good thing, comes from God, and from Him alone.



MRS. DANNEY ADDELINE COFFMAN.

Divine Healing is the direct intervention of God for the healing of disease, whether the disease be self-limited or incurable. Divine Healing comes through the exercise of the third, fourth and fifth gifts of the Holy Spirit, Gifts of Healings and Working of Miracles, and may be instantaneous and strikingly miraculous, or simple and gradual.

Unfortunately for humanity, the time comes when the powers of nature are unable to overcome disease; some form of so-called incurable disease fastens itself upon the body, and the individual succumbs to it.

When no drug at all is administered, nature is far more able to carry away the effects of disease and restore the body than when the blood and the tissues are loaded down with some foreign material, which is not only not helpful, but is positively injurious to the processes and functions of nature.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Still more unfortunately, when disease comes in any form, humanity has been made to believe by this great goddess of impurity, Sorcery, that it is absolutely necessary for the safety of humanity that something, some drug or other, must be taken which shall have power to cast out this disease.

When nature, as it oftentimes does, overcomes both the diseased condition and the drug effect and the person is healed, the drug is given the credit for the healing when it had nothing to do with it whatever, and only hindered the processes of nature.

So deadly is the effect of the use of drugs, that in many cases, after the diseased condition is removed by nature, the system continues to cry out for that very drug that has been producing the injurious effect upon the body.

This is always the case where alcohol, morphine, cocaine, and scores of other drugs of a similar character are used, until it has become a world-wide fact that there are millions of people today who are addicted to the use of deadly drugs, the power and spell of which they are unable to cast off.

With thy sorcery were all the nations deceived.

Zion has taught the world the lesson that sorcery is one of the things that God will destroy in the Time of the Restoration.

God is revealing to us the fact more and more thoroughly, that all who call upon Him in every time of trouble will be heard by Him.

Many are the afflictions of the righteous:
But Jehovah delivereth him out of them all.

The spell of the enchanter is gone, and with him goes his poisonous drug.

There are many cases in Zion of men and women who are holding responsible positions who have been delivered from their bondage to drugs through the prayers of the beloved General Overseer and the officers ordained by him.

There is no more gratifying work in Zion than that which delivers from both the spiritual and physical bondage the people who have been slaves to the unclean habit of using poisonous drugs.

Read the beautiful story of her who was once a slave and who is now a free woman in Christ Jesus!

May God use this story to set the prisoners free in thousands of cases!

J. G. S.

WRITTEN TESTIMONY OF MRS. DANNEY ADDELINE COFFMAN.

FAIRFIELD, CALIFORNIA, September 5, 1903.

DEAR GENERAL OVERSEER:—It is with gratitude to God and His people for their prayers in my behalf, that I write this testimony, hoping and praying that it may be a blessing to others.

For four years I was a victim of the morphine habit.

I was delivered from this most cruel bondage, and other diseases, by the Divine Power of God.

I was a sufferer from many diseases for many years.

My most serious troubles began about eighteen years ago, after the birth of my youngest daughter.

I was in bed three months with stomach trouble, rheumatism, displacement, and a hemorrhage of the bowels which lasted until tumors were removed.

There were also chronic ulcers in my bowels.

These were burned.

After these operations, I would be very low, and would suffer unspeakable agony for many hours.

After several weeks, I began to improve very slowly until I was able to sit up a little.

Our physician, Dr. O. V. Sessions, of Hueneme, California, then ordered me to go to the Matilija Springs, about thirty miles distant.

I improved somewhat while there, and was able to get about a little, but was still very miserable and could sleep but little.

My stomach gave me much trouble, and I suffered from neuralgia, displacement and general debility.

Later on other troubles developed.

My kidneys became worse, and throat trouble set in. I also had a gathering in my ear which left ulcerations and partial deafness.

All this time I was still attended by Dr. O. V. Sessions.

He treated my throat and ear for a long time, but they only grew worse, and finally he advised change of climate, saying that if I remained on the Coast, my throat trouble would extend to my lungs.

Soon after this we moved to Willows, California.

The change was beneficial for a time, especially for my throat, but again I became worse.

We lived at Willows and vicinity about twelve years, and during that time I had several very sick spells, when I would be in bed several weeks at a time.

I was also troubled with a weakness of the heart, and four years ago I had a severe attack of the grip, which affected my heart so that I was thought to be dying.

Our family physician, Dr. Randolph, of Willows, was called.

I was given a dose of morphine hypodermically, which gave me some relief.

I had turned cold and was laboring for breath.

I was given other remedies for my heart and, although I had some relief from this, these spells would return over and over again.

Later on, other complications set in.

I will not try to give in detail all that I underwent during those five or six months that I hovered between life and death.

The Lord only knows what I suffered during that time.

About the only relief I would get was when morphine was given. I took a great deal of strong medicine.

I did not then know of God's Way, although I was a child of God, and a member of the First Baptist church of Willows, and prayers were being offered in my behalf.

I thought that it was right to ask God to bless the means; but afterwards, when I realized that I was a slave of this powerful poison, morphine, I cried, "O God, I would better have died than that this thing should be laid upon me!"

I cried to God in my agony of mind, that I might be delivered from this bondage, but I still thought that there must be some means.

I praise and thank Him now that I was finally led into the True Way.

My attention was first brought to this Gospel of Healing two years ago, while visiting relatives at Maxwell, California.

My brother, Frank Triplett, first told me of it, and gave me some copies of LEAVES OF HEALING; but I did not at the time take much notice of them.

I had been taught to avoid this as something that would lead Christians astray.

A short time before this, I had begun the use of a so-called "cure."

After a few weeks I began to reduce the dose of morphine and number of doses, thinking perhaps I might be able to leave it off entirely by the time the supply I had on hand was used, but it was a hard struggle, and when I had taken the last dose, I was much distressed.

We were told by a physician that if I could only endure the suffering for a few days, that I would then get some relief and be able to get on better from that time.

Needless to say, it was all in vain.

I suffered terribly for days, although I was given everything that could be thought of except opiates.

But the only relief I could get was when I was given whisky until I was stupid, when I would sometimes get a little sleep; but after the effect had worn off, I would feel, if possible, worse than before.

After a time my heart became so bad that my husband called in Dr. Derosier, of Maxwell.

He said that he thought he could cure me of the habit, and that the medicine would relieve my sufferings; and it did, sure enough, for I became unconscious almost immediately after taking it. The doctor was quickly called.

I was told afterwards that I was like one dead when he arrived.

I was given a dose of strychnine, hypodermically, after which I became delirious, and continued so until I regained consciousness four hours later.

I was also given a cup of strong coffee every half hour during that time.

The physician said that he had only given me an ordinary dose of the medicine, his only excuse being that he did not know that my heart was weak.

It was his business to know before giving me such a poison.

Soon after this, Squibb's ether was given hypodermically.

This put me to sleep for a short time; but after waking I felt even worse than before. However, the second dose was given with the same results.

After this, my husband gave up the fight, and I was given morphine again.

I had been in terrible agony for eight days, and yet my suffering had not abated in the least degree. I had become quite weak and my heart was in a serious condition.

Nevertheless, I was soon able to be up again, under the powerful influence of the drug; but this I knew only too well was false strength.

About two months previously to this, I was badly poisoned through the carelessness of a druggist of Suisun, California, who had once been a practicing physician.

One physician said that I had narrowly escaped congestion of the brain.

I had constant pain in my head for weeks afterward.

The Devil was trying hard to destroy my life, although I did not then think of it as his work.

A short time after my struggle in trying to give up morphine, we sent for another so-called "cure," which we saw advertised.

The first dose caused a severe pain in my stomach, and a distressed feeling about my heart.

I tried a second dose with the same result.

I did not take any more of this, but like a drowning man catching at a straw, my family and I resolved to send for another supply of the remedy I had first used, hoping that by using it longer I might possibly be cured.

This remedy was prepared by the St. Paul Association in Chicago, and I was to keep them

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

informed as to my progress from time to time, which I did.

They were supposed to gradually diminish the dose until I was cured.

This I was not able to endure long, and they increased the dose again, until I finally lost all hope of being cured in this way.

I saw that it was only a substitute, and that I could not leave it off without going back to opiates.

My husband had a bottle of the remedy analyzed and it was pronounced a mixture of opiates.

As a last resort, my husband thought of taking me to an institute in San Francisco, where they claimed to cure these habits, but, praise the Lord, I was not permitted to go, as about this time my brother again came to my rescue.

He once more tried to induce me to accept the Lord as my Healer.

He gave me LEAVES OF HEALING which I read with more interest.

My two daughters went to San Francisco with him.

They attended meetings at the Zion Tabernacle there, heard Elder Taylor preach, and were interested.

They were also much impressed by the wonderful testimonies they heard there, and after talking with a few of these people, they decided to send me to be taught, if I would only go.

After they told me of what they had heard and seen, I was glad to go, and I felt that the Lord was leading me.

Arrangements were made for my stay at the home of Elder Taylor. I went down about the 25th of October.

I had but little faith. Indeed, I do not see how I could have had much faith while under the influence of the drug.

I attended meetings the first week, besides being taught by the Elder and his wife.

They told me that I must give up the drug. Then I knew that there was a hard struggle before me.

However, I took the last dose on Sunday morning of November 2d, and I knew the battle had begun.

That night I slept about three hours after the Elder and his wife had prayed for me, with laying on of hands.

Next day we had what seemed a hand-to-hand conflict with the Devil, but, thanks be to God who giveth the victory, relief came at midnight just after the Elder and wife had prayed for me.

I slept a short time, and on waking I was still more relieved.

I slept again, and so on until morning, when I was entirely free from all those awful tortures.

This I knew was the work of the Lord, and I thank and praise Him for such a wonderful and complete deliverance.

I have never had any desire for the drug since.

After this my system began to throw off impurities.

I had vomiting spells for three days, and a purging of the bowels which lasted two weeks or more.

I would also perspire quite freely at times, and the odor was quite offensive.

After this cleansing my appetite returned, and has continued good up to the present time.

Shortly after my deliverance, I was taken with severe neuralgia pains.

I soon found that I need not endure them long, as I would get relief when prayed for, and although these pains would return at times, I would always get relief in answer to prayer.

Sometimes relief would come gradually; later on, relief would come almost instantaneously, and there would be a warm, soothing glow over the painful parts the moment that hands were laid on in prayer.

These pains gradually ceased, and my strength slowly returned until now, after four months, I am stronger and in better health than for years before.

On two or three occasions since my healing, when taken with severe cold and symptoms of grip, I have written requests to Elder Taylor for prayers, and have quickly recovered each time.

I was baptized by Triune Immersion by Elder W. D. Taylor on the 1st of February, 1903.

I thank God for bringing me into the light of this Full Gospel.

The Bible has become a new Book to me.

Pray for me, that I may continue faithful all through life, and that I may be kept in health.

May God abundantly bless you and yours, and all Zion.

Your sister in the Christ,

(MRS.) A. R. COFFMAN.

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

Healed of Dysentery.

Blessed are all they that put their trust in Him.—*Psalm 2:12.*

23 HASKELL ROAD,
SHANGHAI, CHINA, August 7, 1903.

MY DEAR GENERAL OVERSEER:—Peace to thee.

It is with a grateful heart that I record God's goodness to me in healing me of a severe case of dysentery, which might have proved fatal had I put my trust in man.

But I thank God that in Zion His prophet has taught us the way to God the Father, through His Son Jesus, the Christ, who is the true Way to health and life.

About two weeks ago we had some very hot weather, and we tried every means of which we could think to keep cool.

I very imprudently put my feet in cold water, not thinking that it would harm me.

The water chilled my nerves and caused a severe case of dysentery.

I was in great pain four days and nights, and lost a great deal of blood.

I was so weak that if the children dropped a toy or jarred my bed ever so little, I would pass blood.

It was Sunday, July 26th, that God healed me.

I had about ten minutes of intense suffering, such as I never had before.

I nearly died, it seemed to me.

Then the disease all passed away.

I was left very weak, but have gained rapidly, so that I am now able to take care of my little children and my home.

My dear husband stood by me, and also took care of the babies.

He was a great comfort to me.

I thank God that He heard Zion's united prayers, and gave me new life.

It is wonderful to be healed by God!

It makes one's heart rejoice.

We think of you and pray for you always.

May God's richest blessings rest upon you, our dear General Overseer, and your dear wife and son; and may He keep you Till He Come.

Faithfully yours in the Christ, our coming King,

(MRS.) BETTY L. VIKING.

Healed of Typhoid Fever.

And He stood over her, and rebuked the fever;
And it left her:
And immediately she rose up and ministered unto them.—*Luke 4:39.*

VIXOW, POMERANIA, GERMANY.

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

I was sick with typhoid fever for eleven weeks. Doctors and medicine could not help me.

The prayers of the General Overseer and Deacon Keller, of North Side Parish, Chicago, were wonderfully answered.

I thank them for their prayers.

I am well now, and attend to my business, trusting the Lord to keep me.

I also thank Mr. and Mrs. Arnold for their comforting letters advising me to give up medicines.

I obeyed and was blessed.

I also thank them for sending me LEAVES OF HEALING for about two years.

We all read them with interest and send them from house to house.

My heart is in Zion, and I hope we will all meet there some time.

May Zion prosper more and more, is my prayer.

Pray for me.

Your brother in the Christ,

AUGUST M. TOPEL.

Baby Healed in Answer to Prayer.

As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them.—*Psalm 127:4, 5.*

3403 PARNELL AVENUE, CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—We received your letter stating that you had prayed for the baby.

I thank God with all my heart that your prayer was answered about the time you received our request and the baby was well that night.

He is the tenth child. We have nine living, and are thanking God for them all.

Pray that I may have wisdom to bring them up for God.

Praying that God will bless and keep you and your dear wife and son, Till Jesus Come, I am,

Your sister in the Christ,

(MRS.) SUSAN RINTOUL.

I CAME that they may have life,
And may have it abundantly.—*John 10:10.*

I am the Way, and the Truth, and the Life.—*John 14:6.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 6, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, FEBRUARY 6, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mrs. Danney Addeline Coffman, ... 481
Elijah the Restorer, ... 487
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Danney Addeline Coffman, . . 482-483
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Remarkable Record of Good Health in Zion City, ... 484
Comparison of Reports of Chicago's Health Department and Facts Existing in Zion City, ... 484-485
Shameful Lies of the Press Concerning Alleged Suffering in Zion City, ... 485
Most Perfect Organization of the City, ... 485
Financial Prospects Brighter and Better Than Any Other Time This Year, ... 486
Various Industries in Constant and Full Operation, ... 486
Attendance at Various Meetings Continues to be Exceedingly Gratifying, ... 486
Spirit of Faithfulness and Hearty Coöperation Manifested by All, ... 486
Eighth Anniversary of Organization of Christian Catholic Church in Zion to be Observed February 21, 1904, . . . 486
CARTOON—
Elijah the Restorer Preparing the Way for the Work of Restoration, ... 488
VISITATION TO NEW YORK OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 489
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject, "A New, or Eleventh, Commandment," 489-491
EIGHTH DIVINE HEALING MEETING—
Subject, "Gifts of Healings; One of the Nine Permanent Gifts of the Holy Spirit," 491-495
EARLY MORNING MEETING IN SHILOH TABERNACLE, ... 496-500
MEMORABILIA OF THE NEW YORK VISITATION, ... 501
A CONTRIBUTION TO THE DISCUSSION CONCERNING ELIJAH, . . 502-503
NOTES FROM ZION'S HARVEST FIELD, ... 504-507
ZION'S BIBLE CLASS, ... 508
OBEYING GOD IN BAPTISM, ... 509
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS, ... 510
A CLEAN CITY FOR A CLEAN PEOPLE, ... 511
HAVE YOU ENLISTED? 512

Notes From The Overseer-in-Charge.

"MANY THERE BE WHICH SAY OF MY SOUL, THERE IS NO HELP FOR HIM IN GOD."

BUT THOU, O Jehovah, art a shield about me;
My Glory, and the Lifterup of my head.
. . . . . .
I laid me down and slept;
I awaked; for Jehovah sustaineth me.
. . . . . .
Salvation belongeth unto Jehovah.
Thy blessing is upon Thy people.

OUR HEARTS are made to rejoice exceedingly as we meditate upon these blessed words, and as we consider their fulfilment to God's people in Zion.

THOUSANDS CAN TRUTHFULLY testify to the truthfulness of the declaration of the Psalmist,

Salvation belongeth unto Jehovah:
Thy blessing is upon Thy people.

GOD IS WONDERFULLY blessing the people of Zion as individuals.

Throughout the land in every Zion home, where the people are calling upon God in their time of trouble, He hears and answers their petitions. Never have the prayers been so wonderfully answered in the healing of sickness as during the last few weeks and months.

WHILE ALL the land, and especially Chicago and its vicinity, has been suffering for many weeks from an epidemic of lung diseases, Zion City has been almost absolutely free from such diseases.

THE CONDITION of things in Chicago has been almost startling.

The daily papers have been quoting from a statement of the doctors concerning the fatality of pneumonia. It is declared that there is no known remedy which in any way assists in the healing of this disease.

The fruitless search is begun for some antitoxin for pneumonia, but, while this discouraging search is being made, the people are dying off in thousands.

The Health Department of the City of Chicago issued a bulletin on January 16th, giving a table which shows the number of deaths from all causes, in which list it is stated

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

that pneumonia was the cause of one thousand three hundred *ten deaths* from November 1, 1903, to January 2, 1904. The number of cases of pulmonary consumption during the same length of time was six hundred sixty; making a total of about *two* thousand deaths from lung diseases out of a grand total of six thousand seven hundred deaths for the period of two months. Nearly one-third of all fatal cases were due to either pneumonia or consumption.

ZION CITY is becoming more and more free from these dread diseases, largely because of obedience to the laws of God in the matter of diet.

OUR PEOPLE are being supplied with an abundance of good, pure food and pure water, notwithstanding the reports of the lying daily press to the contrary.

THE SHAMEFUL and disgraceful lying of Chicago papers concerning suffering in Zion City is beyond belief.

Statements of the suffering of the people of Zion City, and photographs which are supposed to portray the facts of the needs of Zion City have been sent broadcast throughout the country.

THERE WAS one really amusing picture printed by the papers, which shows their absurd and degenerate incapacity.

This paper represented several men with tools in their hands standing under some shade trees. The picture is labelled,

ZION WORKMEN CUTTING DOWN SHADE TREES FOR FUEL.

The picture was taken during the autumn, before the snow fell, and at first glance it is seen that the tools in the hands of the men are pickaxes and shovels. They are digging a trench, and happened to be in the vicinity of a shade tree, and the bright artist saw an opportunity to get in a stroke against Zion; and the papers cunningly labeled it as stated above.

IT HAS BEEN exceedingly difficult for the papers to find anything of truth to write against the City, and so they continue to manufacture their abominable lies.

IT IS an absolute and positive fact that never at any time have any of the people of Zion City necessarily suffered because of want of food, or fuel, or clothing.

One thing Zion remembers, and that is that—

Pure religion and undefiled before our God and Father is this,
To visit the fatherless and widows in their affliction,
And to keep himself unspotted from the world.

ZION HAS been indeed a refuge for the afflicted of God's people.

THE ORGANIZATION of the City is the most perfect possible.

The City has been divided into seven parishes. Each parish is in charge of a competent Elder. Each parish is divided into smaller portions of one or more blocks called districts, and these districts are in charge of Deacons or Deaconesses. Each district in each parish is visited once a month by the Deacon or Deaconess in charge. Cottage-meetings are held in a large number of the districts, so that there are now more than one hundred cottage-meetings in the City each week.

This perfect organization enables us to know the exact condition of every family in the whole City, and if there were any suffering or need of any kind, it would be attended to at once.

Visits to the sick are made regularly and immediately after the call is made.

BUT RETURNING to the condition of sickness in Chicago and elsewhere, and comparing it with that in Zion City, we can truthfully declare that in all the world there is not another city so healthy as Zion City.

There has been scarcely any sickness of any kind during the whole winter thus far.

We have had no epidemic of disease of any kind.

There have been but two persons died this year under the age of thirty-one years.

BRIGHTEST AND BEST of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our Infant Redeemer is laid.

Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Savior of all.

Shall we not yield Him, in costly devotion,
Odors of Edom, and offerings Divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

WHO IS so poor as he who has no hope in God, whose health is gone, and whose days seem to be numbered? Zion is helping the poor to become rich through Him who became poor, that we through His poverty might become rich; rich in every good thing.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

GOD IS ALSO wonderfully blessing Zion as an Institution and a City; not only in health, but in every other way, is He blessing our City and the work in Zion City and throughout the whole world. Read the Notes from Zion's Harvest Field on pages 504 to 507.

GOD HAS enabled us to take care of the financial matters as they have arisen. The prospects are brighter and better than they have been any time this year.

A CONTRACT has been closed for large orders of goods from one of our industries aside from the lace works.

The force of men has to be increased in order to carry out this contract.

ALL THROUGH this exceedingly cold weather Zion Lace Industries have been in constant and full operation, without a hitch anywhere.

It has been definitely proved that no matter what the weather may be, or what the atmospherical conditions are, Zion can make good lace and large quantities of it.

OUR SALESMEN for the various industries, Lace, Candy, Bakery, Box, Brick, and Printing, are all sending in exceedingly favorable reports, and there is no doubt that we shall be compelled to increase our facilities in all these industries as soon as possible.

ON THE spiritual side of the work the people are responding nobly.

The attendance at the meetings continues large, and the unity of feeling is exceedingly gratifying.

At the Rally this last Wednesday evening there was a large attendance, and a splendid spirit of good will and hearty appreciation was manifested throughout the whole service.

LAST LORD'S DAY was a remarkable day even for Zion.

It has been a long time since there was manifested more deeply a spirit of devotion to God, and to their Leader under God, the General Overseer, and to those to whom he had entrusted the affairs of Zion in his absence.

THERE WAS a large and enthusiastic attendance at the Early Morning Meeting.

The afternoon service was specially well attended.

At a conference of the members of the Church, after the regular service, called for the purpose of enlisting still more fully the cöoperation of the people of Zion, when the people were called upon to express their determination to stand by Zion and its work, they responded most enthusiastically to a man; and the best proof of their intentions is in the fact of the substantial aid being brought in during the week.

WE ARE MAKING an appeal to the members throughout the Church to coöperate with us in building up Zion and establishing her strongly financially.

We trust that this appeal will be quickly and largely responded to.

THE EIGHTH ANNIVERSARY of the organization of the Christian Catholic Church in Zion will be appropriately observed on Lord's Day, February 21, 1904, in Shiloh Tabernacle. It will be well for Zion everywhere to remember the day in prayer and praise.

WE PRAY for Zion everywhere, that all may be faithful, strong, obedient, energetic, loyal, fearless, and that their determination be to make 1904 the best year of all in the history of Zion.

JOHN G. SPEICHER.

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER PREPARING THE WAY FOR THE WORK OF RESTORATION.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY O. R. AND E. S.

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

THIS new, or Eleventh Commandment was the subject of the address given by the General Overseer, at the Early Morning Sacrifice of Praise and Prayer, held in Madison Square Garden, New York, Wednesday, October 28, 1903.

It had become universally recognized by the people of New York, that Zion is the fulfilling of this, the greatest of all the Commandments.

In many ways this recognition had been shown.

In the uniform courtesy with which the legion of Zion Restoration Host had been received in their house-to-house visitation; the ever-increasing eagerness with which the Messages were received by all classes—the very poor and the very rich, the two extremes of society and the great middle class, all united in welcoming the blessed Gospel of Salvation, Healing and Holy Living as presented by the Restorationists.

Last, and greatest of all, the great city had learned that, contrary to the wickedly conceived caricatures of the Messenger of God, as presented in the daily press, the whole life of that Prophet had been but the living out of this Commandment of the Christ.

Therefore, it was with a very peculiar reverence and respect that the audience listened to the words of the man of God.

Madison Square Garden, New York City, Wednesday Morning, October 28, 1903.

The Service was opened by the Congregation's singing Hymn No. 15 in the Special Song Sheet:

Come, ye who love the Lord,
And let our joys be known;
Join in a song of sweet accord,
And thus surround the throne.

The General Overseer then led the Congregation in repeating the Eleven Commandments, after which he delivered his Message:

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.

The New Commandment is the greatest and best of all, for Love is the fulfilling of law, and it is the Commandment of Infinite Love.

The Ten Commandments never reach any higher, high though they are, than love your neighbor as yourself; but the Eleventh Commandment reaches higher, because it tells you to love your neighbor better than yourself.

If we love one another as the Christ loved us, then we shall love our neighbors better than ourselves.

A Base Lie of the Press.

It grieved me this morning to read in the New York *Tribune* that I said yesterday that some one should hit Mrs. Eddy with a stone.

It is a shameful lie.

I never gave any such instructions to any one upon God's earth.

I merely said, in speaking of Mrs. Eddy's teaching that we only smell and feel and taste in imagination, that if any one were to throw a stone at her she would feel in reality if it struck her in the face.

Suppose that she were to taste a pint of New York sewage, she would taste in reality.

Suppose that she were to smell the filthy smells that are to be found even in this very clean city, she would smell in reality.

The wicked, basely impudent lie, that I had said: "Hit Mrs. Eddy with a stone," were it true, would be a breach of every Commandment of God.

Those who know me know that that would be impossible for me to say.

It has been extremely painful to me that the only paper to which I have continued press privileges should lie in its columns.

Another lie that I found in the morning papers is that last night I was hissed in this place, when in truth one of the quietest, largest and best audiences that we have ever had, assembled and listened with the utmost respect.

That was another base lie; and unless these lies are apologized for today, I will fling the New York *Tribune* out with the rest of them. We will have them all cleaned out as far as we are concerned.

I do not care one snap about whether the papers blame me or praise me; but when the press deliberately and wilfully lies, and then will not apologize and put itself right, it is time to let New York and the world know that we count them all liars, and that we do not take any further notice of them.

I shall demand, through my General Associate Editor, an absolute apology for that base lie.

I say this because I do not want it supposed we are truthfully reported by the only paper whom we now allow press privileges, as telling such nonsense and wickedness.

Love Forbids Injury, but Protests Against the Wrong.

The Love of God forbids us ever to injure our neighbor in any way whatever, no matter what the provocation may be.

Our duty is to protest against wrong, and to go on and do right, being kind and considerate to all men.

Our Lord Jesus, the Christ, preached against wrong.

He spoke bitterly concerning the wrong-doers, and in language far stronger than anything I have ever used.

It would be impossible to use stronger language than He used in denouncing hypocrisy and deliberate wickedness upon the part of the Pharisees and scribes of nineteen centuries ago.

But He loved them and died for them, because He tasted death for every man.

Those that hated Him, He loved; and while He hated their wickedness He was willing to die for their sins.

I hope and believe that I have the same spirit.

I have not a particle of personal feeling against any of these miserable liars, but I have a strong feeling that

Multitudes Are Kept Back from Blessing by False Reports of the Press.

Only this morning a person of high standing, who has been hitherto kept back, said, with such regret, "I am sorry I have lost all these meetings, because I believed that shameful Press. Now I shall come every night this week."

The same thing is said over and over again.

I hold the Press guilty of keeping back those who might have had a blessing.

Not that we have not had as many in the evening as we could speak to, but they were kept back in the morning, when the sorrowing and sick and weary people come to hear the Gospel of Divine Healing.

The travesty and shameful mockery called reporting has kept many back.

Of course, this will be called another attack upon the Press. Every time that I deal with their lies they say I attack them.

When a yelping dog is wanting to bite your legs and you happen to give it a kick, are you attacking the dog?

*The following reports have not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

You are defending yourself against the dog.

That is all I do.

I desire to begin the day by saying that I never had it in my heart that any one, no matter who, at any time and in any place should suffer injury because he had injured me. Never!

I have stood on the defensive, however, and defended the truth and protested against its being kept back by the misrepresentation of the press.

What Is Reporting?

It is surely not the mocking caricaturing that even the *Tribune* indulged in this morning.

They gave one of the largest meetings held in New York last night such very small space, and said that I was hissed, when I was listened to with the utmost respect.

That is not reporting.

That is misrepresentation, mockery, and lying.

There has not been one good report in all the Press.

They were only fragmentary at the best, and that lasted only for a short time.

I grieve to be supposed to be guilty of such wicked thoughts that Mrs. Eddy, or any one else who was of a different opinion, should be violently treated.

Every one has a right under the law to speak and print everything that he chooses, so long as it is not indecent or anarchistic.

People have a right to their own opinions; and they must not be spoken to in that fashion.

Love Is the Fulfilling of Law.

Do not forget that.

When you have really understood what those words mean, you will understand how far-reaching they are.

There is no possibility of your breaking law if you love God.

If you love God supremely, and love your neighbor as yourself, you will get to the place where you will understand the Eleventh Commandment, and love your neighbor better than yourself.

Love one another, even as the Christ loved you.

You are to love people before they love you.

He loved us before we loved Him.

You are to love people that hate you.

While we were yet His enemies, He died for us.

You are to love people that are distasteful to you, brutal and unkind and loathsome, whose personalities are offensive, and who are not to be discriminated, if you are to love as He loved.

He loved all; and His love sought out and found a world.

Do not forget that the purpose is this: that we are to do for others what we never expect others to do for us.

New York Visitation Prompted by the Eleventh Commandment.

I hold that Zion Restoration Host and I have in this Visitation fulfilled the Eleventh Commandment.

We have loved you, and have come to seek your welfare, although we knew that you did not love us, because this wickedness on the part of the Press preceded us.

We believed, and we have found we were right, that the antipathy does not extend very far beyond the circle of the smoke and stench of these miserable offices.

We have now visited more than three millions of the population of New York and we have heard not an unkind word.

It is a most remarkable thing that our people have been received with great courtesy and without offensiveness whatever in the lowest parts of this city and in the best, among the working men and among the poor criminal classes.

That is a proof far in excess of anything that can be adduced by these poor, miserable degenerates who are sent to report these meetings.

We came here because we loved you.

The Press tried to make you believe that it was for money, and money alone, that we came.

But it was our own money that brought us. It was not your money.

We Had to Spend Our Own Money to Come.

We had to spend our own money to sustain this Host.

The people gave up their time, their work, their wages and their savings.

I dare say that, on an average, considering clothing, railway fares, food and one thing and another, it has cost each person not far from one hundred dollars, which would make the expenses of the Host alone amount to three hundred thousand dollars.

"But you expect to get money back," some may say.

Yes, we expect to get everything back.

We expect to see people saved, healed, and blessed.

We expect them to do what we are doing: putting our resources together for the extension of the Kingdom of God.

We think and know that the very best thing that could be done for the working classes of New York would be to get them to live as our working men live.

Why Working Men in Zion City Can Own Their Own Homes.

The working men of New York are spending on tobacco, liquor, theaters, gambling, secret societies, doctors and drugs, something like four to five dollars out of every ten dollars they earn.

Our Zion men spend not one cent on any of these things, not even on the immoral theaters.

I say immoral for there is no theater that is moral.

The theater is essentially immoral and wicked.

If it is to reflect humanity, humanity as a whole is not virtuous.

The theater, even at its best, has never been else but the worship of the god, Bacchus.

It began at the festival of Dionysius.

It was a religious observance; the feast in connection with the god, Bacchus.

That is the origin of the drama.

Euripides and Sophocles, who wrote of the deities who sinned, were the first great dramatists.

But our people saving this, also add to the comfort of their homes.

Their women are better cared for, and their families are cared for.

When they get ten dollars and give one to God, they have the other nine free for the extension of their own happiness and comfort.

The consequence is that they save money and buy land and have their own houses.

Out of the more than two thousand houses in Zion City, or thereabout, I might say that nineteen-twentieths of them belong to the working classes.

You cannot say the same here.

It would be a good thing for the people of New York to get away from these wasteful expenditures; then they could save their money and extend the Kingdom of God and build up clean cities.

I am willing that our people shall stay in these cities if they desire to; and many of them do, because the nature of their business demands it for a time at least.

In all these things we are actuated by Love.

I desire you to understand that

The Law of Love Is the Great Impelling Principle in Zion.

This is not the first visit we have made together.

Zion Restoration Host and I conducted meetings continuously in the Chicago Auditorium for two years, save the three summer months.

The Host, to the number of one thousand, two thousand, and as high as three thousand, would go with me on Lord's Day morning into the city of Chicago and spend the morning visiting the people in all parts of the city in the coldest days of winter.

We visited the people in Chicago eight times in one year.

We helped them by distributing in one year twenty-five thousand pieces of clothing for the poor of that city principally.

We brought them into the Home of Hope for Erring Women.

Hundreds of poor fallen women are saved.

We did our duty lovingly, but we did not talk about it.

I do not care to talk about it now, we care more to do it.

To represent Zion as a mercenary institution is a wicked falsehood.

We do realize the power of money. The man that does not realize that is a fool.

With money we can print literature; buy and circulate Bibles: buy food and clothing for the poor, and educate messengers and send them to all the world.

We use our resources, we do not hoard them.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But all these things do not appeal to narrow-brained and mean-spirited people.

I plead for God, for Zion Restoration Host, for the Christian Catholic Church in Zion and for myself, and say that we are *fulfilling* the Eleventh Commandment, and loving you as the Christ loved us.

We shall continue to love you.

We love you even when, now and then, we have to spank you.

Love Is Not Lust.

One of the great blunders of life is that a great deal of nonsense is talked of under the name of love.

Love is misrepresented, and slavish, unclean lust takes the place of beautiful Divine Love.

All these so-called love stories do not represent Love at all. They represent lust.

They represent the passionate desires of beast for beast.

There is no difference between that and the lustful passion of the lower animals for their kind, only that oftentimes the lust that is in humanity is more debasing than the lust that is in the lower animals.

That is not Love.

Love is pure.

Divine Love is unselfish.

The very first thought in Divine Love is unselfishness.

Love "seeketh not its own, is not easily provoked."

I have not been easily provoked in the fight that I have had with the Press.

I met the Press with courtesy, kindness and consideration; and after these reporters failed me, I sent for their editors and again did my best.

It was only when I saw there was nothing to be done but to sweep them from my presence and say that they had not reported me fairly that this step was taken.

Love is patient; Love is pure; Love is unselfish.

But what is lust?

Lust is selfish.

Lust seeks self-gratification.

But Divine Love finds its noblest and best expression in self-abnegation and in the surrendering of self and willingness to do, to bear and even to suffer for those that are not lovely and attractive.

Do not forget that this is the Eleventh Commandment.

If the Christ had not loved us better than Himself, He never would have left heaven to come down to earth to die for sinners such as we.

If we had not loved you better than ourselves we would not have left our lovely City to come here to be abused and to spend our money and strength upon you.

By-and-by We Shall Come Again.

When we come next time we shall understand the situation better.

This is certain, however, that if I shall be spared to come again, I shall send down my own printers, and print a paper in this city preparatory to my coming.

Then, when I come, if God permit, I shall have my literary staff increased, so that every morning you will get a synopsis, and every night you will get an exact verbatim report of every word that I spoke the previous day. (Applause.)

Then New York will have no use for lying sheets, because the people will know where to get the truth.

The great masses of the people in New York want to know what really has happened.

They do not want the impressions of the unclean minds of these impressionable reporters.

They want facts.

They do not want caricatures and lampoons; they want the facts as they are, and some day they shall get them. (Applause.)

I am learning a few things by my Visitation to New York; and I thank God.

Do not forget that Love is the fulfilling of Law.

Remember that he who keeps the Eleventh Commandment will have no difficulty in keeping all the rest.

I Have Not Been Severer than Love Dictates.

I have not done one thing during this Visitation, or any other, than to Love you according to my light.

Law must reign, and the law of truth must be on the lips.

Love must prevail and where Love prevails Law reigns.

May God grant that this Law of Love may reign in all our hearts.

PRAYER OF CONSECRATION.

Our God and Father, we come to Thee in Jesus' Name. 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 power to be truthful, to be pure, to be fair, to be earnest, to be loving, and to be self-sacrificing. Give us power to continue in well doing in the midst of wicked reproach. Bless Zion Restoration Host in all parts of this city today. Bless Zion in all lands; in America, Asia, Africa, Australasia, Europe, and in the Islands of the Sea. For Jesus' sake. (*All repeat the Prayer of Consecration, clause by clause, after the General Overseer.*)

The Service was then closed with the

BENEDICTION.

Beloved abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

EIGHTH DIVINE HEALING MEETING.

REPORTED BY S. E. C., A. C. R. AND L. V. S.

As the remaining days of the New York Visitation grew fewer in number, more honest, intense interest and confidence was shown in the Divine Healing Meetings conducted by the General Overseer.

For the Service of Wednesday, October 28, 1903, the General Overseer took for his subject, "Gifts of Healings; one of the Nine Permanent Gifts of the Holy Spirit."

To an attentive, appreciative audience, the man of God presented a learned, logical argument, and yet one that all could clearly follow.

Madison Square Garden, New York City, Wednesday Forenoon, October 28, 1903.

The meeting was opened by Overseer Brasefield.

The Congregation united in singing Hymns Nos. 44 and 43 of the Special Song Sheet.

Overseer Brasefield read the 103d Psalm, which was followed by prayer by Overseer Piper.

Conductor Rice then sang as a solo Hymn No. 33 of the Special Song Sheet, at the close of which Overseer Brasefield read in the Inspired Word of God the 4th chapter of Ephesians, and the 12th chapter of 1st Corinthians, after which the General Overseer came upon the platform and delivered his Message:

GIFTS OF HEALINGS; ONE OF THE NINE PERMANENT GIFTS OF THE HOLY SPIRIT.

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.

The gifts and calling of God are without repentance.

The Apostle Paul, in speaking concerning the gifts, says, "The gifts and calling of God are without repentance."

That very far-reaching word may be well placed at the beginning of what I have to say, concerning the Gifts of Healings as a present day reality and one of the Nine Gifts of the Spirit.

A Truth of Deepest Importance Seldom Referred to.

The passage to which I refer is in the 11th chapter of the Epistle to the Romans, and I should like to read to you the verses connected with it.

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:

And this is My covenant unto them, when I shall take away their sins.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the Fathers' sake.

For the gifts and the calling of God are without repentance.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Overseer Brasefield has just read to you the first few verses of the 12th chapter of Paul's first Epistle to the Corinthians.

It is one of the astounding things that that of which Paul would not have the Church ignorant is the very thing of which the churches are profoundly ignorant today.

I very much question whether this chapter is read, upon the average, in a great city like New York, by any minister, once in three years, or ten years.

It is a remarkable chapter.

It begins with the words that he "would not have you ignorant," and yet it is a chapter that is almost never read.

Now concerning spiritual gifts, brethren, I would not have you ignorant.

Nevertheless these gifts are almost never talked about in the churches.

I desire to speak this morning concerning these Nine Gifts of the Spirit, and especially the Gifts of Healings.

The Nine Gifts Bestowed upon the Church as a Perpetual Inheritance.

There are diversities of gifts, but the same Spirit.
There are diversities of ministrations, and the same Lord.
There are diversities of workings, but the same God.

The triunity of God is set forth here, in the ministration, working, and diversities of the nature of the gift.

The gifts are enumerated.

There are nine.

The first is the Word of Wisdom; the second, the Word of Knowledge; the third, Faith; the fourth, Gifts of Healings; the fifth, Workings of Miracles; the sixth, Prophecy; the seventh, Discernings of Spirits; the eighth, Tongues, and the ninth, the Interpretation of Tongues.

These are the Nine Gifts of the Spirit that were purchased by the Atoning Sacrifice of our Lord Jesus, the Christ, and that were bestowed upon the Church as its perpetual inheritance, after our Lord rose from the dead, and the Holy Spirit came.

Not one of these gifts has ever been taken away.

If any one shall say that any of these gifts has been removed from the Church, the *onus* of proof is upon the person who makes the assertion.

It is not true.

It cannot be true; for the gifts and calling of God are without a possibility of repentance upon the part of God.

God is not a man, that He should lie;
Neither the son of man, that He should repent.

What God has given He will maintain.

He does not give to His Church gifts of which He Himself repents.

The Inconsistency of the Apostate Churches.

None of the churches would contend for one moment that the first gift of the Spirit, the Word of Wisdom, has been withdrawn.

If I were to assert that, they would say, "That is wrong."

If I were to say that the second gift, The Word of Knowledge, had been taken away, they would say that was wrong.

If I were to say that the third gift, Faith, had been taken away from the Church, they would say that was wrong.

But when I come to the fourth gift of the Spirit, Gifts of Healings, they say, "Oh, that was taken away."

I throw the *onus* of proof upon the man that makes the assertion.

I say that it is neither historically provable nor logically provable, but upon the contrary, it is absolutely impossible to prove that the Gifts of Healings have been taken away.

Gifts of God Are All in the Holy Spirit.

You cannot disagree, if you are Christians, that wherever the Holy Spirit is all the gifts are, for all the gifts of God are in the Spirit.

That is the foundation truth.

If the Spirit is in the Church, and all the gifts are in the Spirit, is it not a logical sequence that the Gifts of Healings, which are in the Spirit, are in the Church?

It must be so, unless the Spirit has lost control of His own gifts.

Wherever He is, the gifts must be.

That is plain, simple common sense, and good reason.

The Spirit is in the Church.

Therefore the Gifts of Healings as one of the Nine Gifts of the Spirit are in the Church.

That is positively impossible to overcome.

Then, if the gifts and callings of God are without repentance, and He gave the Gifts of Healings, and never repented of them, they are in the Church today.

The question arises, Where is the demonstration that they are in the Church?

I hope to supply the answer.

If I could not demonstrate that these gifts were in the Church and were a present-day reality, the fact that God says they are would make it true.

Faith to Exercise Gifts, Lacking in the Church.

John Wesley, in his notes upon this passage, makes a remark something like this: "All the gifts are in the Church, in the Spirit; the Gifts of Healings included."

But he remarks: "The faith and the knowledge of how to exercise these gifts is lacking in the Church. When God restores to His Church men of faith, men of wisdom, men of knowledge, who know how to come into touch with God in these matters, it will be found that the gifts have been there all the time, and they will be exercised."

The prophetic word of that prophetic and apostolic man, John Wesley, is true.

It has been the remark of commentators innumerable that the gifts were never taken away, but that the Church had got into a state of decay and degeneracy, in which it was impossible to exercise these gifts.

This condition began at a very early period.

For the first three or four centuries of the Church's history, any one who is a candid scholar will admit that the early Christians never thought of going to doctors or drugs for healing.

They prayed to God.

Their elders obeyed the injunction in James and anointed the sick, and they were healed.

Many men were found in the Church who were used of God in the Gifts of Healings.

When they laid hands on the sick, God used them, and the people were healed.

Contentions and Lack of Unity Weakened the Early Church.

This continued with ever-diminishing force until Constantine—really a heathen at that time, for he was not baptized until very late in life, and worshiped the gods even when he pretended to believe, or according to his light really did believe, in the Christ—called for the Nicene Council.

Constantine was a very large-minded man for those days.

He saw that Christianity had become a tremendous political force in the empire, and he allied himself with Christianity as against heathenism, gradually coming to see that it would be well to put Christianity above all the contending and foolish heathen systems.

When he called that great Council of Nice, composed of the early Christian Fathers, up to which time the Christians had been persecuted over and over again by his predecessors, these men were a very quarrelsome lot, and complained to the emperor against one another in such bitter terms, that the emperor saw that if he read their contentious petitions he would get into serious trouble, and have no result.

So he called for a brazier, and, taking their petitions, put them into the fire in the presence of the Council, calling upon the gods to witness that he had not read a line of them.

He rebuked the fathers for their contentious spirit.

Many of them were faithful to the Christ, but they were quarrelsome over definitions of dogma.

Some were Arians and some were Trinitarians.

Some were this and some were that.

Some of them were very immoral; no doubt about that.

But many great and mighty men were in that Council.

From the Time of the Council of Nice, the Church Became More and More Degenerate.

It became allied with the empire, becoming a part of the political machinery of the empire.

When Constantine favored Christianity it was astonishing how quickly *Pontifex Maximus* of Jupiter became the *Pontifex Maximus* of the Christ.

When he became a Christian, it was amazing how quickly the great priests of the heathen pope became Christians.

They became Christians because they saw that heathenism was going to be swept away; but they became mere professors.

They knew nothing about Christianity, except that it was

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

apparent that if they did not become Christian, they would have to leave their priesthood.

Like that famous Vicar of Bray in Queen Elizabeth's time, who, when accused of shocking inconsistency, said, "I am not inconsistent."

He was asked to explain the fact that when under Henry VIII. he was a Roman Catholic; then when Henry VIII. became a Protestant, he became a Protestant; when Queen Mary ascended the throne and was a Catholic, he became a Roman Catholic; then again became a Protestant when Queen Elizabeth came to the throne.

"But I am perfectly consistent," he insisted.

When asked again to explain, he said: "It does not matter to me who is pope, who is king, or who is queen; I shall be Vicar of Bray, and I shall hold on to my office as long as I live and can."

It was a shocking thing for a man to be anything and everything merely to hold his office; but I am afraid that the Vicar of Bray is not dead yet.

I am inclined to think that there are many Vicars of Bray alive.

How the Gifts of Healings Became Lost to the Church.

Thus, in the early ages, multitudes of priests of the heathen gods and goddesses became nominal Christian ministers and bishops.

They could not pray the prayer of faith that saves the sick, nor anoint the sick for healing.

Therefore they gradually invented the dogma that the gifts had been taken away, and that there was no more need for them; all they needed was doctors and surgeons.

That was false teaching.

When they were confronted with the passage in James—there were many Christians that demanded that their ministers should fulfil the Word of God, which says: "Is any among you sick? let him call for the elders of the church—" they said "That is passed away too."

Then they invented the dogma and doctrine of extreme unction, and

Instead of Anointing the Sick for Healing, They Anointed Them for Death.

Then there came into the Church that ordinance of extreme unction, in which men and women when dying call for the priest, who comes, gets the confession, gives absolution and then administers the last ordinance, anointing them with oil, for death, not for life.

Then they are supposed to die quietly.

That is a lie. That ordinance is not in the Bible.

The ordinance that is in the Bible is one of Divine Healing. The sick are to call for the minister of God who prays the prayer of faith through which the sick are to be raised up.

But they changed that ordinance of life to an ordinance of death, and so removed that difficulty.

Therefore the Gifts of Healings passed away from active exercises in the Church.

They have continued away from active exercises in the Church, because the Church has continued to believe the lie which these men invented: that God had taken away the gift, and that He no more heard the prayer of faith.

That accounts for the fact that the Church today is ignorant, and will not seek them.

They do not pray that prayer of faith.

They do not anoint the sick with oil for healing.

They do not exercise the Gifts of Healings, and follow the words of the Christ, who said, "These signs shall follow them that believe: In My Name . . . they shall lay hands on the sick, and they shall recover."

Facts Which Prove the Continuity of the Ministry of Healing.

If you desire to get some brief account of the continuity of the Ministry of Healing in all the ages, it is very easily accessible.

Dr. Gordon of Boston, in his little book, "The Ministry of Healing," has given a few of these illustrations, taken from various ages, showing the continuity of the Ministry of Healing.

Any one that is a scholar will know that all the early patristic writings are full of incidents in this line.

There never has been an age or a time in which the gifts have been wholly lost.

John Wesley often prayed the prayer of faith, not only for himself and others, but for his horse.

On one occasion he was journeying across the country and became very sick.

His horse was lame and he had a long distance to go.

He saw that unless help came he could not get there, so he tied his horse, went behind a hedge and prayed for himself.

He received a great spiritual and physical blessing and felt wonderfully restored.

Then he prayed for his horse, that by this time was exceedingly lame.

He was very sorry he had overridden, and asked God that he might be enabled to reach the meeting, a long way off, where he had promised to speak to a large number of people.

He says, "Thereupon, believing that God answered, I got upon my horse, and found, not only that the rider was well, but that the horse was well, and I got there in good time."

Things Which the Superiorly (?) Educated People Do Not Believe.

Of course the Methodists of today are far too superiorly educated to believe in any such foolish thing as that God would hear prayer for a horse.

Of course, they do not believe in such things.

It is a sign of their superior (?) education, I suppose, that in some of the editions of the Hymnal, they have omitted from the first hymn, "Oh, for a thousand tongues to sing!" the verse:

> Hear Him, ye deaf, His praise, ye dumb,
> Your loosened tongues employ,
> Ye blind, behold your Savior come,
> And leap ye lame, for joy.

I suppose they will soon omit the verse in "Jesus, Lover of my soul," which reads:

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

Some of them will want to sing it: "Thou, O Christ, art all I want, but please send me a doctor."

Perhaps the Congregationalists also will soon cut out of their hymns:

> At even ere the sun was set,
> The sick, O Lord, around Thee lay;
> Oh, in what divers pains they met!
> Oh, with what joy they went away!
>
> Once more 'tis eventide; and we
> Oppress'd with various ills draw near;
> What if Thy Form we cannot see?
> We know and feel that Thou art here.
> . . . . . .
>
> Thy touch has still its ancient power;
> No word from Thee can fruitless fall;
> Here, in this solemn evening hour,
> And in Thy mercy, heal us all.

They may want to revise the 103d Psalm, and cut out: "Who forgiveth all thine iniquities; who healeth all thy diseases."

If they did that they would have to begin with the covenant of Divine Healing in Exodus 15:26: "I am Jehovah that healeth thee."

They would have to go through the Old and New Testaments, in which there are large portions which are full of Divine Healing, the last chapter of the Bible telling us of the Leaves of the Tree which were for the healing of the nation.

They will have to get a completely revised edition of the Bible and the Hymnal, before they can take Divine Healing out.

You can never take it out, for God is a God who made our bodies and our souls, as well as being the Father of our spirits, and He pities us and cares for us.

He has provided in His Son that there shall be redemption for spirit, soul, and body, and that the Ministry of Healing shall be continued in the Church.

It does not matter that there is an unfaithful ministry, or an unfaithful Church, God is faithful, and an unfaithful ministry and Church will be set aside.

The faithful, God will honor.

He will raise up a faithful ministry, and restore the gifts to His people. (Amen.)

These gifts are exercised.

I have referred to the little volume of Dr. Gordon's.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Facts Concerning a Present-day Ministry of Healing.

I now refer to my own personal ministry.

My ministry covers a larger period of Divine Healing Ministry than that of any other man living today.

It may be that it covers a larger period than that of any other man who ever lived in the world.

I am speaking of what I know.

In the first place, when dying, I asked God to heal me and He did.

That was forty years ago.

I will enter into no lengthened particulars, more than to say that I was dying, and God immediately restored me to such a degree of strength that the next morning I attended to business.

I have had three severe attacks in the forty years since and have overcome each time by faith in the Christ.

I have been able to minister to humanity almost continuously for these forty years.

As regards the Ministry of Healing, while in my church in Newtown, Sydney, Australia, at the beginning of the Seventies, God was making me to see that medicine and surgery, which I had long seen to be a mass of inconsistency and abomination, were utterly incapable of healing even the commonest diseases.

I saw my people dying, and the doctors standing helpless, confessing their helplessness.

Some of them even moved with their families from the neighborhood, and left a few of us to battle with what was practically a plague.

Some of my brethren in the ministry moved their families.

I was an unmarried minister.

I had collegiate charge of the Congregational body in Australia, at Hampton College.

God Proves His Gift of Healing.

During one of the most discouraging days of this awful time, when my people were dying all about me, and I in despair was calling upon God, He opened my eyes to the real truth and power of Divine Healing.

I went at once to a home where two lay prostrate, burning up with that terrible fever; and there God answered my prayer of faith and they were immediately restored.

From the moment these two dying ones were healed, I lost no one of my church; but I kept on burying Wesleyans, Episcopalians and Presbyterians, and people all around me every week, for I was oftentimes the only minister available to bury the dead.

A full account of all this can be found in the little tract entitled, "He is Just the Same Today."

This brought a new life into my ministry; for I had never thought of laying hands upon the sick until that time.

From that day to this, it would be quite safe to say that I have prayed, upon the average, either with or for, more than ten thousand people every year.

A Wonderful Ministry.

There have been some missions in which I have prayed, within three weeks, with more than ten thousand.

That will not be New York, because you have kept up such a din and noise, and been so restless, that you are not prepared for the prayer-room.

But I thank God that we are getting down to business, and it may be that in the ten days that remain I shall see the results in those that have a quiet spirit, and are still enough to let God talk to them.

It is wonderful when I look back, and think of the vast number that have been healed.

I have seen that personal ministry very largely in this country, but in a still larger degree in Australia; for, let me say that the Australians are very much ahead of you in quietness of disposition.

They are thoughtful.

They do not get up an infernal racket at election time, as you do.

I never saw them going about in Uncle Sam's clothes, rattling baby-rattles, and shouting, "What is the matter with Cleveland? He's all right! You bet! Every time!"

In my time they sat and listened to the contending politicians, and then voted according to their convictions, after thoughtful consideration.

The last thing that seems to be in the minds of the multitudes of people in this land, is real thoughtful consideration.

Nevertheless, tens of thousands have found the Lord as their Healer in this country.

A Record of Thousands Healed Through Faith.

The fourteenth volume of LEAVES OF HEALING has now begun, and each of these volumes is, on an average, from eight hundred to one thousand pages, containing thousands upon thousands of stories from people that were healed under my ministry, through the prayer of faith.

I see Mr. Samuel Hadley in a seat before me.

I remember when he came into the prayer-room a dying man.

He had to explode between his teeth a capsule like dynamite to start his heart beating.

Did God heal you, Mr. Hadley?

Mr. Hadley—"Yes sir, He did."

General Overseer—Did He heal you through my ministry?

Mr. Hadley—"Yes sir, you had your hands on my head."

General Overseer—That is Mr. Samuel Hadley, of the Jerry McCauley Mission; but it is as much the Hadley Mission as it is the McCauley Mission.

I am glad to see him, only he ought to have been in Zion long ago.

I look over this audience, and see many who were healed.

I will ask you who know that the Gifts of Healings are a present-day reality, because you were healed through my agency to stand. (About half the audience rose.)

I can look over this audience and see those who were healed of cancer and all kinds of diseases.

These witnesses are either true or false.

If they are true and the Word of God is true, then Divine Healing and the Gifts of Healings, as a present-day reality, are not affected by your theories.

I am so glad the time is coming when prejudice is passing away and wickedness being driven out.

There are some things you cannot drive out until the prejudice passes away.

Pet Sins of the Churches Not to Be Dealt With Tenderly.

Some persons say, "Doctor, cannot you wait awhile?"

I say, "No, sir; I have come to the conclusion that there must be a splendid mansion built upon this old lot which has only old rookeries upon it.

"I have not time to take down the old shingles, treat them tenderly and put them away gently.

"I have come to the concluson that the only thing to do is to put a fire-stick under the old buildings and let the cockroaches and other creatures shift for themselves."

It is time to work quickly.

The time has come when apostasies and other opposing forces must be swept out of the way.

The spiritual forces of God must go forward and sweep them out of the way.

It is God's world; it does not belong to the Devil.

I do not propose to permit the thought for a moment that we have to stand and wait till the Devil is converted.

I have no confidence in his conversion.

I shall not wait until the Freemasons are converted.

I shall not wait until the churches are converted.

I shall do my part to convert them, and the only way is to knock the nonsense out of them, and to knock it out quickly.

If You Do Not Like My Methods, I Do Not Care.

As for your ministers that do not like my way of teaching, I give them not a thought.

What have you done that you should boast?

You have not done as much in one year in visitation in this city as Zion has done in two weeks.

It does not matter whether you like my oratory or not.

It may not be that you are pleased with me, but God Almighty is, and He blesses me; therefore I do not care whether you are pleased or not.

Men that are preaching to little audiences of three or four hundred people come here and write about their impression of me as a preacher.

What do I care?

I am a greater authority on preachers than they.

Yet it is like their impudence to sit down and express themselves through the *American*, the *Journal* and the *World*.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It looks to me almost like being sent into the fields to feed swine, where they are feeding the swinish readers of these swinish papers.

They have been kind enough to say how disgusted they are with me.

I shall not tell you how disgusted I am with them.

It does not very much matter what you think of me.

Is does not matter what New York thinks of me.

I shall say, what perhaps you will quote against me as extremely egotistical:

What I Think of New York Is of More Importance Than What New York Thinks of Me.

You will find that that is true. I am God's minister. I told that to Chicago, and they laughed.

But the day came when they did not laugh, because for years I held the balance of political power in that city.

The day is coming when Zion will hold the balance of political power in New York. Do you hear? (Applause.)

It would not take fifty thousand votes now to settle the question of political power in New York.

Whatever man held fifty thousand votes, would elect the Mayor, and I believe that it will not be ten years nor five years before Zion holds these fifty thousand votes, and we will elect your mayor for you. (Applause.)

We shall not shrink from using our political power, financial power, commercial power, or ecclesiastical power, to extend the Kingdom of God, and to smash the Kingdom of the Devil.

Is not that right?

People—"Yes."

General Overseer—It is a new idea to some of you, but it is a good one, and the quicker you get it into your heads the better.

May God help us to see the way of Salvation, Healing, and Holy Living, by which you can get from Zion on earth to Zion above.

That is what we are here for, and, incidentally, to destroy the works of the Devil.

Some of You Make War on the Devil With Rose-water.

The people that manufacture the whisky, and those who own the infernal dens where it is sold, and get large rents from the whisky-sellers, are the ones who deserve the largest blame, not the poor saloon-keeper, who oftentimes does not have a dollar when he dies.

It is the rich people that are behind all these evils.

You must go for legislation that will help in smashing these things.

Persuasion is all very well, but there is no use in talking about persuading a death-adder or a rattlesnake.

The only thing I do for a rattlesnake or a death-adder is to hit it over the head and kill it.

We have been able to get two saloon-keepers in this city to give up their saloons.

They have sent in their applications for fellowship, and will probably be baptized.

We shall not give their names just now, for we do not intend to expose them to the malignity and ridicule of the press.

God will bless the faithful labors.

God's Gospel is a Gospel of law; and the law of the spirit of life in the Christ Jesus demands that there shall be a reign of law.

The law of the Lord enlightens and purifies, and it must reign in this city.

This city is not the Devil's altogether, and we have no right to hand it over to the Devil.

It Is Our Business to See That New York Is Won for God.

We do not intend to merely sit and rest in our beautiful little City; but we shall continue to work.

Every now and then we shall visit some City or State, until we shall plant the Banner of Zion all over this land, that Salvation and Healing and Holy Living may come to all the people.

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 may cost. Give us power to trust Thee always. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The Service was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, until 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.

CHANGE OF LOCATION.

The Boston Branch of the Christian Catholic Church in Zion will in future hold services in Highland Hall, 203 Warren street, corner Walnut avenue and Roxbury, instead of Huntington Chambers, as follows: Lord's Days, 10:30 and 3 o'clock. Friday 3 and 7:30 o'clock.

REV. WILLIAM HAMNER PIPER,
Overseer Christian Catholic Church in Zion in New England.
71 Perkins street, Jamaica Plain, Massachusetts.
REV. HELEN A. SMITH, Assistant,
266 Brookings 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 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY S. E. C., O. V. G., O. R., AND L. V. S.

DISUNION and differences in any organization are subtle enemies that sap its strength and then cause confusion and ultimate defeat.

In union alone is victory.

Unity has been fundamental in all God's plans for His people, but, as His dealings with humanity are traced from the very beginning, the carnal in the individual is found striving for dominance, with discord and estrangement from God as the result.

Eve was the first to impair that unity which God had established between Himself and the two whom He had created in His own likeness, when she yielded to the desire of the flesh and base ambition, doubted God's Word, and ate the fruit of the forbidden tree.

Thus it continued through all the ages, one plan after another proving futile, until God sent His own Son and through Him established a new relation between Himself and man.

In the Early Morning Meeting of Lord's Day, August 23, 1903, the General Overseer showed very clearly how, in the Church which the Christ established, becoming Himself the Chief Corner-Stone, discord soon prevailed, and, after nineteen centuries, its work is still undone.

The history of the Church demonstrates conclusively that the Restoration of All Things can be accomplished only by compact organization and perfect oneness of all God's people.

This unity, then, is an absolute necessity in Zion Restoration Host, the great power that God is using in the close of this Dispensation, which must go forward, knowing with certainty that they follow Elijah the Restorer in this Great Conflict.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, August 23, 1903.

The Service was opened by the Congregation's singing Hymn No. 361:

When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!

The General Overseer led in prayer after which he read in the Inspired Word of God in the Gospel according to St. Matthew, from the 16th to the 20th verses of the 28th chapter.

The General Overseer then said:

People Not Forced to Accept General Overseer as Elijah the Restorer.

"Some doubted."

Beloved friends, I have very deeply felt that I must make myself perfectly plain as to this question of doubt in connection with my own prophetic mission.

You know perfectly well—if you do not I will repeat it in unmistakably clear language—that I have never for one moment imagined that your salvation, healing, or cleansing was dependent upon my power or upon your faith in me.

If any one says otherwise, he is either crassly ignorant, not understanding the plain meaning of my countless words on this subject, or else he is wickedly, shamefully and wilfully perverse

I have made that plain.

The Conditions of Fellowship in the Christian Catholic Church in Zion.

But some may say, "You make it a condition of fellowship."

That is another lie.

The conditions of fellowship in the Christian Catholic Church in Zion have never been altered from the very beginning.

They are there in plain reading for every one to understand.

Surely they are short and simple enough. There never has been added to them, nor taken from them, one single word.

*The following report has not been revised by the General Overseer.

The conditions of fellowship in the Christian Catholic Church in Zion are not dependent upon your recognition of my prophetic mission, nor are they even dependent upon your acceptance of many truths that Zion holds, and demands an ever-increasing allegiance to.

We have received and we will receive into our fellowship those who will hold these fundamental principles set forth in the simple conditions that you accept when you send me your application.

These are simple and unmistakable.

They merely cover your acceptance of the truth that God the Father, Son, and Holy Spirit, have in the Christ provided salvation for mankind; that through repentance and faith in Him alone this salvation is received; that by that act of faith, accompanied by a true repentance which brings you into union with God and secures for you the efficacy of Jesus' blood, you are brought into fellowship with God, and therefore are entitled to fellowship in the Christian Catholic Church in Zion.

Received Into the Church as Babes, but Instructed.

Even the acceptance of Divine Healing, and many other truths that we believe, are not set forth as fundamental to fellowship in the Christian Catholic Church in Zion, for we believe most firmly that multitudes of people whose minds are uninstructed, whose hearts are untaught, whose spirits are unenlightened concerning Divine Healing, pass into heaven, although they never knew the Lord as their Healer.

Although we say these things and mean them, and although we receive you as babes into the Christian Catholic Church in Zion, that does not mean that you are to stay babes, does it?

It means that we are to feed you and instruct you, and to do our very best to make you something more than mere babes.

We receive the babes into the Church of God, which is the place for them.

It is the place for little children, for youths and maidens, for men and women, for the ignorant and the educated, for the strong and the weak, for those that have had many advantages, and for those that have had almost none.

It is a place in which from every tribe and nation we receive those that have received the Christ.

But as many as received Him, to them gave He the right to become children of God.

When we have received you, that is not the end of it.

That is only the beginning of it.

It is our plain duty to instruct you, and to open to you the large and glorious developments of the Divine Life, making you effective in God's service.

Passing over many things of which I might speak as suggested by this line of thought, I would bring you sharply up to the point at which this Church has arrived.

A Full Obedience Demands Baptism.

This Church, as a church, believes most firmly—and those that enter into fellowship with us very quickly believe the same, if they did not believe it before—that in order to fulfil all righteousness you must obey God in Baptism.

You must realize increasingly what that Baptism means—death to sin, life in God, and power for service.

We do not baptize you to make you Christians.

We baptize you because you are Christians and because, being Christians, you are obedient to the commands of the Christ and receive the blessing which obedience brings.

Some, perhaps, even in this Church, may not be baptized; but I do not hesitate to tell them to their faces that if they are not baptized they are, in my judgment, shamefully and perversely disobedient.

If they say that they do not see it, then it seems to me that it must be a case of shutting their eyes, closing their ears, hardening their hearts, and holding on to some miserable perversity in which neither logical, scriptural, or historical facts support them, but only their own individual perversity.

"Will you throw them out of the Church?" some may ask.

No, but I will scrub them hard.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Honest Christians Know They Dare Not Defile Their Bodies.

I will tell them the truth and do my best to get them right.

There are very few in this Church that are unbaptized, for the fact is that very quickly after people enter our fellowship they see the necessity for Baptism.

The power of God compels them, and they come willingly *into* the baptistry.

Other truths that are taught in connection with this ministry, and which have made this Church a power, is the abstinence from alcohol, tobacco, swine's flesh and impure things.

While these are not conditions of fellowship, yet when we get you in we say, "Can you drink alcohol to the glory of God?" and of course you have to say "No."

Then we say, "Quit."

We say: "Can you smoke to the glory of God? Can you eat filthy food, go to theaters and ask God to bless you? Can you play cards or sing filthy songs to the glory of God?" and the honest answer must always be "No."

Having led you along we gradually get together more and more closely.

I Bring You Up to the Standard, Not the Standard Down to You.

I do not propose to do that.

Passing then over every other question, I come at once to the place where this Church has recognized in me an especially qualified and ordained Messenger of God.

That recognition is not a condition of fellowship.

It is not essential to fellowship that you should recognize that I am the Messenger of God's covenant, the Prophet foretold by Moses, and therefore Elijah the Restorer.

While it is not essential to fellowship, it is, however, essential to membership in that portion of the Church which we call Zion Restoration Host.

It is essential that in connection with that Host, there shall not be one atom of doubt.

Why?

I hope to make it very plain to you.

Differences Which Weakened the Church Arose in Its Early History.

Every one who has studied the history of the past must know that very speedily after the death of our Lord Jesus, the Christ, there arose in the Church differences of opinion, which weakened the Church and created parties.

Paul, in writing to the Corinthians said:

Each one of you saith—

Meaning that every one of them was under one or the other of these partisan flags,

—I am of Paul; and I of Apollos; and I of Cephas; and I of the Christ.

Those who said they were of the Christ—Christians—might have been the most schismatic of all, because I have observed that the people who call themselves "Disciples of Christ" are oftentimes the narrowest, most bigoted, ignorant, and tyrannical of all the sects.

They make ministers who are like their makers.

They have so many divergent doctrines.

They have oftentimes made the same miserable lie of baptism that the Roman Catholics and others have made of it; namely, an ordinance, which in itself creates a condition of salvation.

Some of them define it as the act of saving faith, without which there is no salvation.

Therefore, they have reached the place, as have the Dunkards, for instance, where they are practically teaching baptismal regeneration.

Both Paul and Peter Had to Deal With Schismatic Men in the Church.

Paul had a fight with all of this.

He asked if Paul had been crucified for them; if Apollos or Cephas were any other than ministers through whom they believed as the Lord gave to every one.

Those who contended that they were Christians *par excellence*, and perhaps, at the same time, said: "We do not care for Peter or Paul, but we do care for Jesus," might have been the most cantankerous of all, because they were not subject to apostolic authority.

Thus, at a very early period, the Church began to go to pieces.

Apostolic authority itself was set at nought, not only in the early part of the apostolic period, but at the latter part, on to the year 100, or thereabout, when John the apostle complained of a fellow named Diotrephes who loved to have the preëminence among them.

He would not receive John, the apostle, who at that time was probably the only surviving apostle in the Church, nor those whom he sent.

John said that when he came that Diotrephes would have a bad quarter of an hour; and I am sure he did, for John was just the kind of man who could make it hot for a miserable schismatic man like him.

He said that he would not write with pen and ink, but that when he came he would have it out with Diotrephes.

I think that Diotrephes must have found out that the great loving John was not misnamed when he and James were called Boanerges, Sons of Thunder.

I think that perhaps there was lightning, too, and not all thunder.

All this indicates that the First Century had not closed before the Church was shamefully divided, and those in it continuously fighting against one another.

Constantine Only a Nominal Christian, Unable to Help the Church.

In the Fourth Century, Constantine called the first great Council of the Church together—the first after that at Jerusalem, which was called in the time of the Apostles—generally known as the Council of Nicæa.

In the early part of the Fourth Century, he called that Council together, although he was not a baptized Christian, and was not until far on in life.

He would offer sacrifices to the gods and to the Christ equally, but for political and perhaps sentimental reasons, had become, as far as he could, a Christian.

What help did he get from the Church?

He was not helped at all.

When he called that first Council, the various discordant parties in the Church flooded him with petitions against one another.

They alleged the most shameful things about one another.

The bishops of the first Council of Nicæa charged one another with shameful immorality, and with all kinds of perversity and wickedness in doctrine.

Even those who had suffered for the Christ, whose hands had been burned by the heathen, and who had been wounded and left for dead, were charged with the most shameful crimes, and were guilty of them in many cases. In other cases they were not guilty, but were really falsely charged.

Constantine had called the Church together to try to get some agreement upon many points of practice and fundamental truths.

He tried to have a creed established, and to see if they could not come together in a proper recognition of the divinity of the Christ, which was being boldly challenged by a great many.

The Nicene Council a Failure.

When the Council met and Constantine saw those petitions, and knew their trouble, the first thing he did was to bring in a brazier and, putting all these petitions upon it, vow before God that he had not read one.

I hope he told the truth; but if he had not read the petitions, he knew very nearly what they contained.

He said that he hoped he would hear no more of these wrangles among Christians; that they needed to love each other and come to some agreement.

But did they?

Those who know the story know that that Council settled nothing, and that to this day the Nicene Creed is rejected by a large part of the Church.

The attempt of Athanasius to force upon the Church a definition of the trinity has been rejected by the Church for the most part.

The Apostolic Creed in its simplicity has been maintained by the Church, and the Nicene Creed is not maintained.

The Nicene Creed is far too exact, trying to define things so finely that it attempts to define the indefinable.

I merely mention this to call your attention to the history of the Church, and to show you that in its very beginning, both in apostolic and post-apostolic days, up to the Council of Nicæa, and since the Council of Nicæa, the Church has been divided in such a way as to make it impossible for it to go into action and fight the common enemy with any prospect of permanent success.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Authority Has Gone From the Churches.

What is the condition today of the churches in Christendom?

It is no libel, but a simple statement of the truth, to say that real authority has gone from the churches, and that the laity not only boldly claim an equality with the clergy, but they maintain that claim and prove it.

They have proved very clearly that the churches that do not have lay representation are weak, because the clergy are absolutely powerless and for the most part mere formalists.

They have proved that the laity need to be in their councils, until the camel, having been let in, has driven the man out of the tent.

Now the clergy are nothing and the laity are everything.

The churches are openly ruled by voting, and any man that can by hook or crook get together a sufficient majority in most of the churches can carry his point.

Churches Controlled by the Laity, Not the Clergy.

Not only do the laity control in the churches that are ruled under the Congregational form, where any one can vote that is on the roll of membership, no matter how ignorant and no matter how clear it is that they ought to have been disciplined long ago, but also in those churches that have a high class representation like the Methodists, who do not allow the people to direct the policy, although, as a matter of fact, the quarterly meetings, annual conferences, and the triennial conferences, are occasions in which the laity practically control the situation.

They compel the men whom they want to be elected.

The consequence is that the most aggressive and most evangelical of the churches have become perfectly scandalous in their annual and triennial conferences, where wire-pulling of the most disgraceful kind has been indulged in.

Bishops of the Methodist church have told me that there are bishops now in that church that were elected by caucusing and wire-pulling that would have made a Democratic or Republican convention stand aghast; and that it was more disgraceful than any political convention ever was.

I am not bringing a railing accusation; I am merely stating absolute and recognized facts.

The Churches' Feeble and Foolish Endeavors to Do Something.

All kinds of endeavors have been made to alter this condition of affairs.

It was not long ago that there was a student movement which was going to sweep everything.

What has become of it?

It has fizzled out like all the others.

Then they began the Christian Endeavor movement, and that was going to do it.

The moment the Baptists and the Methodists saw it, they said: "That will be too much Congregational," and so they organized the Baptist Young People's Union and the Epworth League.

But their attempts to get the young people to take up the thing have only ended in greater disaster, on the whole, because the percentage of increase in the churches that have been most successful in raising up these bands of young people, has been less than the churches that did not have them.

Consequently, nothing has healed the breach and united the Church.

In its aggressive movements it is very disunited; and its contributions—well, it is perfectly pitiful!

I understand that the entire contribution, for instance, of the Baptist churches to missions is less than a half dollar a year for each person.

That is about four cents a month, or one cent a week toward the evangelization of the world beyond their own church.

It is the same way in the Congregational body, and in all others.

There are some bodies, like the Moravians, who do have several dollars a year for the support of missions, but they are small and not very powerful.

But they, also, have been growing weaker, not stronger, as the years rolled on.

If we form a church that has no missionary agency, and that is controlled and directed in such a way as not to extend the Gospel effectively, in what would we be different from other churches?

We would be different in nothing except that we are more successful in business.

Declaration of June 2, 1902, Affected the Entire Organization.

From the very beginning I saw that it would be very desirable to create Seventies in the Church.

I did not go any further than to receive candidates for the Seventies without any conditions except their vows as Church members.

But as time rolled on, and the time came for the Declaration of June 2, 1901, everything altered as regards organization.

From that moment you accepted me, not only as the General Overseer of the Christian Catholic Church in Zion, but in the most pronounced manner as the prophet foretold by Moses, the Messenger of God's Covenant, who, in the Spirit and Power of Elijah, was the Restorer.

Having taken that step, you and I stood before the world in an entirely new position.

I felt that I must still leave entrance into the Christian Catholic Church in Zion on the same old conditions, because the Kingdom of God was wider than a recognition of my prophetic mission.

Seventies Must be Organized to March at Word of Command.

But I felt the time would come when the Seventies must cease to be a flexible and fluid kind of organization; that they must be organized closely, and made to be a Host that could march and would march at the word of command.

I saw that every man and woman in it must be trained to be an independent and earnest Christian soldier, and yet every man and woman must understand that he or she must fall into line at the word of command, and go forth absolutely independent of family, political or business ties.

They must be willing to do what I had done and what I am still willing to do—to go to the earth's remotest bounds at the word of command.

That was only possible if I had the right to command.

If I did not have the right to command, I saw that it would be a perfect farce to attempt it, and that there was no possibility, therefore, of creating such a Host.

I was determined, as you know, that we should not copy the Salvation Army in anything, because that organization never was a church, and in my opinion never will be.

It has seen its best days, and is passing away.

It will fall, probably, into the hands of a little coterie who will make of it a kind of semi-Jesuitish order, because

The Salvation Army is Absolutely Void of Reverence for the Truth.

Its own General is an illustration of this.

As you know, he charged publicly in London that I had been an officer of that army and that they had got rid of me years ago.

I challenged him.

I declared that it was a shameful lie made out of whole cloth, for I had never belonged to that organization.

The result of it was that when he came to this country I again boldly challenged him with it when he was standing within one hundred feet of where I was standing.

He took refuge under this sort of thing: "You know no one takes any heed of Dowie, and I will take no heed of him. He can make all the fight he likes."

When he left this country the last thing the reporters said to him was: "Dear General Booth, clear up this matter and tell us whether or not Dr. Dowie was ever a member of the Salvation Army."

He replied, "I do not know. The London office has not been able to give me the details as yet."

Now he has gone back to London, and I have repeated the challenge.

You, of course, know the result.

There has not been one word; and yet not only he told that lie, but his son Bramwell, Railton the Commissioner, Coombs the Commissioner, Pollard the Commissioner, and all the others told it upon the other side of the Atlantic.

But when it got out to Australia, the Army there flung it back and said it was a lie.

"He never was a member or an officer at any time," they said; "he merely helped us."

Thus Herbert Booth, the General's own son, who commanded the Army in Australia, flung it back upon his father as a lie.

So did his own daughter, and others.

But it does not matter; they still keep up that lie.

They will not take it back and it is choking them.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It will choke them to death if they do not take care.

We would have nothing to do with an organization that neglects ordinances.

The Salvation Army Has no Ordinances.

It neither observes the Lord's Supper nor Baptism.

It has no church organization, but has attempted to create an organization upon the lines of the British army, using Sir Garnet Woolsey's—now Lord Woolsey—"Handbook on Army Regulation."

That foolish man, Railton, has recently been compelled to leave France, because he was smashing everything there.

He seems to me to be a kind of raving lunatic.

He wrote the most shameful things about me.

He said that I had told wicked lies to my people about the death of my sister, saying that every one in Paris knew that I buried her body in the cemetery of Père la Chaise, as she had died there of diseases.

But you all know that what I said was true; she died at sea when we were not near her, and was buried at sea.

Yet that man shamefully and deliberately filled Europe with the statement that I lied regarding the death of my sister.

Not one of these lies has ever been apologized for, because the Salvation Army is crammed full of lies, from top to bottom, and is an organization that is a shameful mass of hypocrisy.

This Organization Must Be Christian and Catholic.

I saw no organization upon which we could model our organization.

I also saw that the organization we had must be in accordance with the Word of God, claiming the grand old word Catholic.

Not Roman Catholic, Greek Catholic or English Catholic, but it must be Christian Catholic.

That name has been received with extraordinary interest throughout the world. Others have tried to imitate, but you know they cannot imitate Zion. Zion is inimitable; the Christian Catholic Church is inimitable; and I think I am inimitable.

I do not wish any one to attempt to imitate me anyway.

It is poor business when any one tries to imitate another.

You must be yourselves and be natural.

Why the Seventies Were Dissolved.

The time came, therefore, when it was imperative for me to do something to make the Church not only a power, but an aggressive power.

Therefore, I told you I would dissolve the Seventies and create a Host; that that Host would come under a Vow; that that Vow would be to myself as well as to God; and that you were to recognize and declare that you believed the fact that I was Elijah the Restorer.

If there is one Elder, Evangelist, or Deacon of this Church that does not believe that I am Elijah the Restorer and still holds his office, he is a hypocrite and should be expelled, not only from office but from the Church.

Why?

Because when that Declaration was made every one could see the significance of it, and that from that moment I must be surrounded by officers who held the same fundamental doctrine I did regarding this matter.

None Shall Be Permitted to Undermine Authority in the Church.

Those who have taken this Vow must understand that they must live up to it.

It imposes upon me conditions, and it imposes upon you conditions.

While I will not impose this Vow upon the rank and file of the Church, you must know that there is one condition alone upon which you can remain in fellowship.

If I can tolerate you and throw the shield of Zion over you, and give you all the advantages of being in this Church, when you have not received heartily the Declaration of June 2, 1901, I have a positive right to ask of you one thing.

I do not mind your not believing it, but I do mind your spreading your unbelief, and making that the occasion of undermining my authority, as General Overseer and as Elijah the Restorer.

If you fight that Declaration, I will send you out of the Church, not because you do not receive the Declaration, but because you are making it a matter of contention, and are undermining my authority as the Chief Pastor of the Church.

You do this under the pretense that you, with your magnificent mind and your tremendous grasp of theology, cannot receive the truth that we all receive—my position as Elijah the Restorer.

If you are a man or woman of such transcendent power and genius that you tower above us all, get out and rally the hosts of God around your standard. Get out! Zion is not big enough for you. If you do not get out, I will have you go.

If there is any in the Host that has doubts as to my prophetic office, let him send in his resignation at once and retire from the Host.

I shall believe that you did not take that Vow honestly.

That Is Plain and Unmistakable Language.

I have no objections to persons who are uninstructed or stubborn by reason of the fact that they have an obstinate streak in them, and who said they would not believe it, and hold on.

I have no objections to your remaining in the Church if you hold your tongue, but if you go up and down through the City and through the Church, like the fish in the Bay of Massachusetts, proving to every one that you are four-fifths mouth, with little body, and a dangerous tail, you are not loyal to Zion and have no right to remain here. If you do not understand, hold your peace and endeavor to understand.

Search your Bibles and seek the advice of good Elders, Evangelists and Overseers, who will give you instruction.

All Evangelizing Orders in the Church Have Been Failures.

My object, then, in the formation of this Host was to do what has never been done yet in the Church.

Attempts have been made to do it by the formation of religious orders in the church of Rome.

These religious orders had their origin in a very good thought. The Church was very corrupt, and these orders arose for the purpose of evangelizing.

The popes themselves were deceived by Ignatius de Loyola, and perhaps he deceived himself and Francisco Xavier in the formation of the Society of Jesus.

They said that that society would extend the Church and strengthen the hands of the pope.

But that society is very much as the Salvation Army; for it has greatly weakened the Church, and practically destroyed the whole, because it led the pope into that foolish declaration of Papal Infallibility.

But every one can see what a screaming farce it is.

The Weakness of the Early Church Was That Some Doubted.

I do not wish to reflect upon any one, most certainly not upon the early apostles, who were martyrs.

However, I say this, that even the apostles of our Lord Himself were very weak men.

Peter proved his weakness by denying his Lord upon the very moment of the last crow of the cock.

Twenty-five years afterwards, when he was at Antioch, he proved his weakness once more by being a coward, and eating only with the circumcised Jews, withdrawing from eating even with Paul and uncircumcised Christians.

He was to be blamed and Paul blamed him, and withstood him to his face, saying that he was not walking uprightly according to the truth of the Gospel.

Even Barnabas was carried away by the dissimulation.

I believe that the great lack in connection with the early Church was that the office of prophet was not a permanent office in the Church.

With the exception of Agabus, and the few prophetesses who were daughters of Philip, and did not seem to have much power, the office of prophet was almost in abeyance.

All the Apostles Were Not Prophets.

The Apostles, every one of whom ought to have been prophets, were only partially so.

Paul was the best and greatest of them all as a prophet.

He, undoubtedly, prophesied the coming of the Lord in the words which we are thankful to have, in his epistle to the Thessalonians.

But did not our Lord promise in all the ages that as the Dispensation drew to a close, there would come Times of Restoration?

Did He not promise, as Peter said on the day of the healing of the lame man at the beautiful gate of the temple, shortly

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

after Pentecost, tnat the heavens must receive the Christ until the Times of the Restoration of All Things which God had promised by the mouth of all His holy prophets since the world began? Did not God, therefore, promise that at the Time of the End, the Times of the Restoration would come?

Did not the Christ Himself, after John the Baptist was dead and buried, say that Elijah must come and restore All Things?

That could not mean Elijah the Tishbite; it could not mean Elijah the Preparer; it must mean Elijah the Restorer.

Did not the very last words of God, through His ancient prophet, the last prophet of the Old Dispensation until John the Baptist came, say: "Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come?"

It Is an Inexpressible Privilege to Live in the Times of the Restoration.

General Overseer—Has not the Restoration begun?

People—"Yes."

General Overseer—Do we not all see it?

People—"Yes."

General Overseer—There is one little spot on earth, ten square miles, that belongs to God in perpetuity, and God has blessed that spot. He will continue to bless it.

We are in the Times of the Restoration, and we are on the spot where the Restoration begins.

If any of you are in any doubt as to my position as the Restorer, you have no place in Zion Restoration Host.

Get out and keep out.

You have taken a vow; and you are a hypocrite to pretend to maintain it when you have any doubt.

Doubt is the cause of great weakness and trouble.

The Man Who Doubts Cannot Go Forward with Any Certainty.

He is weak.

Do you, who are members of the Host, believe that you are led by the Restorer?

Restorationists—"Yes."

General Overseer—If you do believe it, believe down in the deepest depths of your hearts. Any one who attempts to make you doubt is your enemy. Treat him as such.

As a loyal Restorationist, it is your duty to report to the General Recorder any members of Zion Restoration Host that express any doubt.

We certainly will not have a hypocrite among us who will go into our hands like a thorn. We cannot lean upon him.

We might as well use a thorn for a staff.

He will go up into our hands and weaken us.

I say these things because I desire to call your attention to the object of this Host. The object is to create many legions that will eventually cover the whole earth.

Every one can see that the ministry, as it has been organized in the apostate denominational churches, has been an absolute failure as a whole.

Noble Christian Characters in All the Churches.

Individuals have been a success.

There have been great and powerful men in all the churches, to whom we owe much in their scholarship, individual devotion, personal purity, and absolute willingness to sacrifice.

At no period in the Church's history was there more sacrifice than recently in China, when under the persecution of the Boxers large numbers of missionaries, men and women, gave their lives for the Christ.

But, for the most part, these missionaries practically belonged to a little restoration host.

They were not the people that had been educated especially on missionary lines.

The great majority of them belonged to the China Inland Mission and to the Swedish Brethren, who were for the most part practical laymen and laywomen, who had gone into the mission field without very much training.

They proved themselves to be heroes and heroines.

Not that there were no men of education who suffered.

Do not mistake me.

If any one says that I say there are no Christians except in the Christian Catholic Church in Zion, they lie.

I find Christians in the church of Rome.

I find Christians in the Greek church and the Episcopal church. I find large numbers of men who are heroes in all these churches.

What would we do without the inspiration of their individual devotion? It is the only thing that has lit up the ages.

Individual Men Cannot Carry Out This Work.

Carey was one of the noblest and best men who ever went to India, and he did wonderful work; but there are fewer Christians in the city where he lived than there were when he died.

That is the declaration of a prominent Baptist and a member of the British government, who visited that mission.

This man is a devoted Christian and an admirer of Carey.

Carey could not do it; and no one man could do it.

I recognize the supreme fact that I, individually, can only do one man's work; but if I can gather around me a Host, and if the spirit that is in me can get into you, then I can do ten thousand men's work.

That is the reason for the organization of this Host.

If this Host goes forward there is no reason why it should not number scores of thousands in a very few years; then hundreds of thousands and then millions.

A Host like this all over the world must bring the evangelization of the world within sight.

It is within sight.

It is a simple arithmetical question.

The trouble with all these denominations and churches was that there was no such Host.

Hypocrites in an Army Mean Defeat.

There can be no such host, if we allow hypocrites to remain in it. It would surely go to pieces.

I have never lied to you, knowingly.

I have never deceived you.

I have spoken the truth as far as I knew it; and I have generally known it before I began to talk.

I think you will all agree, that so far the Lord has never permitted us to be put to shame. Has He?

People—"No."

General Overseer—I shall be put to shame, and shamefully defeated in this Visitation to New York City, if the army that I send out has in it one single Achan. I shall be defeated, just as sure as Joshua was at Ai.

I do not intend to be defeated if I can help it; therefore I do not intend to let one hypocrite or one Achan into our camp, by the grace of God.

We should be stronger if we went down to New York with only three hundred loyal soldiers, instead of three thousand among whom were many doubters.

I call upon every officer of the Christian Catholic Church in Zion to renew his Vow.

I shall demand that there shall be no mistake about that when we go to New York.

I also demand that every officer of Zion Restoration Host shall require the same of each Restorationist in each Ten.

Let all Restorationists present stand. (Almost the entire audience rose.)

I thank God.

Let those that doubt my mission as the Restorer sit down. (All remained standing.)

I do not see any of you taking your seats.

Be quite sure that you are right.

I thank you for this.

All in the meeting who desire to consecrate themselves 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. Help me in these Times of Restoration to be a faithful Restorationist, going in the front of the Church with Elijah the Restorer. May I be able to win the battle with my comrades, and hold up their hands. God forbid that we should be beaten in New York. Help us to go as one, and be strong in the Lord. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

WHEN Jesus was here upon earth He sent out seventy of His followers to prepare the way for His coming.

They returned with great joy and surprise, because of the power which He had given them, the very devils being subject to them, and the wonderful experiences which they met.

The General Overseer of the Christian Catholic Church in Zion sent out more than forty Seventies into the City of New York, and their joy and surprise was no less than that expressed by the first Seventy that went out so long ago.

The rebuffs and discourtesy which had been received by Zion Restoration Host in their house-to-house canvass in Chicago had led them to expect the same treatment in every city.

To the everlasting honor of New York City, let it be recorded that the discourtesy received was so very small that it seemed that there was none at all.

The interest manifested, and the politeness shown, has proved the people of New York to be of a high order of intelligence, and a broad-mindedness worthy of the greatest respect.

That Zion in every part of the world may have a part in this rejoicing, we will give the experiences from week to week of the members of the Host who made the house-to-house canvass of the City of New York.

In the following we give to our readers the first of these reports:

C. P. C.—I thank God for His keeping power during the Visitation to New York.

I was enabled to secure the names of four New York young men for fellowship in Zion, one of these having been a minister.

I rejoice that I was able to visit over one thousand homes, giving out three hundred eleven copies of LEAVES OF HEALING and three hundred tracts, besides the regular Messages.

E. R.—I would not exchange the experiences I enjoyed in New York for any other pleasures of my life.

God blessed me most wonderfully, so that I was enabled to go out on Zion Restoration work every day.

DEACON DANIEL FLETCHER, Captain of Seventy No. 16—We did Restoration work five full days each week of the Visitation.

In New York we worked among the wealthier classes between Central Park and Hudson river.

In Brooklyn and Jersey City we worked among the poorer people.

Among all classes with scarcely an exception the workers were kindly received.

Sometimes they were invited in to have a lunch, while the people plied them with questions about Zion, Zion City and our General Overseer.

I took a subscription to LEAVES OF HEALING from a physician.

In Brooklyn we were asked to pray for a Roman Catholic.

The last day of our work we gave out six hundred fifty copies of LEAVES OF HEALING.

On our return from this hard work all testified that they, like the first Seventy, "Returned with joy."

For myself, I wish to say that those days of Restoration work were the most satisfactory to me, as work for the Master, that I have done since I gave up my ministerial work in 1901.

GEORGE W. ROSE—A New York lady of refinement and culture, whom I had the pleasure of meeting while on guard duty as usher, informed me that she was one of the multitude who besieged Madison Square Garden in the futile attempts to gain entrance.

Her persistency was crowned with success the fourth evening, and she secured a seat directly in front of the platform from which the General Overseer delivered his address.

Every word was deeply impressed upon her mind, and she left for home filled with esteem and admiration for Dr. Dowie.

At the breakfast table the next day her husband threw his morning paper from him, and, in a tone of protest and disgust, exclaimed, "Just see what that man Dowie has been saying again. It hardly seems possible that his dupes will tolerate such statements!"

The lady then read the article to which her husband referred, stated to him where she had sat the previous evening, her close attention to the sermon and exclaimed, "There is not a single truthful statement in the entire report. It is a fabrication from beginning to end."

B. H. VAN BREEMAN—While I was in New York during the Visitation I was employed as a Zion Guard. I secured a room at the home of a Roman Catholic lady.

She and the young woman employed in her service were very kindly inclined toward Zion.

The lady said repeatedly that she had the very highest regard for our work, and profound respect for the General Overseer.

I have reason to believe that her priest visited her during our stay, but it made no change in her treatment of us.

She was a lady of means, and treated us throughout with the greatest kindness, giving us the room at a lower price the second week than the first.

She also allowed us to leave some Holland LEAVES OF HEALING to be given out when she should have the chance to do so.

When we left she took my hand in both of hers and said, "Good-by; God bless you!"

She showed that Zion was in her heart already.

May God bless the seed sown!

I had the pleasure of showing three ladies from another city around the rooms in which were Zion lace and other exhibits.

They said that they must return to their homes that afternoon, but in the evening I saw them again.

They said that they were impelled to stay and hear the man of God.

They had found everything so different from the way it had been represented in the papers—so neat, so pleasant, so really religious—that they were very indignant at the infamous press lies.

On our way back to Zion City, on the Erie railroad, we distributed Messages at every stopping place, night and day.

At one small station, there stood beside the road a small store with the sign "Tobacco and Groceries" over the door.

It belonged to a very fat middle-aged woman, who stood in the doorway.

Some one gave her about twenty Messages with the request that she distribute them.

She stepped back to the counter, took a matchbox, and going out of the store put the little pile of Messages on the ground and set fire to them.

A pretty strong wind was blowing, and in an instant we saw a high flame.

It pained our hearts, but lo! the same wind that encouraged the flames, took one of the Messages on its wings and bore it back into the store.

She looked at it, took it up, put it on the counter and began to read, and when the train left five minutes later she was still reading.

Our Heavenly Father who feedeth the fowls of the air, made that little Zion Message to return into the store of that woman.

Oh! how it did strengthen my faith as I recalled this passage of Scripture, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void."

DEACONESS MARY SCHMITZ—A wealthy woman in Brooklyn, whose son is a minister in the English Episcopal church, was waiting for us as we were coming down the street.

She opened the door and said, "Oh, I have been waiting for you to come and visit my home! I have prepared refreshments for you, as you must be tired. Do come in and rest awhile."

We did so, and found her eager for Zion teaching.

When we left she said, "Please write to me. I want to know more about Zion."

She and her husband intend to visit Zion City.

In Brooklyn, in one of the districts where the wealthier classes live, we presented the Message to a servant girl.

"Go away," she said, "we do not want any of this trash in our house."

We left, but before we reached the next house, the girl came running to overtake us, saying, "The lady of the house would like one of the papers." So we gave her a copy of LEAVES OF HEALING, a Zion tract and the Message.

One physician came to the door, and asked us for tickets to attend the services.

One Jewish woman said as we entered her home, "You are not Zion people!"

We said we were.

"I thought you had all left the city. The papers say you have," she said.

She was very glad to hear that the papers' statement was not true, and we gave her tickets for the services, as she said she had been three times to the doors, but could not get in.

BENJAMIN MARK—While we were on our way to New York on the Lake Shore railroad, it was our duty to guard the baggage.

The baggage-man was very kind and brought us a cup of tea while we were taking our lunch.

One of the employees said, after we had told them about Zion and Zion City, "I always thought Dr. Dowie was a fake and a fraud, but I see it differently now. I wish the railroad companies were run on the same principles as Zion City. It would do away with all the strikes."

A Roman Catholic lady said to us, "Why does Dr. Dowie speak so hard against other churches?"

We told her as well as we were able, and of his position towards the Roman Catholic Church and the infallibility of the pope.

She said: "I will take your paper and read it from cover to cover."

One lady who refused to take the Zion Literature came out as we were leaving the next house and said: "I will take one of your papers. I did not mean to be rude to you."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

A Contribution to the Discussion Concerning Elijah

By Rev. John Kradolfer

Translated by A. D.

THE Christian World, because of the declaration of the Rev. John Alex. Dowie concerning his mission as Elijah the Restorer, has not only been confounded, but is also guilty of measureless abuse and unjust judgment regarding this subject.

This all is a proof, not only that the present generation of Christian people are ignorant of the Scriptures, but also shows that they are not acquainted with Christian literature on the teaching concerning Elijah.

There follow below a number of testimonies of German professors and highly honored theologians and students of the Scriptures.

These testimonies must be of so much greater importance to the truth-seeking reader, because none of the authors knew anything of Dr. Dowie and his mission at the time they gave their teaching on the subject.

Rev. Dr. Leiss of Philadelphia, wrote two volumes on the "Revelation of Jesus the Christ," which were translated into the German language in 1889. These works are considered the very best on the Book of Revelation by many Christians interested in the study of eschatolgy.

In his exposition of the 11th chapter of Revelation in connection with the subject of the two witnesses, Dr. Leiss begins the discussion of the question by giving a number of testimonies which should surprise many honest, thinking, Christian people.

Dr. Leiss, among other things, says: "Let us look at the testimony of the last prophet of the Old Testament in Malachi 3 and 4."

Dr. Leiss here quotes Malachi 3 and 4.

Dr. Leiss continues: "If Elijah means Elijah and 'the Great and Terrible Day' is no other than the Coming Again of the Christ in glory to judgment and to destroy Satan and his seed, then there is no other choice for those who accept God's Word, than to accept also the testimony supported by the Scriptures, that Elijah will again come to this earth to prophesy and to carry out the judgments.

"Whatever precursory, incomplete fulfilling, on a small scale, this prophecy may have found, if God's Words spoken positively and plainly is meant to be what God intends them to be, then this prophecy cannot be considered as being fulfilled as yet."

Dr. Leiss says again: "The personal return of Elijah was because of the prophecy of Malachi, a universally accepted article of faith, at the time of Christ, among the Jews; and even at the present time we find that the orthodox Jews expect the reappearing of Elijah in the body as a necessary precursor of the victorious Messiah. In all the Jewish ceremonies, in all of their prayers, and among all their leading teachers, we find the thought pervading of a personally expected reappearing of the mighty Prophet Elijah before the terrible day of judgment comes at the close of the age. Elijah is looked upon even as High Priest, as the Restorer of All Things, to precede the majestic appearing of the Messiah."

According to the *Schulchan Aruch* we find that the orthodox Jews think of Elijah on every Sabbath and pray for his speedy reappearing which will bring their redemption.

In every Circumcision, even in our present day, the Mohel (the Circumciser) puts the *Kisheshel Eliahu*, the chair of the Prophet Elijah, in place.

Elijah is believed to be the Messenger of the Covenant also.

At every Jewish wedding, even at the present time, a place is prepared at the table, beside a vacant chair.

This also occurs at the festivity of Atonement, where the personal appearance of Elijah is expected.

That Jewish committee referred to in John 1:19-20 asked John the Baptist that question, "Art thou Elijah?" for this very reason.

It is no delusion, but a revelation of God.

Jesus certified it Himself.

Elijah appeared at the Transfiguration of the Christ.

The disciples saw and recognized him.

After leaving the Mount of Transfiguration, they asked the Master concerning this article of the creed of the scribes: That Elijah must first come.

Jesus answered, "Elijah indeed cometh and shall restore all things." (Matthew 17:11.)

This is decisive.

Jesus fully corroborates the expectation of the scribes.

This reply cannot refer to John the Baptist; he was already deceased at that time, and more than that, the reply looks forward to the future.

Cumming, a prominent Theologian, says: "What did John the Baptist restore? In a literal sense nothing. He was the mighty preacher of repentance in his day, who prepared the way of Christ, as He appeared in humiliation at His first advent. But Elijah is to precede the Second Coming of Christ, when He comes in glory for judgment. Instead of turning their hearts toward the Messiah, they hardened them, and John lost his own head to gratify the desire of Herodias. John was not the literal, personal Elijah, and therefore the passage in Malachi 4:5 was not truly fulfilled. The Restoration of All Things, in which Elijah will especially share, must, according to Acts 3:19-21, be placed in the time of Christ's Second Advent. All passages of Scripture, bearing on this subject, demand a personal appearing of Elijah in the future. John the Baptist therefore cannot be taken into any consideration whatever."

Professor Stier, of Erlangen, Germany, in his "Teachings of Christ," says: "Whoever in this reply of Christ, that Elijah shall come again, desires to do away with the plain statement that the coming of Elijah is placed in the future, must wrest the Scriptures, and yet he can never force the form . . . . of this future to apply to John the Baptist."

Professor Henxtenberg, of Berlin, Germany, teaches in his "Christology of the Old Testament:" "In John the Baptist and the judgment upon Israel we find only a partial fulfilment of the prophecy of Malachi 4. Its true and complete fulfilment will take place at the personal appearance of the Messiah before the judgment."

Professor Stier, of Erlangen, Germany, says in connection with Matthew 11:14: "Who does not observe a hidden limitation in the open declaration that John is at present Elijah if you so regard him, until at a later fulfilment the true Elijah himself appears."

Professor Gran, of Königsberg, remarks in his commentary upon Revelation 11:3: "When the great darkness of the last times begins to hover over the earth, God kindles two great lights in these two witnesses, which attract the eyes of all the world to behold the city of Jerusalem, which is upon a mountain. It is the last day of grace. Now at last God fulfils completely His promise, that Elijah shall come before the Great Day and restore His people. (Malachi 4:5; Matthew 17:11.) It is true that at one time God had an Elijah in the person of John the Baptist to call His people to repentance, but the people would not repent and they got rid of their Elijah, as well as of their Messiah, but now the Scriptures must be fulfilled, and now they are being fulfilled."

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Dr. Leiss, in delineating the character of Elijah, uses the passage found in Sirach, of the Apocryphal writings: "Elijah suddenly appeared as a fire, his words burned as a torch, and brought famine to the guilty. He, by his zeal, diminished their number; dethroned kings and anointed kings as an act of vengeance."

He then continues to say, in his own words: "Terrible, death-bringing words and works, and warnings to the ungodly, characterize his prophetic mission throughout. Whereas also powers of resurrection went out from him. His spirit was not evangelical and mild, but a spirit of zeal and judgment. Rough, resolute, bitter, earnest, fiery and devouring, we see him stand up against Jezebel and the priests of Baal without mercy, bringing destruction to the ungodly; in this way it is that he makes his appearance. Such a personality is just suited to the latter times; therefore he is truly a witness and messenger of the angel of judgment, such as has never appeared."

We may not agree with everything found in the preceding testimonies.

One fact, however, is clear, that in the opinion of all the authors cited above, the prophecy of Malachi 4:5 was not fulfilled in John the Baptist, and, therefore, we must expect its fulfilment.

Now if such renowned scholars and Bible students have thus written regarding the coming of Elijah ten or twenty years ago, then it would indeed behoove the lesser spirits to take notice of this fact and to search the Scriptures to find if John Alexander Dowie is appearing in the spirit and power of Elijah and is called of God to the mission of the Restorer.

To cast away Divine truths and divinely called men, to be jealous of them and persecute them, is of far graver consequence than superficial people surmise, for it is written in Acts 3:23: "And it shall be that every soul which shall not harken to that prophet, shall be utterly destroyed from among the people."

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending January 30, 1904.

790 Rolls to.....Hotels in the United States
1,693 Rolls to.....Various States and Countries
80 Rolls to.....Public Libraries
1,593 Rolls to...Club Women of the United States
Number of Rolls for the Week.....4,156
Number of Rolls reported to Jan. 30, 1904..3,034,877

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.*

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By J. G. SPEICHER, Overseer-in-Charge

(*Continued from page 483.*)

Healed of Stricture.

All things whatsoever ye pray and ask for, Believe that ye have received them, And ye shall have them.—*Mark 11:24.*

PETALUMA, CALIFORNIA.

DEAR GENERAL OVERSEER:—According to your reply to my former letter, I was very glad to meet with you at the Throne of grace on Wednesday last.

It is with deepest feelings of gratitude that I write to tell you that God has answered our united prayer and healed me completely.

The stricture has troubled me at intervals ever since I was fifteen years old, and grew worse with my increasing age; but the last sign of it has vanished.

I praise the Lord for His great goodness, and I heartily thank you for the help of your prayers. I have read of healings in which the recipients had conscious thrills at the moment they received the blessing.

I had no such thrill as I did not ask or expect it, but I have all I want—normal health, where there was sickness before.

This is the third time that God has miraculously healed me.

Both the former times were in answer to my own prayers.

Once from the effects of a broken wrist; and again by removing a wen or goiter from my neck.

I rejoice with unspeakable joy in the rich assurance of my Heavenly Father's love and care.

It is only right to add that it was you who first directed my faith to God, as the only One who healeth all our diseases.

Your brother in the Christ, GEORGE BAUGH.

Family Healed and Blessed.

I will cleanse their blood that I have not cleansed: For Jehovah dwelleth in Zion.—*Joel 3:21.*

88 EAST HAMBURG STREET,
MUSKEGON, MICHIGAN.

DEAR GENERAL OVERSEER:—I wish to let you as well as others know what God has done for our family.

Last winter I went skating, leaving my overcoat at home, and as a result caught a severe cold which settled all over my body, and finally developed into tonsilitis.

I suffered severely.

Mother and I prayed but did not seem to get the victory.

Mother then went to a friend, who was a member of Zion, and they prayed together.

The next morning I was better: she came to our house, and we prayed again, and after that my throat was rapidly healed.

Two years ago this summer our baby was healed of what we thought was cholera infantum.

He had all the symptoms, and was very sick.

He lost flesh until the skin was wrinkled on his body.

God healed him.

The babies in town were dying at that time with cholera infantum.

Two years ago last winter mother had grip, which settled in her head and ear.

The pain was very severe, and she thought there was an abscess forming; but she prayed, and was delivered from the hard pain in a short time.

We have been delivered from different things in answer to prayer, such as, chickenpox, fevers, worms, gatherings on the eyes, bleeding from the nose, neuralgia, eczema on the hands, which was so bad that the hands cracked and bled, pink-eye and pain in the chest.

These diseases did not run their courses, but were destroyed while they were raging fiercely.

We are very grateful, and give all the glory to God for His goodness to us, and may He bless His servant to others.

Yours in the Christ, LEON HALL.

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, 10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month).... 8:00 p. m.
Tuesday—Divine Healing meeting..... 2:30 p. m.
Tuesday—Adult Choir..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Adult Choir..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m.
Saturday—Junior Choir..... 1:00 p. m.
Meeting in the officers' room.

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service..... 9:45 a. m.
Lord's Day—Services (German).....10:30 a. m.
Tuesday—Services (German)..... 8:00 p. m.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupee	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupee	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	41 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

THE following letters and abstracts are from many parts of Zion's harvest field.

Zion's harvest field is God's harvest field. It belongs to Him.

Even though the Devil lays claim to the world and is fighting for his claim, the field and the harvest are the Lord's.

With the sickle of truth Zion is gathering for God the harvest which the adversary is endeavoring to blight and ruin with the rust of sin.

The Coming of the Master is drawing near.

He will come and remove from His estate those who not only openly serve the enemy and try to destroy the fields of His Kingdom, but those who are in control who pretend to keep and to increase them for Him, while they are beating and despitefully using the servants of the Master who are sent to them with the Lord's Message, and who continue to breathe out even greater threatenings.

The harvest field is one in which the true Church of God is finding that those who pretend to be reaping for time and for eternity are reclining under the shade-trees of the enemy which grow in the midst of the field, apathetically looking on the harvest around them, or, overcome with the lethargy of the comatose shade, are sleeping while the enemy sows tares of unbelief, sin, disease and death.

With no uncertain purpose Zion in love is gathering in the harvest, that the approaching night may find the field well gleaned and the work faithfully done.

Disagreeably awakened, and in a measure conscience-smitten, the denominational organizations look with disfavor upon the vigorous efforts of the "intruders," the "innovators."

The noise of the sickle has awakened in many of them the sting of the consciousness of work undone; and this, combined with the absence of the desire to again take up the work of the laborer, with the prospect of blistered hand and perspiring brow, has led them to forget the joy of the evening, the favor of God, and the value of a conscience free from the throes of neglected duty; so that they are either with indifference or open contempt and opposition endeavoring to heap calumny upon the heads of the faithful workers of God in Zion.

Zion, however, with calm confidence and a holy joy, is going forward, and above the discordant sneers and jeers of the enemy comes the song of the reapers, which, echoing against the hills of light, is being caught up and repeated by the sincere people in the harvest field of the whole world, who, with new inspiration and renewed strength, are grasping their sickles with a firmer hand.

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

O. R.

Canada.

TORONTO, CANADA.

BELOVED OVERSEER:—Complying with your request, I herewith give a running account of my recent itinerary in Ontario.

We left Toronto, November 23d, in a drenching rain and arrived at Kincardine, on Lake Huron, to find good sleighing.

A strong wind was blowing and it was very cold, yet, in spite of unfavorable weather, we had one of the largest and most attentive audiences during our trip.

Mr. Robert Pollock had printed large posters for both Kincardine and Ripley, and had also with great fidelity and perseverance kept them up.

Our meeting was in the Town Hall. We spoke for possibly an hour.

When about to close, one of the two ministers who were present, rose and said, "I heartily endorse all you have said, and I especially thank you for what you have said about tithing. I have been trying to get my people to tithe for some time, and I wish they had been here.

"But some of us would like to hear more about Divine Healing, and what your authority is for saying that God will heal the sick."

We were glad for such a request from this source and spoke to them on that subject for nearly another hour.

During a personal talk with the ministers I said to one, "You smoke, do you not?"

"A little, sometimes," he answered.

"Yes, quite a great deal I should say," I remarked.

Some one standing by said, "Elder, how did you know?"

"Why, I smell him," I said.

This was a bitter pill, but he took it kindly.

We have since learned that the other minister, a Baptist, preached on Divine Healing the next Sunday in his church, upholding the doctrine.

We also learned that a gentleman who received a tract on the use of tobacco has not smoked since.

Quite a number of people bought literature, among them an officer of the city, who expressed himself in the most favorable terms.

A young man and his sister who gave themselves to God that night, told some of our people that they had been warned not to come near us, but had decided to come and hear for themselves.

They were very greatly impressed with Zion teaching.

In Ripley the Devil diligently set himself to lie about the results of the meeting.

The town paper printed the following in its next issue: "We have been requested to announce that there were no converts at the Dowie meetings conducted by Elder Eugene Brooks recently."

He was requested to announce a lie, if the statement is true that he was so requested, for we received six applications for fellowship, and two of these were by persons who gave themselves to God during our services.

In one afternoon meeting we organized a Zion Gathering, appointing Mr. James Young to take charge temporarily.

The evening audience of the same day was larger, the house being well filled, but the audience was also more largely composed of the class known as "the lewd fellows of the baser sort."

Some of these evidently came with evil intentions. Just one misstep, I felt, would be the signal for assault, but God directed the meeting and blessed the discourse, so that not only was a mob averted, but for about an hour we had the closest attention even from the rabble.

We have become so familiar with mobs that we can "sniff the battle from afar." I feel that God gave us a very gracious deliverance that night.

From Ripley we went to Wingham.

Here three women who, expecting our arrival, had met all the trains, met this one also.

We were soon informed that the night before, the city council had held a meeting and decided that neither Dowie nor any of his followers could have the Town Hall.

I was not surprised at this when I learned what a "church-going" people they were in Wingham.

And it was all quite plain, when I was informed that it was a *high* Methodist with *low* spirituality, who twice presented the matter to the council before they would pass it.

It is a sad reflection on a body of religious (?) men to have it said that the only way to be assured that they will stand to their word is by binding them in writings.

But that is especially true with this unusually large church-going community; for after failing in getting the Town Hall, which had been offered us, we set about getting another place, and finally got the promise of the Forester's Hall.

But before we could bind him in writing he had seen two other members of the lodge, and this man also broke his word.

It was then too late to get any other place, and we were invited to the home of Sister Johnston.

The other meetings were held in the home of Sister Mories.

The Devil fought hard in Wingham.

There has been faithful work done there.

The whole town has been visited over and over again with Zion Literature, and the Devil is mad.

I put up a notice of our meetings, and in less than half an hour it was torn down.

Sister Lewis, who first advertised the Town Hall meeting, found they had been torn down, and climbing upon a wheel-barrow, surrounded by these sneering Christians(?) she nailed up another.

But, as usual, the Devil overdid himself, for many of the best people in town became indignant at the treatment we received, and would have attended our services had we been able to remain longer.

There are some excellent people there with their faces Zionward; in fact, while writing these notes, we have received an application from a very excellent gentleman of that city.

Others will follow. It was this that the Devil saw and feared.

We appointed Sister Lewis temporary Conductor of the Gathering which was organized.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The gathering is small because of so many having moved away. Several have gone to Zion City.

Sister Lewis, who entertained us, proved a very entertaining hostess.

We received her husband's pipe and tobacco, and have reason to believe he will abstain from the use of this vile poison.

London, the city we next visited, is a nice little city; however, not much work has been done there.

Only two Zion families live in the city, hence we are not widely known.

It was impossible to get a hall, well-located, consequently we did not have very large attendances.

We appointed Sister Eva Reynolds as Leader of the Gathering.

We have been pleased to hear that they have since begun saloon work and that God is blessing them.

We next went to Woodstock, where we spent Lord's Day.

This is the place where a Rev. Mr. Christmas conducted a long Divine Healing mission.

But his work in Woodstock has proved a failure, every one of his converts as far as I know having gone back to drugs, except those who went forward and got into Zion.

We conducted three services in the Town Hall on Lord's Day, and two other services in the home of Sister McCall who is the Leader of the Gathering.

She has a very neat sign up at her door, "Zion cottage-meetings here," or words of like import.

There are some very earnest, godly people here, who are just "halting between two opinions."

Many others believe in Divine Healing with a proviso. They belong to the go-as-you-please and do-as-you-like class.

We had some good meetings in Woodstock, and wish we might have been able to stay several days longer.

Brantford, our next and last stopping-place, has only six members of the Christian Catholic Church in Zion.

They have been conducting some meetings recently in the home of Brother Pickering.

We had the Willard Hall, which is centrally located and a very nice place.

We conducted six meetings in Brantford, which grew in interest and in numbers.

Several business men are interested in Zion and not a few others.

The indications for good were such, that we deemed it wise to rent the same hall for a longer time.

Hence we rented the hall for three months.

My wife met me in Brantford, and rendered helpful assistance in song and testimony.

We could have baptized large numbers if it had been a suitable season of the year.

We trust to go over the same route next spring, and hold meetings, baptizing any who desire baptism.

Yours Till He Come, EUGENE BROOKS,
Elder-in-charge Christian Catholic Church in Zion.

Australia.

The following lines taken from a letter from Deacon Clemont Hawkins, Deacon-in-charge of the work of the Christian Catholic Church in Zion, in Adelaide, West Australia, reveals the spirit of the members of Zion in that city.

At every opportunity they seek to extend the Kingdom of God by Restoration work or public service.

Instead of making a holiday, or any other day in which they are not actively employed at their pursuits, an occasion for mere social visiting or sight-seeing, they take the opportunity to make known the love of God for an alienated world.

The result of this work is appearing in the fact that many are turning from their iniquities and ungodly occupations.

LINCOLN VILLA, KING WILLIAM ROAD,
HYDE PARK, ADELAIDE, AUSTRALIA.

DEAR OVERSEER:—On Easter Monday all available members of Zion Restoration Host in Adelaide journeyed by train to Semaphore, a popular seaside resort.

The city was mapped out and canvassed with LEAVES OF HEALING and Messages until about four o'clock in the afternoon.

We then all gathered on the beach for an open-air service.

I spoke for nearly an hour to between four and five hundred people.

There was scarcely an interruption, and the crowd continued to increase throughout the address.

Altogether one hundred twelve copies of LEAVES OF HEALING were sold and about five hundred tracts distributed.

We returned to Adelaide in the afternoon by the six o'clock train, singing the songs of Zion.

We have recently received an application for membership from Mr. B——, a well-known chemist of the city of Adelaide and a Royal Arch Freemason.

Mr. B—— has been perfectly delivered from drink and tobacco.

He has surrendered all his Masonic regalia, etc., and has had to refuse a good position in the world of commerce because of his stand in Zion.

Next Sunday we hold a Baptismal service, there being about fifteen candidates ready.

This makes one hundred twelve Baptisms in Adelaide since the beginning of last year.

CLEMONT HAWKINS.

The following abridged letters from Deacon J. S. McCullaugh give the reader somewhat of an understanding of the work which is being done in the city of Sydney, New South Wales, which the General Overseer will visit, God willing, February 14th:

MY DEAR OVERSEER:—I am sending you copies of my last two letters to Overseer Voliva, by which you will notice the trend of events with us in Sydney.

In looking up my Restoration reports I find that the Sydney Restorationists for the last four weeks have made two thousand fifty-five calls, and have sold five hundred six copies of LEAVES OF HEALING in their visits.

It is my intention to have the Host get over less ground, do more thorough work, and have better results. They are certainly doing well.

My Sunday audience is increasing.

Great interest is centered in the coming of the General Overseer to Australia.

We hail the news with great delight.

We look upon his coming as the dawn of mighty developments in this sunny land.

With Christian love, I am,

Yours in the work of the Restoration,

J. S. MCCULLAUGH.

The following are extracts from the above-mentioned letters:

BELOVED OVERSEER:—I am exceedingly thankful to report that the Restorationists are now doing better work than they have heretofore accomplished.

The amount of my weekly returns will give you a pretty clear idea of their success.

We are still pressing on in this direction, hoping to bring the Host up to such a state of proficiency that they will be second to none in the field anywhere.

A splendid spirit is now in our work, and the results are continuing to appear.

Beginning with next Sunday I have twelve pairs that will go among the people into the streets and lanes of the suburbs and the city to work along the lines which God has directed.

A working Church on earth is the best possible guarantee of the Message that we bear.

By the grace of God I am determined to leave no stone unturned that will lie in the way to true success in the great and glorious Restoration Message.

The time of this Message which Zion bears in prophecy has arrived.

Heaven demands that it be *NOW*.

The great suffering world in its darkness is demanding it by its terrible needs.

Those needs should inspire every member in Zion to go forward with Zion's banner and throw its folds to the breeze.

May God grant that we may have an inspired Host in Sydney that will face death at every turn, if necessary, to reach suffering humanity.

Oh, how my soul loathes the licentious indifference and laziness of the apostate churches!

But, on the other hand, how good it is to see Zion solving the problem of the world's last harvest!

I opened my batteries on "Christadelphianism" yesterday. The members of that silly order were out in good force.

I attacked their wickedness in that they denied the preëxistence of the Christ.

That subject to me is the crowning glory of Him who is the Alpha and Omega of all God's revelations and workings—the Almighty.

We had a glorious meeting. I am,

Yours Till He Come, J. S. MCCULLAUGH.

BELOVED OVERSEER:—I determined to pursue those "Christadelphian" demons to a finish.

So I advertised widely for last Sunday's service that I would speak on "First—Satan the Defiler: Jesus the Healer. Second—The Ignorant Pretentiousness of Christadelphianism."

At three o'clock on Sunday afternoon, when my service began, there was a large audience in Queen's Hall.

On the platform by my side I had Deacon Sinfield, Brother P. Clayton, and Brother William Lutton.

These men were to be witnesses in every case with which I might deal.

In regard to a challenge to debate with a Christadelphian, I said that I had something better to do. On debates in general I gave my objections as follows:

1st, Divine Messages are not debatable; 2d, It would be folly to debate a fact; 3d, I have a message, I shall deliver it, taking all consequences; 4th, I shall answer, publicly, no questions on this subject—I call upon you to hear, believe, obey, repent and live; 5th, If any man speak, let him speak as the oracles of God. (1 Peter 4:11.)

The effect of all this was charming.

We had a delightful service. The Spirit of God was present in great power.

The Christadelphians are strongest in Sydney.

They strongly deny the preëxistence of the Christ and the personality of the Devil.

I warned them faithfully that the advocacy of their "no Devil" theory, and their endeavoring to take from the brow of Emmanuel that Immortal Crown which is stamped by the golden ages of Eternity—Alpha and Omega—would bring them a sure reward of scorn and mocking.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We made our first Sunday move with Zion Restoration Host on Sunday, July 5th.

According to appointment, we all met at half past ten o'clock a. m., for prayer, counsel and instruction.

There was a good attendance and a hearty spirit.

I organized twenty-one Restorationists.

Under three captains they went into Surry Hills and Wooloomooloo, spending about two hours with the people.

Without exception, every one returned with great joy to the three o'clock service, and reported that they were received with interest and kindness by the people everywhere.

This Sunday work is in addition to the weekly work of the Restorationists.

We are expecting a much larger company to go out next Sunday.

Our sales of LEAVES OF HEALING are practically doubling.

Several more excellent people are coming into Zion.

God is honoring His Message.

We will be thankful when you can conduct a prolonged mission in Sydney.

There is a mighty work to be done in the suburbs.

I wish that we could soon show Zion City Limelight Views in the principal suburbs.

Balmain, North Shore, Paddington, Marrickville and Newtown ought to be visited with a lantern lecture.

This in connection with a central mission running in the city would arouse a great interest.

It is also a joy in anticipation to know that the General Overseer will soon be in Australia.

With much love to yourself and all your household, I am,

Yours for the Christ and Zion,

J. S. MCCULLAUCH.

The following brief letter from Deacon A. Sinfield is one of many received from all parts of the world, telling of the progress of the work of the Christian Catholic Church in Zion and of the manner in which the faithful members are endeavoring to bring to the people in their community the knowledge of the risen Christ, of His return, and of the privileges of the salvation for spirit, soul, and body which He brought.

Zion, through the truths of the Full Gospel, is permeating the public and social life of all the peoples of the whole earth.

50 MULLENS STREET, BALMAIN, SYDNEY,
NEW SOUTH WALES, AUSTRALIA,
November 9, 1903.

MY DEAR BROTHER IN THE CHRIST:—During the last three months my son and I have made about five hundred fifty-nine calls and disposed of one hundred fifty-three copies of LEAVES OF HEALING.

We have prayed with a number of sick ones and have seen marvelous miracles of healing.

Overseer Voliva has just conducted a mission in Sydney.

Zion Restoration Host here is being properly organized.

Open air meetings are being conducted.

Large crowds assemble at these meetings to hear the Zion message.

Faithfully yours in the Master's service,

A. SINFIELD.

Detroit and Port Huron, Michigan.

DETROIT.

Elder-in-charge, Rev. T. Alex. Cairns.
Tabernacle—Corner Twenty-second and Fort streets.
Services—Lord's Day, 3 p. m.; Monday, 8 p. m.; Tuesday, 3 p. m.; Wednesday, 8 p. m.

PORT HURON.

Tabernacle—1110 Military street.
Services—Lord's Day, 9 and 10:30 a. m. and 7:45 p. m.; Wednesday, 7:45 p. m.

The following interesting account of God's blessing upon faithful Restoration work comes from Elder T. Alex. Cairns, of Detroit and Port Huron, Michigan:

MY DEAR OVERSEER:—Zion in Detroit and Port Huron has had a very interesting time during the last month.

We held a special week of prayer and work at each place, and they were very productive, under God, of great blessing.

When we came to make up our report, we found that we had reached 31,370 people during the month with Zion Messages of peace and repentance.

It was a joyful service indeed, and the blessing still continues.

The workers had some very interesting experiences in this special work.

From Port Huron we went out to the surrounding cities, towns and villages, doing six towns thoroughly, and part of two other cities.

We visited, besides Port Huron itself, Sarnia, St. Clair, Courtwright, Marine City, Point Edward, Marysville and Sarnia Tunnel.

The delightful rides on the street-car down along the St. Clair and across the beautiful river in the ferries, made it seem like a whole week of excursions.

We have never been in a more pleasant place, nor enjoyed the work more heartily.

While at Marine City one of our workers went into a saloon and was surprised and grieved to find her younger brother at the bar drinking.

The brother lives in Detroit and she never expected to find him there. Surely God sent her there that day to speak to that brother.

In the same city a couple of ladies came hurrying after me, chatting and laughing, and I supposed they were going to watch me go from door to door, and were going to call me a "Dowieite," as is so often the case.

But they called me by name and I found that they were friends whom I had not seen for years.

We had a pleasant talk and they accepted some Messages and copies of the LEAVES.

While I was doing saloon work in Port Huron one day, I met an old man nearly sixty years of age, who was in a bad state of intoxication.

I questioned him some, and found that he used to be a preacher in the Methodist Protestant church, the apostasy out of which I came.

He was a pitiful case indeed, as he laid both hands on my shoulders, and cried as he told his story, and asked me to pray for him, and to come and see him.

In a day or two, I took the street-car and went six or seven miles out in the country to the farm where he lived, and then walked about a mile back into the woods, and found him with several other men, building fence.

I called him aside, and we went into the woods and sat on a log, and I tried to lead him to the Christ.

He had been so drunk that he could not recognize me, and now that he was sober he repeated his story, and said that he had been a member of the Michigan Conference.

I could not persuade him to return to God, but he promised me he would pray to God to be made willing to give himself to God.

How the Scripture was exemplified: "Lest by any means, after that I have preached to others, I myself should be rejected!"

A short time ago one of our Restorationists had an experience very similar to this.

She was out in saloon work one night, and after giving out the Messages in a bar-room, she passed into a back room and there found some drunken men and women, among whom was an officer of the Salvation Army with his army clothes on.

He was not only intoxicated, but was with a shameful woman.

Our worker rebuked him and tried to bring him out of that hell.

In Port Huron I met a prominent editor of that city in a saloon.

He was drinking a glass of beer and eating a lunch. I had an interesting conversation with him.

He seemed to honor me for being in the saloon work.

He said that at one time he said to his pastor, "Why do you not go down into the saloons and public places for the people?"

The preacher replied that he would not go to such filthy places. He would not be seen there.

"Well," the editor replied, "but the Christ went to such places, and there is where they need you and you will find the people."

This editor is a very well educated man, having graduated from one of the most prominent universities in the world. May God bless him.

At Marysville a woman bought a copy of LEAVES and asked me in.

I went in and had a very interesting talk with her.

She had received Zion's Message before through Deacon Howard, now of Zion City.

She bought some furniture from him at one time and when she got it home, she found some copies of LEAVES OF HEALING and some Zion tracts in the drawers of the dresser.

I told her especially of the Christ, our Healer and Keeper.

We had prayer with her before we left.

In Sarnia, a city on the Canadian side across from Port Huron, we have done considerable work.

One Baptist preacher became aroused and announced that on last Lord's Day evening he would preach against Zion and Divine Healing.

What a blessing to humanity it will be when these false shepherds are forever set aside.

The work during the special week at Detroit was of course limited to this one city, as it is large enough to take all the work we can give it for some time.

God gave us His presence and not only the Restoration work, but also the meetings were very helpful.

Several of the workers came down from Port Huron and helped us here.

Our last service was one of consecration in which our hearts were united more closely to God and to each other.

I have been struck with the fact that the rejection of the Zion Message is so often followed by some disaster.

Upon one occasion two of our workers gave the Message to a family and they did not receive it kindly. A few days later one of the workers was passing that way and found the family turned out into the street with no place to go.

On another occasion a lady did not receive the Message kindly. We urged her to surrender herself to God, but she would not.

A little later, her picture was in one of the daily papers, and we read that she was crossing the street with a child in her arms, when a street-car was coming, and she threw the child out of danger's way, but she herself was cut in two beneath the car wheels.

Another family refused the Message, and that very afternoon one of the sons committed suicide by drinking laudanum.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Beside the above work during the month of May, three were saved, eighteen were healed and two applications for membership were sent in.

Our force of Restorationists was increased from twenty to thirty-one.

We visited four thousand three hundred ninety-one homes, besides giving away hundreds of Messages, on the streets and elsewhere.

We raised our monthly order for LEAVES OF HEALING from four hundred to eight hundred copies, and increased very considerably our contributions in the way of tithes, offerings and Zion Literature sales.

Asking the prayers of Zion for the work in Detroit and Port Huron, I remain

Yours for God and Zion, T. ALEX. CAIRNS.

New York City.

NEW YORK, December 23, 1903.

MY DEAR OVERSEER:—Peace to thee.

From July 3d, the date of our last Field Notes, up to and including October 11th, we held fifteen public services, and about fifty house-meetings in different parts of Greater New York and Jersey City.

We distributed about four thousand copies of LEAVES OF HEALING and a large number of tracts and Messages, mostly in saloons, although some house-to-house visitation was done by our Restorationists.

During the summer months, the attendance at our meetings was somewhat smaller; but as the time for the Visitation approached the interest increased, until at the last meeting before the Visitation, on Lord's Day, October 11th, the attendance was the largest since the New York Branch was organized.

We held a testimony meeting on Lord's Day, September 27th, at which some remarkable testimonies of salvation and healing were given.

Mrs. Chester E. Clark, of — West Fourth street, New York, testified to a miraculous healing of rectal trouble, after gangrene had set in. Humanly speaking, there was no hope of recovery.

Deacon Paul Yesser, of 142 Second avenue, New York, testified to healing of a broken rib, which resulted from a fall upon the fire escape of the building in which he was employed.

The pain was taken away in answer to prayer, and he was able to attend to his duties without interruption.

He was advised to call a doctor, but informed his advisers that he would send for the Evangelist instead.

There were a number of other testimonies to blessing for spirit, soul and body, as the result of Zion teaching.

It is always noticeable at a Zion testimony meeting, that a very large proportion of those who testify received their first knowledge of the truths of Zion from LEAVES OF HEALING.

This ought to make us more earnest in our efforts to circulate the LEAVES, and never lose an opportunity to take a subscription, if only for ten weeks.

The Visitation has come and gone; but the seed which was sown both by the General Overseer in his public addresses in Madison Square Garden, and by the faithful Restoration Host, will, we are sure, spring up and bear much fruit to the glory of God.

Indeed, the results are already apparent in the increased attendance at the meetings which are now being held in Chamber of Music, Carnegie Hall, at Fifty-seventh street and Seventh avenue, under the very able leadership of Rev. George L. Mason, Overseer Designate for China, who by appointment of the General Overseer, now has charge of the New York Branch, and who with his wife and daughter, Deaconess Pansy, during their short stay among us has already won a place in the hearts of the people.

We bespeak for him and his wife and daughter, Elder and Deaconess Mason, the earnest prayers and hearty support of our people.

Faithfully your fellow servant in the Christ,

W. B. KINDLE,

Deacon in the Christian Catholic Church in Zion.

Falls City, Nebraska.

Elder-in-charge, Rev. Charles A. Hoy.
Tabernacle, Fifth and Morton streets.
Services—Lord's Day, 10 a. m., 3 p. m. and 8 p. m.; Wednesday, 8 p. m.

DEAR OVERSEER:—I planned a series of meetings for Omaha and vicinity to begin Friday, December 4th.

On the evening of this day I was met at the depot by several members and taken to the home of Mrs. T. A. Briddwell, 2720 North Twenty-sixth street, where a most spiritual meeting was held among friends and members of Zion.

On Sunday forenoon, four of us did good Restoration work, and distributed over a thousand Messages.

That Sunday afternoon we had a good Zion meeting in the midst of a big pagan display of secret societies who were burying, amid noise of band and great pomp and ceremony, a German butcher who not many days before had denied the existence of a God, amid the fumes of his foul pipe and over his beer glass. Constant indulgence in these evil habits, developed, as it always does, heart trouble.

One morning he tried to drown his neuralgia pains and headache with whisky.

That failing he went to the drugstore, got some headache powders, took one and went to bed.

Shortly after he took another, and in an hour he was dead from poisoning and a bursted heart.

I have every evidence that the Devil did not want me to make this itinerary and get a foothold in Omaha, for in three different ways did he attack me.

First in a most ferocious way through a corrupt, foul-mouthed lawyer on the train, who impudently vilified Zion and her leader in a brazen manner.

The adversary attacked me and the work the second time in Council Bluffs, when at the close of a cottage-meeting a half insane man rose and began to contradict the teaching of Zion.

When he was stopped he used the vilest of profane language.

Several nights later in a hall meeting, after the benediction had been pronounced, he got up on a chair, and began to contradict and vilify the teachings of Zion until the people laughed at him, and he was forced to stop for lack of hearers.

We called upon the strong arm of the law to keep him from further disturbing us.

In the third case, he came as an angel of light, in the form of one who calls himself a "come-out-er," with a "go-as-you-please" way of serving God.

He wanted to prove by Scripture that all true Christians should have nothing to do with organization, that the true Zion was composed of the go-as-you-please and have-your-own-way Christianity.

But I desired facts to show where the go-as-you-please type of Christianity was getting any one saved and healed and blessed and brought together in the unity of the Spirit, as the Christ prayed, to fight the common enemy, as Zion had done in thousands of cases.

More and more do we see the mighty power in the unity of Zion and her Host to rout the strongholds of Sin and Satan.

A sad case of the evil of the drug-devil was in the home of a poor family where one of our members took me to pray for an eight-year-old boy, who had been given up by the doctors.

I found that for weeks the poor lad's system had been filled with morphine and other drugs until it refused to act, and they pronounced him to be dying, although the body had not fallen away.

When we entered the house, six ignorant women were powwowing around the poor child, rubbing his hands, head and feet, when a glance showed me that he was stupidly drunk with morphine, so that he lay there in a helpless, paralyzed condition.

The parents had to stand back, for these deluded women were in control of things.

They told me that the child had been trying to die for the previous six hours.

Alas, how difficult it is to get the truth before such and help them when they allow the Devil's own to control them, hold high carnival, and lead such poor, deluded parents to mock at the Full Gospel and ignorantly cry, "We have done all that we could;" the real truth being that they had done all they could to kill with poison.

Another case we visited among the sick in Omaha was a blind man, helplessly paralyzed.

Yet when I entered the room it was blue with foul tobacco smoke, for he was puffing away at his corn-cob pipe, ignorant of its destructive influences.

In our teaching we clearly showed him how it had laid the foundation for his paralysis and blindness. He then acknowledged that God had showed him in a dream that he was doing wrong in continuing to smoke.

Both he and his wife were ripe for the Full Gospel, she having exhausted all medical skill in a fruitless endeavor to be healed of an inward tumor.

I found these helpless people poverty stricken because the medical leeches had sucked out of them the last of the few hundred dollars that they had saved out of meager earnings, and now were told by those deceivers that they could not help them. He readily gave up his tobacco and pipe, consecrated himself to God, and right there received a rich spiritual and physical blessing.

We held nine meetings in Omaha, Council Bluffs and Blair, the latter being a beautiful village twenty-five miles north of Omaha, where a number songht prayer for healing and were greatly blessed.

Most of the meetings were held in Council Bluffs across the Missouri, practically a suburb of Omaha, where we were able to secure a mission hall, nicely located.

The discussion in the papers about Zion, and a full column in the local daily by a reporter about a "Dowie Elder in town," giving the time and place of meetings, brought out a good-sized and deeply-interested audience.

During Sunday forenoon, although it was blizzard weather, seven earnest Host workers distributed nearly a thousand Messages and invited the people to the evening service.

At a Divine Healing service many remained for prayer for themselves and children, and afterwards professed to have received much spiritual and physical blessing.

The evening service was attended by an earnest and intelligent audience, who seemed hungry for the Full Gospel, attentively listening to a long discourse and tarrying to ask questions concerning the principles and practices of the Church and City of Zion. We have planned for a two weeks' mission in Council Bluffs in the latter part of January. We are planning to rent a hall permanently in Omaha, which place, at the present time, is in the midst of a great boom.

May God help all who read these lines having friends there, to "boom" the Full Gospel by sending at least ten weeks if not a year's subscription for LEAVES, to them. Some are doing it.

May the Holy Spirit put it into the hearts of hundreds more to do likewise, informing me of the fact, and help storm this Sodom of the West.

Truly yours for the spread of the Full Gospel,

CHARLES A. HOY.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, FEBRUARY 24th or 25th.

The Ungodliness of Fear.

1. *It shuts God out of view.*—Genesis 3:7-15.
   Fear turns the back on God.
   Fear closes the eye to God.
   Fear separates from God.
2. *It shuts one out of Heaven.*—Revelation 21:7-11.
   Those full of fear are shut out.
   The fearful will come to want.
   Some are fearful of what the world may say or do.
3. *Fear hinders usefulness for God.*—Luke 12:4-9.
   The fear of man brings a snare.
   The Devil says, "I will kill you."
   The Christ says, "I am the Resurrection."
4. *Fear palsies God-given powers.*—Acts 4:23-33.
   Get grace to be bold.
   Get power to do wonders.
   The power of God is the same now.
5. *Fear makes one a slave to men.*—Proverbs 29:18-27.
   What will that man say or do?
   What God says and does is first.
   Your time is in God's Hand.
6. *Fear causes submission to the Devil.*—1 Peter 5:6-11.
   The Devil roars and makes one afraid.
   He says, "You cannot bear up under this."
   Do not submit to the Devil, but to God.
7. *Fear consumes holy desires.*—John 7:10-13.
   How silent some professions are!
   You bow to some man's adverse opinion.
   Never listen to what the people say.
8. *Fear is the Devil's great weapon.*
   Some fear the fear of others.
   Some say the enemy will win.
   God will destroy the last enemy.

The Lord our God is a Fear-restraining God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 28th.

God Quiets Every Fear.

1. *When times of testing come.*—Exodus 20:18-21.
   Fear not when famine comes.
   Fear not when enemies assail.
   Fear not when the battle is fiercest.
2. *When a sense of being alone steals over one.*—Lamentations 3:55-63.
   He says, "I am with you."
   He will never fail you.
   He cannot forsake you.
3. *When periods of discouragement and seeming failure overtake one.*—Isaiah 41:10-18.
   Be strong in moments of weakness.
   Let Him hold thy hand.
   Let His Word console you.
4. *When confronted with enemies who would dismay us.*—Ezekiel 3:8-14.
   He can make you deaf to accusers.
   He can make you dead to pain.
   He can bless you while others curse.
5. *When men malign and falsely accuse us.*—Isaiah 51:4-8.
   Lift up your eyes to Him.
   Say, "I see Jesus," as Stephen did.
   Do not fear what man can do.
6. *When conflicts for God's Glory open to view.*—2 Chronicles 20:14-19.
   Every battle is God's.
   The Lord is the Captain of your salvation.
   Stand still and see God work it out.
7. *When an impending crisis reaches a climax.*—Isaiah 54:1-8.
   You cannot believe in Him and be ashamed.
   His mercy will come to your relief.
   The Creator of the world is your Savior.
8. *When witnessing for God in the unfolding of His plans.*—Isaiah 44:2-8.
   You will be refreshed.
   The seal of God will come.
   There is no God save He.

God's Holy People are a Composed 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 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.
CHARLES H. IRISH, Assistant Cashier.

Job Printing ELECTROTYPING and DESIGNING

Zion Printing & Publishing House

Is now open for Orders from Members and friends of Zion.

High-grade Printing of all kinds is a specialty.

Estimates will be mailed to any one upon receipt of copy and specifications.

The plant is fully equipped and Satisfaction Guaranteed

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Six Hundred Seventy-four Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Six Hundred Seventy-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 (Zion City) and Chicago.....	4717			
Total Baptized at Headquarters.....				10,091
Baptized in places outside of Headquarters by the General Overseer.....		641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787		
Total Baptized outside of Headquarters.....				7,428
Total Baptized in six years and nine months				17,519
Baptized since December 14, 1903:				
Baptized in Zion City by Overseer Mason	11			
Baptized in Zion City by Overseer Speicher.....	47			
Baptized in Zion City by Elder Hammond.....	11			
Baptized in Zion City by Elder Royall.....	17			
Baptized in Chicago by Evangelist Christie	2			
Baptized in Chicago by Elder Cossum.....	1			
Baptized in Chicago by Elder Hall.....	23		112	
Baptized in California by Elder Taylor.....		2		
Baptized in Canada by Elder Brooks.....		5		
Baptized in Canada by Elder Simmons.....		3		
Baptized in Missouri by Deacon Robinson.....		5		
Baptized in New York by Overseer Mason		11		
Baptized in Ohio by Elder Cairns.....		4		
Baptized in Ohio by Deacon Arrington		4		
Baptized in Texas by Evangelist Gay		5		
Baptized in Washington by Elder Ernst.....		4	43	155
Total Baptized since March 14, 1897.....				17,674

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, January 17, 1904, by Elder Eugene Brooks:

Green, Thomas Gilbert.....132 Cooper street, Davenport, Ontario, Canada
Reeding, William Allen.....132 Cooper street, Davenport, Ontario, Canada

The following-named eleven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, January 27, 1904, by Elder Gideon Hammond:

Breeck, Matilda L.....North Freedom, Wisconsin
Brey, Arthur Wilcox .....2802 Ezekiel avenue, Zion City, Illinois
Clendinen, Mrs. Emily.....2600 Edina boulevard, Zion City, Illinois
Leach, John .....1717 Horeb avenue, Zion City, Illinois
McFadden, Miss Emmie.....Townville, Pennsylvania
Milligan, Zelotes .....3025 Gabriel avenue, Zion City, Illinois
Moore, Harvey Earl .....3011 Elizabeth avenue, Zion City, Illinois
Robison, Mrs. Eliza.....2920 Elim avenue, Zion City, Illinois
Schaub, Sarah E... .....Saunemin, Illinois
Tillman, Carrie.....2103 Gabriel avenue, Zion City, Illinois
Wilkinson, Earnest.....3011 Elizabeth avenue, Zion City, Illinois

The following-named believer was baptized in the West Side Tabernacle, Chicago, Illinois, Lord's Day, January 31, 1904, by Elder Lemuel C. Hall:

McClure, Barbara.....162 Laflin street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named seven children were consecrated in Toronto, Ontario, Canada, Lord's Day, January 24, 1904, by Elder Eugene Brooks:

Burgess, John Gordon.....265 Bartlett avenue, Toronto, Ontario, Canada
Burgess, Rowey William Sims,
265 Bartlett avenue, Toronto, Ontario, Canada
Rains, Arthur Herbert.....690 Dufferin street, Toronto, Ontario, Canada
Rains, Florence Gertrude....690 Dufferin street, Toronto, Ontario, Canada
Redding, David William ..132 Cooper avenue, Davenport, Ontario, Canada
Redding, Lancelot Harcourt,
132 Cooper avenue, Davenport, Ontario, Canada.
Stephens, Daisy.....642 Spadina avenue, Toronto, Ontario, Canada

The following-named child was consecrated in Zion City, Illinois, Saturday, January 30, 1904, by Elder F. M. Royall:

Wilson, Naomi Catherine.....Zion City, Illinois

Itinerary for Wisconsin.

Rev. A. W. McClurkin of Marinette, Wisconsin, Elder in the Christian Catholic Church in Zion, will visit the following stations and hold meetings at times announced:

Waupaca, Wisconsin, February 8th, 9th and 10th, at 7:30 p. m. (Hall to be secured).

Eau Claire, Wisconsin, February 11th, 12th, 13th and 14th; week days, 7:30 p. m., Lord's Day, 10:30 a. m., 2:30 and 7:30 p. m., in Zion Tabernacle, 119 Marston avenue.

Chippewa Falls, Wisconsin, February 15th, (time and place of meeting to be arranged).

Bloomer and Auburn, Wisconsin, will also be visited if possible; Bloomer, February 16th, and Auburn, February 17th. A meeting for each place will be arranged.

Viroqua, Wisconsin, February 18th, 19th, 20th and 21st; places of meeting to be arranged by Conductor of Gathering; week day meetings 7:30 p. m., Lord's Day meetings 10:30 a. m., 3:00 and 7:30 p. m.

Portage, Wisconsin, February 22d, 23d and 24th; 7:30 p. m., meetings at 1004 Dunn street.

Itinerary for Northern Illinois.

Elder J. R. Adams will visit the following places:

Davenport, Iowa, Lord's Day, February 7th, 2:30 p. m., and Monday, February 8th, 7:30.

Moline, Illinois, Tuesday, February 9th, 3 and 7:30 p. m.

Mt. Morris, Illinois, Wednesday, February 10th, 7:30 p. m.

Freeport, Illinois, Thursday, February 11th, 7:30 p. m.

Davis, Illinois, Friday, February 12th, 7:30 p. m.

Belvidere, Illinois, Lord's Day, February 14th, 2:30 and 7:30 p. m , and Monday, February 15th, 3 and 7:30 p. m.

Faithfully yours in the Christ,

JOHN G. SPEICHER,
Overseer-in-charge.

Zion in Bay City.

Rev. T. Alex. Cairns, Elder-in-charge Christian Catholic Church in Zion in Detroit and Port Huron, Michigan, will conduct meetings in Bay City, at the corner of Broadway and Fremont, at 7:30 on the evenings of February 16th, 17th, 19th, 21st, 23d, and 24th. Meetings will also be held on Lord's Day at 10 a. m., and 3 p. m.

Deaconess-in-charge, Christine Johnson, of 1515 McKinley avenue. Faithfully yours in the Christ,

JOHN G. SPEICHER,
Overseer-in-charge.

Expiration of Subscriptions.

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 15—11, you may know that your subscription expires with Volume XV, Number 11, which will be July 2, 1904. 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

Present Day Themes of REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion

The following list of Pamphlets, Books, and Tracts, supplied on receipt of price by

ZION PRINTING AND PUBLISHING HOUSE

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

Zion, Her Organization, Truths, and Leader.

	Vol.	No.	Price
Zion's Answer to the Messenger of the Nation	3	8	$0.05
Organization of the Christian Catholic Church	2	2	.10
Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
Conquests for Christ in America: Past, Present, and to Come	4	5	.05
By What Authority Doest Thou These Things? and The Voice of One Crying in The Wilderness	4	4	.05
Elijah the Restorer and General Letter from the General Overseer	5	7	.05
The Times of Restoration	5	8	.10
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Organization of Zion Restoration Host	6	12	.05
The City of God; and What Shall This Child Be?	7	2	.05

Zion's Replies to Her Enemies and Critics.

	Vol.	No.	Price
Zion and Her Enemies	3	12	$0.05
Fighting Blackmailers	3	3	.05
Estimates and Realities: Reply to Baptist Ministers	2	11	.05
Reply to D. L. Moody and the *Ram's Horn*	3	10	.05
Reply to *Ram's Horn* of March 3d	4	3	.05
"You Dirty Boy," Reply to Rev. P. S. Henson, D. D.	2	3	.05
Reply to Dr. Hillis	1	3	.05
Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.	2	5	.05
Reply to Dr. Gray	3	9	.05
Reply to Ingersoll's Lecture on Truth	1	4	.05

The Evils Zion Exposes and Condemns.

	Vol.	No.	Price
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church, and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease-Producer	2	6	.05
Tobacco, Satan's Consuming Fire.	2	7	.05
The Press: The Tree of Good and Evil	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Anti-Christian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin Revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05

Divine Healing and Its Truths as Taught in Zion.

	Vol.	No.	Price
Jesus the Healer and Satan the Defiler	4	2	$0.05
Do You Know God's Way of Healing? and He is Just the Same Today	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	$0.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
How Jesus Heals the Little Ones	5	2	.05
Talks with Ministers	1	6	.05

Prayer and Its Conditions as Realized in Zion.

	Vol.	No.	Price
How to Pray	2	4	$0.05
If It Be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus	4	6	.05
A Woman of Canaan	1	1	.05
The Disciples' Prayer, a series of Morning Discourses at Shiloh Tabernacle	7	3	.10

Zion Standard of Consecration and Sanctified Living.

	Vol.	No.	Price
Sanctification of Spirit, Soul, and Body	1	7	$0.10
The Seal of the Living God	5	4	.05
The Baptism of Fire, and The Cup of Suffering	5	5	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
Zion's First Feast of Tabernacles	5	9	.10
Zion Bible Calendar	3	1	.05
Four Addresses: — Love Fulfils Law; The Zion of the Holy One of Israel; The Wages of Sin; and Seest Thou This Woman?	6	4	.05
The Leaven of the Kingdom	7	4	.05

Devotional and Inspirational Zion Tracts.

Two Cents Each.

How I Came to Speak for Jesus.
If It Be Thy Will.

One Cent Each.

Do You Know God's Way of Healing?
If It Be Thy Will.
Jesus the Healer.
Satan the Defiler.
How I Came to Speak for Jesus.
He is Just the Same Today.

Suitable for enclosing in envelopes.

Special Books.

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

Tracts of Zion in Foreign Languages.

	Price
GERMAN:	
I Will	$0.05
How to Pray	.05
Permission and Commission	.05
A Woman of Canaan	.05
The Ordinance of Christian Baptism	.05
Organization of the Christian Catholic Church	.10
What Shall a Christian Do When Sick?	.05
Christian Science Exposed as an Anti-Christian Imposture	.05
Reasonings for Inquirers	.05
Sanctification of Spirit, Soul, and Body	.05
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	.05
Do You Know God's Way of Healing?	.01
He Is Just the Same Today	.01
How I Came to Speak for Jesus	.01
Elias	.05
Divine Healing Vindicated	.05
Zion's Protest Against Swine's Flesh	.05
FRENCH:	
How I Came to Speak for Jesus	.02
How Jesus Heals the Little Ones	05
DANISH:	
He is Just the Same Today	.02
Do You Know God's Way of Healing	.02
NORWEGIAN:	
If It Be Thy Will	.02
HOLLAND:	
Divine Healing Vindicated	.05

Rates for Quantity Orders.

Charges Prepaid.

Kinds at 35 cents: $3.75 a dozen.
Kinds at 25 cents: 2.75 a dozen.
Kinds at 10 cents: 1.00 a dozen or $6.00 per 100
Kinds at 5 cents: .50 a dozen or 3.00 per 100
Kinds at 2 cents: .75 for 50 or $1.25 per 100.
Kinds at 1 cent: .60 for 100.

Elijah's Restoration Messages.

	Vol.	No.	Price
Five Messages:—The Purifying Word; Purification by Obedience; The Purifying Water of Life; Purification by the Word of Wisdom; and Purification by Penal Fire	6	1	$0.05
Two Messages:—Christ, the World Conqueror; and Hear What the Unjust Judge Saith	6	2	.05
Five Messages:—Zion's Star of Hope and Peace; Thy God Reigneth; Peace Passing All Understanding; Then Peaceable; Sowing Peace	6	3	.05
Two Messages: — Until Shiloh Come; delivered at the consecration of Shiloh Tabernacle, Zion City, Illinois, March 31, 1902. Theocracy Contrasted with Democracy and Plutocracy, Chicago Auditorium, April 23, 1902.	6	5	.05
Two Messages, at Chicago Auditorium:—Power Belongeth Unto God; The Power and the Wisdom of God	6	6	.05
Two Messages, at Chicago Auditorium:—The Power of Divine Faith; and The Power of Christ's Resurrection	6	7	.05
Two Messages, at Chicago Auditorium:—The Power of a Living Faith; and The Power of the Word of God	6	8	.05
Two Messages, at Chicago Auditorium:—Awake; and The River of God is Full of Water	6	9	.05
Two Messages, at Chicago Auditorium:—The Power of Sacrifice; and Power of the Covenant, and Elijah the Restorer	6	10	.05
Three Messages, at Chicago Auditorium:—On the Purification of The Temple	6	11	.05
One Message, at Chicago Auditorium:—Saved Whole	7	1	.05

Zion's Second Feast of Tabernacles.

A book of over 300 pages, nicely bound in cloth, 30 cents. By mail, 10 cents extra. Should be in the libraries of all Zion people.

Leaves of Healing

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

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $15. To ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, III, IV, V, VI, VII, VIII, IX, X and XI, $3.50 per Volume. Three or more Volumes, $3.00 each. Entire set, $27.50. Carriage on bound volumes always to be paid by purchaser.

Blätter der Heilung.

German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year.

The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie. $0.50 per year. Foreign, $0.75 per year.

Bound Volumes I, II, III, IV, V and VI Voice from Zion, may be secured at $1 per Volume; the complete set for $5.25, F. O. B. Zion City.

All orders for above publications except those quoted at other prices in the foregoing lists, under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage.

Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD,
Secretary and Manager.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Have You Enlisted?

Have you filled out the *Special Zion Banner* subscription form published on the last page of last week's Leaves of Healing? If not,

Can you not do it Now?

Buckle on the Sword

Of the Spirit and begin work today, if you have not already done so

With certain classes *The Zion Banner* may be more effectual than other literature

The War is On

Let every reader do valiant service in all the ways that God may direct, and this is certainly one of them.

The Victory will be Won

Only by personal soliciting. You can do effectual service by getting your neighbor to read Zion literature that they may know the truth.

The Zion Banner will be sent to four addresses on receipt of only $1.50 in money-order, draft or check. (Foreign requires 25 cents, each, postage.)

Do not Delay in this Matter---Act quickly

BEFORE OUR SPECIAL OFFER IS WITHDRAWN

Zion Printing and Publishing House

ZION CITY, ILLINOIS, U. S. A.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 17. *ZION CITY, SATURDAY, FEBRUARY 13, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

DELIVERED FROM A SPIRIT OF INFIRMITY.

ALL WE, LIKE SHEEP, HAVE GONE ASTRAY; WE HAVE TURNED EVERY ONE TO HIS OWN WAY; AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL.

What a beautiful sight it is to see a flock of innocent, mild-faced sheep, as they obey the call of their shepherd!

All day long he is with them. Early in the morning, before the sun rises, and the oppressive heat of the day has come, the shepherd opens the door of the fold, and brings his flock forth, that they may go and feed in the green fields.

But do you notice that the shepherd is in the forefront of the flock? He does not drive them forth, but he leads the way.

He knows where the green pastures lie, and where the still waters flow.

He goes in the safe path and protects them from any possible danger.

One cannot help feeling a disgust for the paintings and pity for the painter who so fails to see that which is true in nature, and paints the picture as so often is seen today, with the shepherd driving the sheep into the field.

Ah, but it may be true that in this, our western life, the spirit of leadership is so little recognized by the people, and the law of compulsion is so much in vogue, that the sheep are compelled to go before, instead of being taught to follow the call of the leader. God ever calls His people, and never drives them. It is the Savior's voice we hear, calling, sweetly calling, the sinner to forsake his evil ways, and to come to Him, and find rest in green pastures.



MISS A. RUTH ANGSTEAD.

Out on the mountain, sad and forsaken,
Lost in its mazes, no light can'st thou see;
Yet in His mercy, full of compassion,
Lo! the Good Shepherd is calling to thee.

Far on the mountain, why wilt thou wander?
Deeper and darker thy pathway will be;
Turn from thy roaming, fly from its dangers,
While the Good Shepherd is calling to thee.

Flee from the bondage, Jesus will help thee,
Repent and believe Him, and thou shalt be free;
Wonderful mercy, boundless compassion,
Still the Good Shepherd is calling to thee.

It is the Good Shepherd who is calling, but it is the wolf in sheep's clothing, that enemy of souls, who is driving the people away from the Good Shepherd.

The world has been driven far away from God, and the people are very weary; and the shepherds have little thought for their sheep, but for what the sheep may bring to them.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

The false shepherds of medicine, Christian Science, Spiritualism, Magnetic Healing, and Hypnotism, had all been crying to the poor wandering sheep who tells her story in this issue of LEAVES OF HEALING—"Turn away from God," "Forsake the call of Christ," "Go out into the wilderness."

Thus she was driven forth from the very presence of God Himself.

But the day came when she heard the loving call of the Savior first through LEAVES OF HEALING; then through the members of Zion; and then through an Elder in the Christian Catholic Church in Zion; and, oh, how sweet was her reward!

Her deliverance was a perfect one, and today she is a happy, strong and healthy worker in Zion Restoration Host in Zion City.

The Good Shepherd is calling to you who read these words.

Is the way weary and hard?

The Christ knows it better than you do.

Heed His loving call today and obey quickly.

Out on the desert, seeking, seeking,
Sinner, 'tis Jesus seeking for thee;
Tenderly calling, calling, calling,
Hither, thou lost one, Oh, come unto Me!

Still He is waiting, waiting, waiting;
Oh, what compassion beams in His eye!
Hear Him repeating, gently, gently,
Come to thy Savior, Oh, why wilt thou die?

Lovingly pleading, pleading, pleading,
Mercy, though slighted, bears with thee yet;
Thou can't be happy, happy, happy;
Come ere the life-star forever shall set.

Jesus is calling, Jesus is calling;
Why dost thou linger? Why tarry away?
Come to Him quickly, say to Him gladly,
Lord, I am coming, coming, today!

J. G. S.

WRITTEN TESTIMONY OF MISS A. RUTH ANGSTEAD.

2811 ESHCOL AVENUE,
ZION CITY, ILLINOIS, January 29, 1904.

DEAR GENERAL OVERSEER:—In these two years and seven months since God delivered me from the hand of the enemy and gave me such glorious sunshine, my heart's cry has been: Thanks be unto God for "He brought me up also out of an horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings."

In the summer and fall of 1900 I was mightily convicted of sin, for through overwork of my body I was not far from nervous prostration.

Nevertheless, I dragged through a fall school, each day feeling I never could teach another one.

I sought spiritual help among different denominations, including the Salvation Army, but found none.

I then gave up in utter despair, feeling life was such a burden that I must die.

Days were like eternities, and it seemed the nights would never end.

Dr. Hull, also a Quaker minister of my home town, Tobias, Nebraska, said I had kidney, liver and stomach trouble, and, along with medicine for this, gave me each night a fiery liquid that would make me unconscious for three or four hours.

After four months this failed to cause unconsciousness, and for almost five months more I was wide awake day and night, except one night.

I feel sure that I slept that night in answer to the prayer of a Christian friend.

Neither father nor I had any faith in doctors. I said, "I know God can and is willing to heal me, but, how to get where He can, I do not know."

I planned each day and night ways to take my own life, although I knew it meant hell; but God never permitted me to do so.

When my friends came to see me I would run and hide.

I hated the light and had an intense hatred for stars and moon.

I hated every human being, especially litttle children. I could not bear to see people and I would not be in a room five minutes till it would seem full of demons.

I would go about all day saying "Oh, do take me to the insane asylum!" or, "I know I am going to hell!"

I could scarcely talk of anything else.

In March, 1901, my dear ones who cared for me so patiently and carefully sent me at my request to the home of our friends in Crete, Nebraska.

They were both ministers and thought they could help me.

They cared for my temporal needs tenderly.

I was with them five weeks.

They tried Spiritualism, Magnetic Healing, Christian Science, Hypnotism, and even chloroformed me, thinking then to be able to get some "good suggestions" into me.

But I came out of all this devilishness still thinner and more demonic-looking.

My face was a mass of wrinkles and my eyes were wild and diseased.

I must say that when I went to the home of this friend in Crete, Nebraska, that she was in Chicago for her healing, but immediately came home to me, leaving my name there for prayers.

After this I went to stay with some other friends who were true Christians.

Three or four nights one of these dear ones sang "Praise God from Whom All blessings Flow," with me.

It seemed that the minute I would stop trying to sing the breath would leave my body.

On one day, after a night of this, when I had been trying to be better, I said "I will not try any more."

Such a demon took hold of me I had no control of my face. My tongue swelled and filled my mouth and burned like it was in a redhot fire.

I said, "Sing; praise God."

I kept them at this three or four hours, while I wildly ran across the porch and room trying to sing. Then the terrible burning and swelling left, but for six weeks my tongue burned some.

While there, one night I lay seven hours stiff and cold as could be, thinking with those around me that each moment I would pass into the dark gulf beyond, as I thought then, into the eternal abyss of woe.

In May I began doctoring again with Dr. Chamberlain, of Alexandria, Nebraska, who had had twenty-five years' practice as a doctor, and was a druggist in an insane asylum before he was a practicing physician.

He said I had not a sound organ in my body. I know I suffered in all parts of it.

My heart beat first so slowly, then rapidly.

I had congestion of the brain and lungs.

He poulticed me with mush and mustard, and rubbed me in alcohol, telling others, also, that I was insane.

He said that, in six months, if I was obedient to his direction, I could begin to see a little change in my condition, and then, after a time, he could cure me.

My doctors, I am sure, were both honest men, and did me all the good within their power.

In six weeks after this prophecy, Jesus had perfectly healed me.

The doctor wanted me near him, so he could study my case.

I would not stay in their home, for I did not know whether they would pray for me.

So I went to stay with a Zion lady who, ignorant of the wrong, obeyed the doctor in caring for me, and also directions to "keep still."

But she prayed to God without ceasing to lead me to Himself for healing.

I had read two copies of LEAVES OF HEALING shortly before.

Every word of these papers stuck to me as truth.

One of them gave me the thought that God would clean out hell.

I thought: "Well, if God will clean out hell, then I can go to heaven without going to hell."

After a few days with this lady, a Voice said to me: "You must quit medicine."

I told my doctor I thought God wanted me to quit using medicine.

He pleaded with me about three hours not to do so, saying I would surely go soon to the insane asylum if I did.

When I got in the buggy to go home with father I gave the Zion lady my medicine.

On the way home something seemed to say to me: "Will you go to Elder Hoy's meeting at Hebron, on Saturday?"

I began to use medicine again and forgot the message of the Voice saying, "Go to Elder Hoy."

Saturday a letter came from this Zion lady saying she felt we ought to be there.

Being too late, father said: "You shall go to his home."

This lady took me to Elder Hoy's home in Auburn, Nebraska.

One of the things he told me and which I could not forget was, "You do not belong to the Devil; he has stolen you." He said also that I was not crazy, only sick and sinful.

He and his dear wife patiently taught me a little later how I must make my wrongs right with mankind.

I wrote many letters of confession as best I could because I knew God wanted me to obey them.

Then I went to stay with a kind lady doing what work I could.

It was here among strangers that I became desperately in earnest in praying: "O God take me, wicked and sick as I am, and make me what I ought to be, for Jesus' sake."

On the fifth night I slept all night. No one knows but he who has suffered so what that was to me after nine months of sleeplessness.

My kidneys and bowels became a little better, but I still had no love in my heart.

Then the Voice said, "Will you go on to Zion City with Elder Hoy?"

This I did to the First Feast of Tabernacles in 1901.

We arrived here Friday evening.

From the first it seemed a heavenly place, too sacred for me to be in, and I said, "I wish I could have Jesus in my eyes like these people have."

On Sabbath afternoon following our arrival Friday, while I was trying to listen to the General Overseer preach, I felt the power of God go all through me.

Every pain and every bit of hatred went out of my body, and the same still, sweet Voice that had been leading me, said, "Now, you are saved and healed."

I cried for joy.

Oh, how I loved God and longed to see my dear home ones and friends, and tell them what Jesus had done for me!

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thank God for all of them; they were all so *kind* in caring for me.

I know God heard the prayers of many of my friends, not members of the Christian Catholic Church in Zion, and led me to some one who could help me to Jesus.

I was saved and healed, became a member of the Christian Catholic Church in Zion, was baptized, and became a member of Zion Restoration Host in one week.

Though I was born and reared in the Quaker church, and they do not believe in the Lord's Supper or baptism by water, I partook of the Lord's Supper about five minutes after I was healed, and was baptized at the first opportunity, although I did not then understand it as God's Word, but I knew the General Overseer was the prophet Elijah the Restorer, or God would not have led me to him and so wonderfully delivered me.

I immediately saw that I must obey God's prophet.

I loved to do it quickly, and so found deeper and sweeter peace flowing into my life.

After the "Feast" I went to Belvidere, Illinois, to work for a family of twelve. I could work from early until late and scarcely be tired.

I gained two or three pounds every four or five days for some time.

About ten weeks after, I was taken very sick with terrible pains in my side and back till I felt I could only lie and scream.

But after prayer and the laying on of hands all the severe pain left me at once.

I am praising God daily for the wonderful way He has delivered and kept me and supplied all my needs according to His riches in glory in the Christ, Jesus.

Now He has given me this priceless privilege of attending Zion College.

I feel that the half can never be told of the worth of one day in Zion College.

I am so thankful for all your prayers and for the life of joy and health that has come to me through your teaching God's Truth.

The one desire of my life is to carry this precious news to other poor sufferers that it may "break their bands in sunder."

"Oh that men would praise Jehovah for His goodness and for His wonderful works to the children of men!" In Jesus' Name,

(MISS) A. RUTH ANGSTEAD.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Week Ending February 6, 1904

745 Rolls to.....Hotels in Canada
134 Rolls to.....Various States in the Union
665 Rolls to.....Foreign Countries
1,796 Rolls to.....Hotels in Europe, Asia, Africa, and the Islands of the Sea

Number of Rolls for the Week.....3,340
Number of Rolls reported to Feb. 6, 1904..3,038,217

IS ANY among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: And the Prayer of Faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5:14, 15.*

THE 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.—*Isaiah 35: 1-2.*

Notes of Thanksgiving From the Whole World

By J. G. Speicher, Overseer-in-Charge.

Mother Healed of Neuralgia and Daughters of Dysentery.

He will fulfil the desire of them that fear Him;
He also will hear their cry, and will save them.—*Psalm 145: 19.*

ZION COTTAGE, HARVEY ROAD,
DURBAN, SOUTH AFRICA.

DEAR GENERAL OVERSEER:—Peace to thee.

For a long time I felt it my duty to testify to God's blessing and help in our family since we came into Zion.

My earnest wish is that these words be to the glory of our loving Father and Savior, and a help to some sorrowing and suffering one.

Indeed, we have realized over and over again that Jesus, the Christ, "is the same yesterday and today, yea, and forever."

Some time ago I had a very severe attack of neuralgia.

Many times previously I had suffered from the same complaint, but never so painfully before.

A brother prayed for me, and the pains all left.

I carelessly went outside after this, to speak to some one, standing in the cold wind for some minutes, and the pains came back.

Prayer was again answered, the terrible pains all leaving at once.

God has kept me ever since.

Both our little girls had dysentery at different times—a sickness which takes away so many lives of both old and young out here.

The Lord has healed them wonderfully.

He never fails. Praise His Name!

The last time our eldest girl had dysentery, I became anxious, and promised the Lord to send in a testimony for publication, but delayed doing so.

The enemy had a chance again.

It is said: "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou vowest."

The blessings of God to us have been many.

(MRS.) EMMA ROOS.

Daughter Healed of Severe Attack of Measles.

O Jehovah, my God,
I cried unto Thee, and Thou hast healed me.—*Psalm 30: 2.*

ROSEVILLE, KING'S KETTLE,
FIFESHIRE, SCOTLAND.

DEAR GENERAL OVERSEER:—Space will not permit me to tell of all the blessings God has given us since we received LEAVES OF HEALING nearly four years ago.

Since then no doctor has entered our home. All drugs have been destroyed, and I can truly say: "His Word hath not yet failed me."

As I made God my refuge, He indeed became my strength.

During the winter, twice, God healed my husband of troubles that might have proved lingering illnesses.

A sore that remained on his face ten days was entirely gone within two days after prayer.

God also healed our maid of troubles she has not again suffered from.

Home is so different now with a mother always on foot instead of being so much in bed.

Toward the end of June, my daughter came home from school with every symptom of measles undeveloped, but within a few hours her body was covered.

The trouble pressed hard upon her, so that on July 1st she begged her father to cable you.

He did so about ten o'clock in the morning.

At two o'clock in the afternoon an Adventist called for conversation.

I found this a test as my daughter lay very ill and in a high fever, still true to God and His Zion.

I upheld Divine Healing for about an hour, and when I went up-stairs the fever was broken.

My daughter became so suddenly well that she got up and used too much freedom, with the result that for two days she grew worse until July 4th.

On that Saturday morning about four o'clock, I found my only child nearing what I considered the end. Her lips and nails were discolored, the countenance was deathly pale, a cold sweat stood out upon her forehead in drops, and her whole body was icy cold.

I got down on my knees and prayed God to take away fear so that I could trust Him fully.

Again I knelt in the sick room and prayed.

Within five minutes I felt as if a Divine form stood in the room, and I heard the words so clearly, "I will heal her; fear not, only believe."

Oh, the peace and joy that filled my whole being!

When I awoke three hours afterwards, I found quite a miracle had been wrought.

My daughter's body was again covered with measles; her condition natural; the bronchitis entirely gone; the strong inflammation had left the eyes; and the taste came back with the appetite for food.

In two days she was down-stairs, and in two more, out.

No dregs remain, and she seems in perfect health and strength.

To God be all the glory.

For His honor let me say that in answer to our prayer, no other case developed.

May God bless this testimony in strengthening some lonely member.

While God is so full of favors, it is a comfort to know He has no favorites, and that distance makes no difference to His presence or His power to heal.

May God spare your precious life and increase Zion in purity and power.

Pray for Scotland, that God will raise up ordained workers to establish His Zion in this country. Believe me,

Yours faithfully, (MRS.) A. ANGUS.

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:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.—*Psalm 103:1-5.*

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 13, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, FEBRUARY 13, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Miss A. Ruth Angstead, . . . 513
Elijah the Restorer, . . . 519
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Miss A. Ruth Angstead, . . . 514-515
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Year 1904 Begun with Great and Terrible Calamities, . . . 516
Intense Cold of Winter Almost Unprecedented, . . . 516
Terrible Fire in City of Baltimore, . . . 516
Conflict Between Russia and Japan, . . . 516
America Seems to be Nation Most Highly Favored of God, . . . 517
Time for the Christ's Return Not Far Distant, . . . 517
Zion's Work Must Go On Until He Comes, . . . 517
Disgusting Spectacle of Masonic Methodist Minister Preaching to the Order of Freemasons, . . . 517
Dr. Bradford's Ridiculous Scheme for Church Union, . . . 517-518
Union of Zion a True and Godly Union, . . . 518
Article Printed in Los Angeles *News* Concerning General Overseer, . . . 518
Quotation from Article in New York *Observer*, . . . 518
CARTOON—
Elijah the Restorer Declares Judah and Israel to be the Rebuilders of Jerusalem, . . . 520
VISITATION TO NEW YORK OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 521
RESTORATION MESSAGE—
Subject—"The Story of the Planting, Progress and Prospects of the City of Zion, Illinois, and Projects for Other Zion Cities," . . . 521-525
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject—"The Last Command on Earth of the Risen Christ: 'Go ye therefore, and Make Disciples of All the Nations,'" 526-527
MEETING IN SOUTH SIDE ZION TABERNACLE—
Scripture Reading and Exposition, . . . 528-531
Subject—"Divine Faith," . . . 531-533
DAILY BIBLE STUDY FOR THE HOME, . . . 534
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 535
MEMORABILIA OF THE NEW YORK VISITATION, . . . 536-537
NOTES FROM ZION'S HARVEST FIELD, . . . 538-540
A CLEAN CITY FOR A CLEAN PEOPLE, . . . 541
ZION'S BIBLE CLASS, . . . 542
OBEYING GOD IN BAPTISM, . . . 543
EIGHTH ANNIVERSARY CHRISTIAN CATHOLIC CHURCH IN ZION, . . . 544

Notes From The Overseer-in-Charge.

"NOW FROM THE FIG TREE LEARN HER PARABLE."

WHEN HER branch is now become tender, and putteth forth its leaves, Ye know that summer is nigh;
Even so ye also, when ye see all these things,
Know ye that He is nigh, even at the doors.

THESE WORDS are deeply impressed upon our minds and hearts as we read day by day of the things transpiring throughout the world.

THE YEAR of 1903 was a year of great and terrible calamities, but the year 1904 has begun in a still more terrible way.

THE GREAT FIRE in Chicago, which occurred just before the beginning of the New Year, seemed to usher in a period of distress which should be felt in all the nations of the earth.

THE INTENSE COLD of the winter has been almost unprecedented.

Until within a few days the thermometer had scarcely been above the freezing point since the cold weather first set in early in November.

Lake Michigan has been frozen over from the Illinois shore to the shore of the State of Michigan—for sixty miles one solid mass of ice—a very unusual thing.

In the Eastern States the winter floods have been unusually distressing. In numbers of towns many families have been rendered homeless.

THERE HAVE been a series of railway accidents in this country, and mine explosions, that have already destroyed the lives of hundreds of people.

THEN COMES the terrible fire in the City of Baltimore, where more than seven hundred houses have been destroyed; some of them so-called "fire-proof" structures fourteen stories high; a loss of probably more than Two Hundred Million Dollars.

BUT THIS is not sufficient to satisfy the Demon of Destruction.

The year 1904 sees the beginning of a conflict between two great world powers, Japan and Russia.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

THIS MAY be the beginning of the end!

Who knows?

We are not at all pessimistic. Neither can an unbounded optimism sway our minds. It will be a fearful time for those who oppose God and His Work. But God will surely care for His own.

IT IS EXCEEDINGLY sad to think of the thousands of lives that will be sacrificed, and the millions of dollars of money that will be destroyed, to satiate the great God of War.

War at all times is a terrible thing, and Zion everywhere earnestly prays that the other great powers may be led of God to interfere and bring about peace between the contending governments, speedily.

IN THIS TIME of conflict America seems to be the nation most highly favored of God. No matter what may take place, our country stands where she will be free from entanglement in the great conflict, at least as far as the country itself is concerned.

THE FORCES of evil and darkness and hell are being marshaled more and more strongly against the forces of righteousness and purity in the Kingdom of God.

We are led to see more and more clearly that the day is not far distant when the Christ Himself shall return to the earth to receive His own.

But whether He comes today or tomorrow, in this generation or the next, Zion goes on her way, working, building, planning for God; establishing her industries more and more strongly, planting the Banner of Zion on every land, and, by the grace of God, in every city.

It is the firm determination of Zion to work on until Jesus comes; and, if He shall give us time, to cover the whole world with the blessed Gospel of a Full Salvation; and, at the rate that Zion has been going, it would not take many years to carry this Gospel to every tongue and nation.

God speed the day when those of every nation,
"Glory to God!" triumphantly shall sing;
Ransomed, redeemed, rejoicing in salvation,
Shout "Hallelujah!" for the Lord is King.

IT IS EXCEEDINGLY interesting, from our standpoint, to watch the two great world conflicts which are going on: the one in which two great nations are contending forces, and where war-ships costing millions of dollars, and expensive military accoutrements of every description largely figure; on the other a spiritual conflict where the forces of hell are engaged in trying to destroy the work of God in establishing His Kingdom upon the earth, in the hearts of men.

WITH THE GREAT leader of the Hosts of God on earth, the Prophet Elijah, who came and established anew in the hearts of the people the Covenants of God, there are enlisted thousands of faithful men and women who are ready to sacrifice their lives and everything they hold dear to them in this world, save their hope in God, that the Kingdom of God may be established. And, having established the work firmly at Headquarters, he has now gone to engage the forces of Hell in other lands, that from every point the conflict may proceed "till every foe is vanquished, and Christ is Lord indeed."

IT IS DISTRESSING to read how the forces which once were the allies of God, the so-called Christian denominations, have surrendered themselves to the work of Satan.

The papers are full of the doings of the Freemasons in the churches.

We have seen from time to time the disgusting spectacle of Masonic Methodist ministers preaching to the Order of Freemasons, and upholding the philosophy of Masonry; boasting of its wonderful work.

In a recent discourse of this kind in Defiance, Ohio, a local preacher, the Rev. Clayton A. Smucker, pastor of the church, opened his address by declaring,

"I am happy to welcome the Masons of Defiance to this morning service. You are members of a great and noble order."

All the way through his discourse he made them to understand that, in his opinion, Freemasonry was just a little better than the church.

He closed with the following words:

"Trusting that this hour has not been spent in vain, I will close with lines found in the grand Choral hymn of the noble Schiller, which only could have sprung from a heart INCANDESCENT WITH MASONIC HEAT:

"Spark from the fire that gods have fed—
Love, thou Elysian child divine—
Fire-drunk, our airy footsteps tread
Oh, holy one, thy holy shrine.
Strong custom rends us from each other;
Thy magic all together brings,
And man in man but hails a brother
Wherever rest thy gentle wings.
Embrace, ye millions, let this kiss,
Brothers, embrace the earth below;
Ye starry worlds that shine on this,
One common Father know."

WHAT A FARCE!

Where is the brotherhood amongst those who fight with carnal weapons, brother against brother, father against son?

It is simply a mawkish sentiment, which every Freemason knows has no true meaning.

WITH THIS nonsense comes the story of a scheme for Church Union.

A Dr. Bradford, who is Moderator of the Congregational

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

National Council, writes in the New York *Independent* of a scheme which he has hatched to bring the Christian denominations into one great union.

THE BEAUTIFUL (?) feature of the whole thing is that all that the denominations have to do, and all that the individual has to do, is to lay aside all authority and let every man think for himself and every local church act for itself. Let there be no organization, and no centralization, and no authority.

For instance, the able doctor says, "The Presbyterians would need only to leave questions concerning creeds, ritual and church membership to the local church. . . . Congregationalists, on the other hand, while retaining their historic independence, would have to recognize that there must be wide coöperation. Then turning to the Baptists, he declares that "All Baptists are Congregationalists," and further he says, "Let the Baptist decide to do what is already a common practice in at least one Congregational church, baptize with little water those who believe in that system, and with much those who prefer more."

HOW BEAUTIFUL it all would be!

It would remain no longer for the minister to say what the people should do, but every man would decide for himself what is right and proper.

There would no longer be any doctrinal teaching, for every man would become a law unto himself.

BUT WHEREIN would be the union?

We cannot comprehend of such a thing becoming a union.

It would be a heterogeneous conglomeration without head or tail.

It would simply be a gigantic religious jelly-fish, to be punctured by any sword-fish that happened to call that way.

DR. BRADFORD, you will never see such a union!

We would suggest that you first get the Presbyterians united before you undertake to unite the Presbyterians, the Baptists and the Congregationalists.

IT IS INTERESTING to read further comments upon Rev. John Alexander Dowie and his work in Zion.

There is nothing of the jelly-fish in him or his work.

The union of Zion is a true and Godly union; for there can be no union outside of God.

We thank God for the impression that he is making in the world.

THE FOLLOWING article is taken from the Los Angeles *News*, printed on January 23, 1904, where, in the city of Los Angeles, the General Overseer conducted several meetings:

"A DANIEL COME TO JUDGMENT."

John Alexander Dowie, the founder of the Christian Catholic Church and of Zion City, near Chicago, preached in this city on Sunday last at Hazard's Pavilion.

He denounced the use of tobacco and he incurred the ill will of those who use it or make merchandise of it; he denounced murdering and eating swine, and he incurred the ill will of pork-eaters and promoters; he denounced the use of intoxicating liquors and he incurred the ill will of those who drink or sell intoxicants and even of some of the temperance Pharisees; he denounced the newspaper reporters who misrepresent and libel him, and they answered him with more libel and with ridicule. If he denounced the drug practice, the papers did not mention it, but he usually handles them without gloves, and hence he has the ill will of those who traffic in drugs. So violent was this ill will in Chicago that two thousand medical students mobbed him for exposing the horrors of the dissecting-room and the ghoulish crime of grave-robbing.

Thus Dowie is getting his reward. He is called "Elijah the Restorer" by his followers, but he seems to be also a John the Baptist crying "Repent" in the wilderness, a Jonah sent to a wicked Ninevah; a Jeremiah proclaiming the sins of his people. And it is refreshing and encouraging to see at least one preacher who dares to denounce the vices and the wickedness of society from his pulpit, and one founder of a church who will allow none of them among his followers.

So far, we have never seen but one serious or damaging charge made against Dowie, viz., that he is playing a religious game to enrich himself. This appears to be merely an assumption by his enemies.

In ten years he has founded a city of ten thousand people, who neither drink strong drinks, use tobacco, eat pork, nor tolerate saloons and bawdy-houses. They seem to have no crimes and no police courts, and to settle their difficulties by arbitration.

Dowie has founded a church upon the Apostolic or Primitive Christian basis, the main idea and practice of which is "divine healing;" that is, relieving people of their afflictions by invoking the same power that Jesus and his disciples invoked. It is certainly just what the early Christian world practiced down to the time of Constantine.

Looking at Dowie from an unprejudiced elevation, taking a sort of bird's-eye view of him, the *News* sees that he has organized, probably, the greatest and truest religious movement of the day, with one exception, viz.: the Salvation Army of Gen. Booth.

At all events, the *News* says godspeed to Dowie and Booth, and to their work.

THE FOLLOWING CABLEGRAM from the General Overseer rejoices our hearts. It was received Sunday afternoon while we were at services in Shiloh Tabernacle:

VIA VANCOUVER, SYDNEY, February 14th.

SPEICHER, Zion City, Illinois.

Enthusiastic reception at Auckland and Sydney; ten thousand attendances today at City Hall, and Sydney deeply stirred. Australia awake everywhere. All glory to God alone. Overseer Jane Dowie is well I am informed that she addressed crowded, intelligent audience, at Adelaide, in City Hall, this afternoon. Many are coming to Zion City from Australasia this year. See Zechariah 10. Love to all Zion. Pray for us. Mizpah. DOWIE.

JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER DECLARES JUDAH AND ISRAEL TO BE THE REBUILDERS OF JERUSALEM.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

RESTORATION MESSAGE.

*REPORTED BY L. L. H., O. L. S., AND A. W. N.

THE story of how Zion came up in her splendor and beauty, out of the wreck and ruin following the World's Fair in Chicago; of how she went forward against unnumbered and apparently powerful foes; of how she carried her banners across continents and oceans, and set them up in wellnigh every land and nation on earth; of how she planted, on the shores of Lake Michigan, her first wonderful little City, and of how that City has progressed, is one of the most marvelous stories of all the ages.

The prospects of that City, and of other Zion Cities in this and other lands, and the final consummation of the great plan by the building of the City of the Great King at Jerusalem, are even more marvelous, and yet they are not only the logical outcome of the work already done, but also the prophesied work of God in these Latter Days.

It was "The Story of the Planting, Progress and Prospects of the City of Zion, Illinois; and Projects for other Zion Cities," that formed the subject for the Restoration Message of Elijah the Restorer, God's chosen servant for the accomplishment of these great ends, delivered in Madison Square Garden, New York, on Wednesday evening, October 28, 1903.

The man of God dealt with the subject simply, directly, and in a business-like manner.

There was no fanaticism, no vain glorying, no sensationalism in his relating this wonderful story of achievement and of the still more wonderful prospects held by the future.

As a prelude to his discourse the messenger of God, with a few concise statements, utterly demolished the lie published in several of the New York evening papers to the effect that the Visitation had been a failure, and that the Host was going home a week before the intended time.

So little doubt did the General Overseer's brief denial of this falsehood leave in the minds of his hearers that most of the morning papers felt called upon to print his words.

At the close of the service the General Overseer announced that the Overseers would receive the names of candidates for Baptism by Triune Immersion after the Benediction, and there were scores who responded.

Madison Square Garden, New York City, Wednesday Evening, October 28, 1903.

The Service was opened with the usual Processional of Zion White-robed Choir and Zion Robed Officers.

The General Overseer then pronounced the Invocation, after which Hymns Nos. 14 and 17 in the Special Song Sheet were sung.

This was followed by the reading of the Scriptures, by the General Overseer, first in the 87th Psalm, then a part of the 60th chapter of Isaiah, from the 1st to the 6th verses inclusive, and also from the 12th to the 22d verses.

After prayer had been offered the General Overseer said:

Press Lie Concerning Return of the Host.

I crave the kind indulgence of this people while I make a very brief reference to a newspaper lie which had better be stopped.

The paper of which I had hoped I would never need to speak again, but of which I had to speak at some length the other night, not satisfied with its extreme wickedness then, has this heading, in tonight's paper:

"DR. DOWIE DOWN AND OUT, AND READY TO QUIT."

This is all because of the bulletin which has been published this morning by the Superintendent of Transportation in Zion, Deacon James F. Peters, which says, "All excursions from New York to Zion City will leave on Monday, November 2d, between 7 and 8 a. m."

The statement is made in this paper that that is a sudden decision, and that the Host is going because I cannot retain them any longer, and because the Visitation has been a failure.

Date of Departure Fixed Before Leaving Zion City.

All I wish to say is, first, that I hold in my hand a ticket which reads, "Zion Restoration Host Excursion. Good, subject to printed conditions below: One first-class passage from Zion City, Chicago, to New York, and return. First, going trip, October 14, 1903. Special train due in New York, Friday, October 16. Second, return trip by special train only must be begun on date of validation, which must not be later than November 2, 1903."

You will, therefore, see that before we left Zion City, the date was fixed for the return of the Host, that the Host was to return on Monday, November 2d, and that there is not the slightest change in plan, but that the plan with which we started is being carried out.

Next week, as you know, I hold three days of meetings in Carnegie hall, and close the Visitation finally on November 8th.

The meetings in Carnegie Hall will especially be connected with the organization of the Christian Catholic Church in Zion, as was announced in the beginning. It would be impossible for us to retain the Host and accommodate them in that building.

We tried to get Madison Square Garden for three weeks, but, as the management will confirm me, it was impossible.

Two weeks was all that they had open, and I therefore had to take the third week in Carnegie Hall, which determined the date of the return of the Host.

The Host here with us numbers more than three thousand.

I will ask the Host in all parts of this house to stand.

All Zion Restoration Host will please stand. (The Host stood.)

I will ask you publicly one question: Was it arranged before you left that you should return on Monday, November 2d?

Zion Restoration Host—"Yes."

General Overseer—Has there been any change of plan?

Zion Restoration Host—"No."

General Overseer—Have there been any deserters from the Host?

Zion Restoration Host—"No."

General Overseer—Do you know of one?

Zion Restoration Host—"No."

General Overseer—There has not been one deserter, and the whole story of the *World* tonight is simply a lie!

The free-will offerings were then received, during which time the Choir sang an anthem.

The General Overseer then delivered his Message:

THE STORY OF THE PLANTING, PROGRESS AND PROSPECTS OF THE CITY OF ZION, ILLINOIS; AND PROJECTS FOR OTHER ZION CITIES.

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.

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.

*The following reports of the New York Visitation have not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The City of Zion, first of all, was established in consequence of a Vow which God led me to make when, under God, I established the foundations of Zion in Chicago in the year 1893.

First Zion Tabernacle in Chicago.

There were many who smiled at what was then called, in contempt, by a certain prominent minister, "The Little Wooden Hut," which was Zion Tabernacle No. 1.

I look back to that "Little Wooden Hut" with great affection.

It seemed at first as if when I established that little Tabernacle no one would hear.

I had been accustomed in my own land to very large audiences, which sometimes were so large that they required me to speak in the open air; for there was no building that would contain the people.

I was forced by that fact from the largest building, until I often spoke on an average to from fifteen thousand to twenty thousand people in the open air.

The Press once said that I spoke to fifty thousand. I do not know. I remember, when I came to Chicago, how disappointed I was tempted to be.

Awful Conditions in Chicago When First Tabernacle Was Built.

It was in the World's Fair year.

Having many friends throughout the United States, I had determined to build a little Tabernacle where I could meet them, and I did meet with many.

But, as you will remember, the authorities of that Fair broke their compact with the United States government and threw it open upon the Lord's Day, and tens of thousands of Christian people throughout this land refused to visit the Fair in consequence.

I never had more disappointment than during the few months from May to December of that year.

The Fair closed in blood and horror, with the assassination of the Mayor of the city; the complete breakdown of the financial position of the city, the lowering of values, and with the foolish change in connection with political affairs, which caused the closing of the factories and the awful poverty and misery which followed, which in eighteen hundred ninety-four culminated in the city's being for some time in the hands of an anarchistic mob, requiring the troops of the United States to maintain even a moderate degree of order.

It was during that period that Zion was established.

The Little Wooden Hut, in the winter of eighteen hundred ninety-three, suddenly became a place of power.

Multitudes thronged it.

It was sometimes said in the papers that you could not get within several acres of it.

It was only a little place, holding, when even the passages were filled, not more than a thousand popele.

But before that time of blessing came, I passed through an exceedingly trying time.

It was then that I knelt and vowed to God that, while I had intended to establish the headquarters of the Church, which I knew I should have to form, in England or Australia, but now saw that I ought to form in Chicago, I would build a city.

Both Propositions Seemed Perfectly Absurd.

For a man without a congregation, and without large personal resources, to talk about establishing a world-wide Church, and building a city, seemed absurd.

But I knew who had led me, and whence the direction came, and I have never been disobedient to the heavenly voices.

When God sends His messengers I know it, and I obey. It does not matter how absurd the proposition may seem to men.

I have learned that obedience to God means the doing of things that seem to be perfectly absurd and unreasonable.

I have learned that faith is not unreasonable, but that which seems to be unreasonable is the most reasonable of things.

Hence I made that Vow, and I have kept it.

The City has been planted, and has progressed and prospered, and other cities will be built.

I have been asked to say a few words about that in this city.

How Was That City Planted?

It was planted, first of all, by God, in my heart.

That is where the architect first gets his design.

It is in his own spirit.

He sees the thing, and then he commits it to paper and works out details.

Everything is first of all a thought within the heart, and then a deed.

The great thing is to get the clear, Divine thought, and then you do not need to trouble about anything.

Go forward and God will speak the word, and the thing will be done.

It is a question of wisdom, perseverance and determination to obey God.

If I were to tell you all the details as to the way in which Zion City was planted, it would be to you like a fairy story.

You could scarcely believe it.

But I went about it in a very simple, business-like way.

I may say to you that I realize that unless you make a business of religions and unless you make religion a business you will never succeed.

Our Lord Jesus, the Christ, when quite young, asked His mother when she had missed Him and found Him in the Temple, "Wist ye not that I must be about My Father's business?"

One of the things that is clear to any one who thinks, is that

God Is in Business.

If God had not been in the coal business long before you were born, where would you coal-business people be?

If God were not in the fish business, and had not filled the great wide seas and the rivers and the lakes, where would you be who are in the fish business?

If God were not in the grain business where would you who are grain merchants be?

If God were not attending diligently to universal business, where would we be?

It is perfectly absurd to call things secular.

They are just as sacred as anything else that comes from God's Hand.

It is a very sacred thing to me to look upon a flower.

I can stand until the color goes deep down into my eyes and heart, and wonder at the love that has made so much beauty.

It is a wonderful thing to take in your hand fruit that was grown far down in South America.

It is a wonderful thing to look at your breakfast table and see how many countries have supplied it.

Get rid of the notion that there is anything secular.

Every Created Thing Is Sacred in God's World.

Everything is honest, if you will go about your business honestly.

The only thing that is not honest is dishonest gambling and speculation, and things of that kind.

Turning the beautiful grain and fruit of the vine into deadly poisons to destroy humanity; taking the filthy weed, tobacco, and putting it where wheat should grow, and using the land for the cultivation of this noxious weed, until the land itself is destroyed, is the Devil's occupation.

But if we are wise and do the things that God wants us to do, we shall find everything to be sacred that is good, and nothing secular.

I believe that God called me to this work of planting this City, and I will tell you why.

I cannot tell you how, for you would not understand it.

It would be quite impossible.

I will tell you why.

I had not dreamed of establishing it in this country.

When I came to America in 1888, I thought that one year would be the outside of my stay in this country, and indeed I arranged for all my mail to be sent on to New York, from Australia, intending not even to stay on the Pacific Coast.

But I stayed there two years, and these were two very wonderful years to me.

I Began to See What the Needs of This Great Land Were.

I began to study it, as I always study things, with a strategic eye.

I have always been accustomed to look at things from their central point.

I saw that Chicago and New York were perhaps the two greatest central points in America.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But I felt that my work would lie in Chicago first, New York would have to come after, as I moved eastward.

I said, "I must establish this City, since God has willed it."

When I undertook it, I established two institutions: one was Zion Land and Investment Association and the other was Zion City Bank.

I did this in order to bring together the necessary capital, and do the work in a proper way.

I called upon my people to provide me with sufficient capital to buy a city site.

I put in what I had myself, and my wife and family did the same.

Many of my friends did so.

I was all ready, within three months of the founding of these institutions, to buy land.

Any of you who understands such matters knows that to get ten square miles of land near a large city, and not to let the land sharks know what you are about, is a very difficult thing.

I did it; but how I did it is not necessary to tell, except to say that it was done in a way that commanded the respect of the real estate men everywhere.

They All Awoke One Morning to Find That I Had Options Upon Ten Square Miles.

That was the beginning of the getting of the land.

In planting a city one of the first things is to decide upon your site.

We selected a beautiful site, and got all the owners in perfect agreement to sell sixty-six hundred acres of it to us, at an average of about two hundred dollars an acre.

We have sold that land, or leased it, beginning with the first sub-division, at the rate of three thousand dollars an acre; the second at four thousand dollars, and the third between four thousand and five thousand dollars an acre.

Some portions of that land, on the great boulevards, have sold as high as at the rate of ten thousand dollars an acre.

There are many parts that we have reserved, which you could not buy for twenty thousand dollars an acre.

How can that be done? By creating legitimate values.

I desire to point out to you that God helps men who use sanctified talent, consecrated to Him.

The Men Who Labored With Me.

I selected two men.

One of them was a banker, who had been nearly thirty years in the employ of a bank without a stain on his record, and when he left it every one, from the president to the messenger boy, signed a sweet little address and gave him a very rich jewel.

Mr. H. E. Eckles, the late Comptroller of the Currency, is the president of that bank, the Commercial National.

I selected Charles J. Barnard, who had been there thirty years.

I asked him if he would be willing to serve God in Zion without my guaranteeing him any salary.

He said he would.

I called him one morning, and asked him if he was willing to put in his resignation and retire in a week.

He said he was.

I asked him to consult that night with me and with H. Worthington Judd, whom I called from his real estate business.

These men understood me, and they understood God.

They had been blessed under my ministry.

Their families had been healed and blessed, and they had been spiritually blessed.

They were prepared to trust God and His servant.

I do not think they would tell you today, in fact I know they would not, that they misplaced their trust.

This was the beginning.

Very quickly these two institutions which I established with these two men grew, until I was able to take in that great extent of land, ten square miles.

Deacon Daniel Sloan, a very able man, who spoke here on Saturday night, and showed you the City by the stereopticon views, with Deacon Judd, selected the City site.

I went and saw a part of it myself, and then bought it.

The gentleman whom I employed as agent lives in this city. He lived then a little outside of Chicago.

He was very honorable. He never told who his principal was. I arranged that his compensation should not be so much per cent. upon the value, but if he could get so many acres for me, he would get his compensation on the number of acres he secured.

So it was very much to his interest to get the acres as low as possible, and as many as possible.

We succeeded.

I tell you what every one will admit, that there is no more beautiful site between Milwaukee and Chicago.

We have two and one-half miles of lake frontage, while the land has a gradual rise of one hundred seventy-five feet, and then dips again towards the Desplaines valley.

It is a wonderful site.

In Planting a City the Soil Must be Understood.

The first thing I did was to get a topographical survey, in which I got the elevation of every three hundred feet of the entire site.

I learned the nature of the soil and where we could get water.

Indeed I found to my intense delight that we could get the most beautiful water everywhere from a depth of fifty to one-hundred twenty-five feet, and that we could get great volumes of water by sinking artesian wells fifteen hundred feet deep.

We have the wells all over the City.

There seems to be a great lake of the purest water, equal to that of Waukesha, flowing underneath our beautiful little City.

Then its drainage is natural and easy, so that it will not be costly.

Then we set to work to arrange the land, to lay it out from one great center.

That center is a park of two hundred fifty acres with the reserves around it called Shiloh Park.

In the center of that we fixed the site of Zion Temple, and around the various great institutions that will be connected with it.

Then we fixed the business sites, and the great reserves, public parks, and a great many details of that kind.

We found beautiful natural parks, some of them with perennially flowing creeks running through them, and old timber.

We found that our Shiloh Park had a magnificent grove.

We found when we surveyed it that if we had had the asking of it, we could not have had a fairer, more beautiful or perfect site. So it was not so very difficult to plant a city there.

What the Lease Comprises.

Meanwhile we prepared that lease, which makes the land belong to the Christian Catholic Church in Zion in perpetual succession, the title being held by myself and my successors in the office of General Overseer, leasing the land for eleven hundred years under covenants which make it impossible for people to sell or manufacture deadly poisons or live wicked lives.

We also forbid drug-stores.

We also forbid the settling of doctors in that City to practice medicine.

We have quite a number of doctors who are fine men, who have turned their whole heart to God, and are excellent city health officers.

They trust God for healing as we all do.

A Remarkable Death Rate.

I do not need to talk about that any more; for I showed you last night that out of fourteen hundred to fifteen hundred students, including the college, we had only three deaths in one year.

I desire to point out to you that our birth rate is the highest and our city death rate the lowest in the country even now.

In building the City, which has something like two thousand houses, we have had only two fatal accidents.

One man was warned and told not to go upon the plank but he did it. The plank broke, and he fell and hurt himself.

In another case, a man in our brick-yard was told not to do something; but he did it, and he died in consequence.

These are the only two deaths we have had in connection with the founding of the City.

Some of the Things That Have Been Accomplished.

We have built a Tabernacle which seats seven thousand two hundred people, and is often too small.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

We have built a large Administration Building, about half the size of this hall, and it is too small.

We have built a large hospice, two in fact; hotels you would call them.

We do not like the name hotel; it rhymes too much with hell, so we call them hospices.

We have room for about a thousand people in one hospice, and we have fed as many as two or three thousand in a day there.

We have stores that cover, I suppose, seven or eight hundred feet front.

We have a great Fresh Food Supply.

We have large Lumber-yards and a Planing-mill.

We have Brick-yards.

We have run a railway line up through the City to the intended site of Shiloah Tabernacle, for whose foundations we are digging, and which will be built during this year and next, to seat sixteen thousand people.

Zion City has its schools, and very good ones.

In planting a city you must plant good men in it; men that are skilful and capable of doing their work.

You must have good women in it; women who know how to do their work.

In order to make a city permanently successful, you must have great and profitable industries.

As a mere sociological matter it ought to be of great interest to you.

It will be of great interest to all thoughtful people.

It is now.

In planning a city, you must have engineers, architects, skilful surveyors, first-class bankers and business men; you must have educators, and, as I have said, you must establish payable industries.

The Principal Industry.

I selected for the principal industry of Zion City the Lace Industries.

It was a new industry in this country. Contrary to all the lies of the Press, not one person has ever left my employ in Zion Lace Industries.

You have read in the Press of strikes and walkouts.

The whole story was a big fabrication.

We have had no strikes in any department.

That great industry is established, and established to the intense surprise of Nottingham and Calais, and the great lace-making centers of Europe.

I do not hesitate to say here that we are making, of its kind, a better lace than they make in Nottingham and in Calais.

The proof of that is that Zion lace sells quicker all over this country, and we have customers from San Francisco to New York, and from New Orleans to Toronto.

We make a lace which, of its kind, is unsurpassed.

We design it, and we put it upon the great machines, some of which are just as if three thousand women were all working at the same pattern at the same moment, which machines and their accessories cost us over ten thousand dollars apiece to put down.

I have been very much interested in that wonderful industry, and I want to tell you what is told publicly, that we can undersell the Englishmen and the Frenchmen in this American market by between twenty and thirty per cent., and then make a bigger profit than they.

We have applied some wonderful things to the making of that lace.

In the first place we have for the first unit of our industry a wonderfully equipped and well-built factory, covering eight acres of floor space.

There we do every thing from the winding of the bobbins to the preparing of the lace for the warehouses and for the shippers.

The Superiority of Zion Lace.

I may say that a certain large house in Chicago, in order to find out whether the Zion lace was selling on its merits, took Calais, German and Nottingham laces, and after removing all markings, threw these laces into a large hamper on their tables.

Within a few days our lace was gone, and the English, German and French lace largely remained.

We sell every yard of our lace before it is made.

Everywhere our lace takes the precedence, both in quality, design and price.

I believe that I can say, without any fear, that we have established a clean industry which has a great future before it.

We are perfectly satisfied with it.

It will give employment, when we can get the people prepared and trained, to thousands.

I may say that less than two years ago—in fact, not much more than a year ago—we had only thirty experts.

Today we have over five hundred in the factory trained to the various departments of the work.

That industry alone will one day be sufficient to carry a population of nearly a quarter of a million of people upon that City site.

I Am Thankful, Also, for Other Industries.

In a strange way I became the founder of Zion Sugar and Confection Association.

I found that our children were being made sick by bad candy, and I determined if they would eat candy that it should be good.

Two of the best candy makers in America came and established a factory, and today our candy is sought for all over the world.

From one city a short time ago we had an order for seventy-five tons in one day.

I am thankful that that industry is established, because its products are pure and sweet, and by-and-by it will employ many thousands of hands.

We have some hundreds now.

We have taken upon ourselves to prepare for the establishing of other industries.

We have a contented and united people.

The People Are Christians and Love One Another.

The people get paid according to their several abilities, and are satisfied with their wages; for we are determined that they shall get just wages.

In our great General Stores we supply everything from a nail to an anchor, as they say.

I am glad to know that we can supply our people with the necessaries and conveniences, and some of the luxuries of life.

I am so thankful that we are not behind in anything.

Having provided for these external things, we provide a thorough education for the children, from the kindergarten to the college.

I am glad to welcome on the platform tonight Overseer Brasefield, who arrived this morning.

He is the Vice-president of Zion Educational Institutions.

Sometimes people talk as if we were a very ignorant people.

Ignorant people could not do these things, and unbusiness-like people could not do them.

I desire to say that we are a well-educated people; that our working people are of a very high average of intelligence; that those who have come from the farm and put their money into Zion City are a very high class of people in manners and morals, and have been greatly blessed through Zion before they came.

Men Who Are Spoken of as Being Ignorant.

It might be well to roll away the reproach of ignorance by giving you some facts.

Regarding our Ecclesiastical Department nothing need be said.

The gentlemen around me are scholars, holding high rank as such, in their universities.

The gentlemen in our Law Department are all graduates of one or another of the great law schools of the United States.

The Judge at the head, who is my General Counsel, and also the Judge of the City, elected by the people, and has the powers of a District Judge, is a gentleman of high Christian character and a graduate of Yale, holding both his B.A. and his L.L.D.

His associate next to him, his son-in-law, Charles E. Lauder, is a Bachelor of Arts and Bachelor of Laws from Ann Arbor.

Next to him are two young men, one of whom is a Bachelor of Laws from Harvard, and the other a Bachelor of Laws from Ann Arbor, both of them having their B.A.'s.

My own son, whom I name last, is a Bachelor of Arts and

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

a Juris Doctor of Law, receiving that degree as the seventh who has received it in the University of Chicago.

These and others constitute a very strong Law Department; so that we can attend to the interests of our people.

The hand of Zion is a long hand, and can reach.

Our Law Department is not the only department in which we have scholarly and powerful men.

Even our Building and Manufacturing Association has at its head Mayor Harper, Mayor of the City and a Deacon of our Church, who is a gold medalist of his university, and stands high as a scholar, as well as a splendid constructor.

Zion City, for its size, is not behind any city in the world in the intelligence of its people and leader.

I thank God that He has given me such a class of people with which to found the City.

Zion City Is an Intensely Earnest Center of Religious Power.

If you imagine that we neglect our daily duties for religion, you are badly mistaken, because our daily duties are a part of our religion.

We have only eight hours for the hard-working man to work in; and in that eight hours I will guarantee that my hard-toiling men there will do as much work as is often done in ten or twelve hours elsewhere.

We begin the day with prayer everywhere.

We end it with prayer.

Our people live clean lives.

They cannot live any other kind of lives in Zion City, else they would be told to go to Beer or Babel (Milwaukee or Chicago).

They cannot stay there and break God's Commandments.

Our City Is Peculiarly Fitted for the Bringing up of Children.

The children love the City, the schools, the Church, and one another.

I have never seen anything better in the way of home life anywhere than we have in Zion City.

Our people are of one heart and mind.

We are organized within the City, and within the Church and the Host, and we are progressing with the work of God throughout the whole world.

Concerning the progress of that City, I may say that I suppose we have a population of about ten thousand people.

What is the object of this City?

We are not taking the people out of the world.

They are fulfilling all their duties as citizens.

Our City has never been a village.

We applied for a city charter, and had enough people to do it at the beginning.

We have a city charter under the laws of the State of Illinois.

My people have placed with ourselves something like five million dollars of improvements on that site, and today it is growing, in proportion, larger than anything that has ever before been established in the United States.

Other Zion Cities.

I am asked whether I am willing to establish a city on the Atlantic Coast.

I said long ago that I should do it, and that I should establish one upon the Pacific Coast.

I may say to you that I have more offers now of land, within a short distance of the city of New York, and with deep water access to the ocean, than I could consider in six months.

I do not say for a moment that I am ready to build the city here; for I am not.

I want to establish our City on Lake Michigan strongly and perfectly.

But a city will be built within reach of New York; another city will be built upon the Pacific Coast, and another will be built upon the Gulf of Mexico.

These three cities we could undertake now, if we chose, but it would not be wise.

Therefore we are establishing our present City, and training men who know how to work together, so that when we are ready to establish these other cities, we can detach thousands of men from Zion City, Illinois.

In one department of our work there, the Building and Manufacturing Association, we employ at the present time, over one thousand men, paying sixty thousand dollars wages in that department alone every month, besides the many other associations and industries of Zion City. I thank God for its progress. I thank God for its soundness, and that millions upon millions are pouring into Zion, and although we could do all the time with more money, yet He enables us to get through.

Zion's World-wide Power.

I shall tell you something that may astonish some of you who do not know of the extent of Zion, namely, that the flag of Zion is planted in all the large cities in every state of this Union; in Canada; in the South American Republics; in the United Kingdom, in more than a hundred centers; and in Europe, having a branch of our Publishing House in Paris, the headquarters of our central work being in Zürich, Switzerland.

Zion is planted in North and in South Africa; in Asia; we have members of our Church in Jerusalem; and we are beginning to lay a strong foundation in Shanghai.

In Zion Restoration Host there is one of the princes of China, who has been working with us all the time in this city.

We are in touch with the best and most progressive element in China, and I think I may also say in Japan.

Although our numbers are not great in those countries, our influence is great.

It is a wonderful thing that we have been able to do as much in the time

Not only Europe, Asia and Africa, but also Australasia has strong Branches.

We now have one of the largest public halls in Melbourne for a Tabernacle, but it is scarcely large enough.

In Sydney and Adelaide we have strong Branches.

Only yesterday I received a letter from the Overseer-in-charge of our Branch in Sydney, saying: "I do not know what to do for a place for you when you come. Our largest place will seat only six thousand, and we know that your first audience will be at least twenty thousand."

I believe that, because I often had audiences of that size in that city many years ago, in the open air.

In New Zealand and Tasmania, and the Islands of the Seas, the Banner of Zion is planted, so that I think I may say that, large and small, we have a thousand Branches throughout the world.

These are all being carefully organized and brought into line.

I thank God that the unity of the Spirit is great.

God's Promise Being Fulfilled.

I have invitations to establish Zion Cities on every continent.

There can be no question whatever that the principles upon which Zion City has been founded are such as absolutely forbid the possibility of labor troubles.

We do not expect them, and we cannot have them as we are now constituted.

These things I say, thanking God that His great promise is being fulfilled, that His Cities shall be established throughout the world and shall be prosperous, and that the time will come when these Zion Cities will concentrate upon the rebuilding of Zion at Jerusalem.

I desire to tell my Jewish friends that we shall rebuild Zion, and they cannot.

It cannot be rebuilt by the Jews alone.

Jerusalem Must Be Rebuilt by Israelites.

The Jews are but Two Tribes, and we represent the Ten.

I am thankful to God that we are looking forward to the time when we shall do our part in the rebuilding of that great city; when the Mohammedan flag is removed from Zion's Hill, and the British and American flags float together over Mount Moriah and Mount Zion.

I believe that day is not far distant.

I believe it is inevitable that the Holy Land shall pass under the protectorate of the Anglo-Saxon race.

It cannot be held by any other and restored to God.

Therefore, it must be held by the Anglo-Saxon people; for the Anglo-Saxons are Isaac's sons, and "in Isaac" God was to call His seed; and in the Latter Days to call His people "by a New Name."

The Ten Tribes are coming together in Zion, and will coöperate with our Jewish brethren, who will come into Zion also.

Then we will establish Zion, and prepare it for the coming of the King.

We believe the King is coming soon

Let us get ready for His Coming.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

All who desire to get ready, stand and tell Him so. (Thousands stood.)

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 follow and do the Will of the Messiah of God. We thank Thee for Him, for His Love, for His Life, for His Death, for His Resurrection, for His Reascension, for His Coming again. Make us ready for His Coming. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Beloved, let us understand that these words mean something, and let us go forth to the work yet to do.

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 S. E. C. AND A. C. R.

"The Last Command on Earth of the Risen Christ: 'Go ye Therefore, and Make Disciples of All the Nations,'" was the subject of the address given by the General Overseer at the Early Morning Meeting, Thursday, October 29, 1903.

Madison Square Garden. New York City, Thursday Morning, October 29, 1903.

The Service was opened by the Congregation's singing Hymn No. 43 from the Special Song Sheet.

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.

The General Overseer then led the Congregation in repeating together the Eleven Commandments.

Elder Lee offered the general supplication, and the General Overseer prayed for the sick and suffering, at the close of which the Congregation joined in chanting the Disciples' Prayer.

The General Overseer then delivered his Message:

THE LAST COMMAND ON EARTH OF THE RISEN CHRIST: "GO YE THEREFORE AND MAKE DISCIPLES OF ALL THE NATIONS."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, O Lord, my Strength and my Redeemer. Amen.

TEXT.

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.

As the Visitation in this city approaches its close, I realize, placed as I am, overlooking the whole field of battle, that we have won all along the line.

The Host Obeying the Christ's Last Command.

The battle has not been ours but the Lord's, and we have been strictly fulfilling, up to our light and knowledge, that Last Command of the Lord Jesus, ere He reascended into the heavens.

If Zion were to be satisfied with merely the City of Zion, and with the beautiful associations of our lovely City, we would sin; but from the very beginning the missionary spirit, as it is sometimes called—the Zion spirit, as we call it—has been in the hearts of our people, and impelled us to carry the Gospel to all the world.

Hence it is that the Christian Catholic Church in Zion, although only seven years old, has planted its standard on every continent, almost in every nation and on many islands of the sea.

In many languages we are reaching the people of the earth, and the open doors are inviting us everywhere.

Zion Reaches All Classes.

One of the significant results thus far of this Visitation is that not only have we touched the great heart of the people in the middle classes, but also the extremes—the lowest and the highest that there are in this city.

One of the things for which I praise God most of all is that the poor people, in the poorest districts, have been so kind and considerate to you all, and your loving work and sacrifice has certainly been repaid by the way in which you have been received.

You have left your Message; you have sown the seed.

You have toiled and wept, and sown it for God, and He will give the increase.

I have been exceedingly impressed with the many letters I have received from people in the high classes of society whom one would have thought would be the very last to receive this Visitation with gladness.

It would not be proper for me to disclose the secrets of homes, or to mention names, so that the vile papers might make fun of or annoy these good people.

But they know, who have seen this house night after night, that many of the most intelligent, many of the wealthiest people of this city, who ordinarily are never affected by Christian Missions, have been here night after night, and some of them day after day.

I may say to you that it is a well-known fact that that class of the community has perhaps been more impressed than any other.

We are also thankful for the fact that judges and lawyers, merchants and manufacturers, people of station and of great mental capacity and business energy have been here.

It was significant last night, that when the toilers went out tired, the brain toilers remained, and I had a congregation very largely composed of the brain toilers of this city.

I am thankful to God that at every point some blessing has been granted to us.

We Shall Not See the Results of This Visitation Until After Many Days.

"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.

God will make it grow.

He has never failed to fulfil His promise that when we have sowed our seed upon the waters it has fallen into the proper soil, and much fruit has come forth afterwards.

We see much now, as much almost as we could expect, but I believe, beloved friends, that these golden days that God is giving to us will be the best of all.

We have only two more days left of this week, and then our closing day.

Then I must say "Good-by," and you who are members of Zion Restoration Host, must leave me with about twenty-five people to do all the fighting on the high places of the field.

Then I shall reap what you have sown.

I shall gather together and organize the little band that will result from this Visitation.

I know that in the last week, although the meetings will not be nearly so numerous, we shall have great blessing.

I thank God for you.

I desire you to renew your Vow with me, that we shall obey the command of the Lord, and go as far as we can, and send where we cannot go, this Everlasting Gospel into all the world.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Indeed it is growing rapidly, but if we keep at it what will the result be?

An Unceasing Labor.

Sometimes people have said to me, "Doctor, when are you going to let up?".

I shall never let up, while I can work.

I shall work till the last beam fadeth.

I shall work while there is any power to work.

It is the hardest thing in the world for me to take a rest.

If you could see the itinerary which I have made for the months from the 1st of January to the end of June, you would think it was a wonderful specimen of rest-taking.

All the rest I shall get will be upon the sea, between places.

It will interest you to know that already in Australia, India, Northern Africa, and Arabia, they are hungering for the prophetic Visitation.

The letters that I get indicate an amazing interest, not only upon the part of our own people and of Christian people, but of the general community.

For instance, in one of the prominent newspapers in Australia I found a picture of the little church, away up in the country district, at Alma, where I first preached.

Alongside of this picture was put the great auditorium that we are beginning to build in Zion City, Shiloah Tabernacle.

The people say that this little place at Alma has become historic.

They are talking of our coming to Australia the coming year as if it were one of the great events.

Pray for me, and I shall feel that you are in the spirit all the way.

When the right time comes, and we have saved up a little more money and rested awhile, we shall take another trip somewhere.

Meanwhile we shall build Shiloah Tabernacle and get everything in fine order in Zion City.

Let Love Reign.

Go forth today in faith, in hope, in love, in wisdom, gently but firmly, standing everywhere for the King and telling all to whom you come that Love reigns.

I say to thee, do thou repeat,
To the first man thou mayest meet,
On lane, highway, or open street,
That he and we, and all men move
Under a canopy of love,
Broader than the blue sky above;

That grief and sorrow, and care and pain,
And anguish, all, are shadows vain;
That death itself will not remain;
That weary deserts he may tread,
Life's dreariest labyrinths may thread,
Through dark ways under ground be led,

Yet, if he will the Christ obey,
The darkest night, the dreariest way
Shall issue out in perfect day,
And we, on divers shores oft cast,
Shall meet, our perilous voyage past,
All in our Father's home at last.

And ere thou leave him, tell him this,
They only miss
The winning of that perfect bliss,
Who will not count it true that blessing,
Not cursing, rules above,
And that in God we live and move;
Whose Nature, and whose Name is Love.

Love that seems like a consuming fire. burning every unclean desire; Love that thinketh no evil; Love that restrains every evil passion, and does right; Love that seeketh no ill; Faith that worketh by Love!

In that spirit go out and expect that every one of your Messages, and every one of your words, will abide in the hearts of those to whom you speak, and in this life, or in the other, we shall find that we do not work in vain today.

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 carry the Message of peace today, the peace of God that passeth all understanding, that keeps the heart and mind in the knowledge and love of God. May that peace be in me, so that when I speak the word Peace, the Christ of Peace, the Prince of Peace shall stand by my side, and enter the door where He is knocking O God, help us not to forget that He is with us all the way, at every door in New York For Jesus sake. Amen.

The Congregation then joined in singing "Let Us Go Forth," 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.

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Street Addresses are Necessary!

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Voice from Zion*, whose correct street addresses are not positively known to be in our possession should send them to us AT ONCE. Please act upon this notice without delay as it is very important, now that we have postal delivery service, that the exact location of each and every subscriber be known to us. Write your name and address very carefully, designating also to what periodicals you are a subscriber and leave at your very earliest opportunity at our branch Publishing House on Elijah Avenue.

Very Sincerely Yours,
ZION PRINTING AND PUBLISHING HOUSE.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Meeting in South Side Zion Tabernacle

CHICAGO, ILLINOIS

*REPORTED BY A. C. R., S. D. W., AND L. V. S.

THE beautiful story from which the General Overseer took his text for the Message delivered Lord's Day morning, October 19, 1902, is one which has often been told by painter, poet and preacher, and yet, as told again by the man of God to the thousands of worshipers who had gathered to hear his Message, it was no longer a mere story of long ago.

They were made to see the poor sinful Samaritan woman as she came to draw water at the well, in the burning heat of the noonday sun, because she was loathed and driven away by the other women who drew their water during the cool of the day.

They saw the loving Christ as He sat resting at the well and who, although an Israelite and she of the despised Samaritans, spoke kindly to her as she approached and then told her of her sins.

It was a real woman who saw in this Jew the Christ, the Son of God, and who repented, received from Him the Living Water, and then hastened into Sychar and led the people of that city to Him.

The General Overseer's Message was a practical application of this story to every one present.

It was as simple and plain as the story itself, and yet it entered their hearts and minds with a deep, convicting power.

May the Holy Spirit go with it into the hearts of the readers, that it may bring as great blessing to them as to those who heard the words spoken.

South Side Zion Tabernacle, Chicago, Illinois, Lord's Day Morning, October 19, 1902.

The Service was opened by the Congregation's 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!

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

Scripture Reading and Exposition.

Let us read from the Inspired Word of God, in the Gospel according to St. John, in the 4th chapter:

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John
(Although Jesus Himself baptized not, but His disciples),
He left Judæa, and departed again into Galilee.
And He must needs pass through Samaria.
So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:
And Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth hour.

It was about the sixth hour.

That is twelve o'clock at noon.

The Jews reckoned their day from six in the morning until six at night.

The first three hours constituted the first watch, the second three the next, the next three the third, from three o'clock to six o'clock the fourth, and so on through the night.

The day was divided into twelve hours and the night into twelve hours, with four watches each.

So it was noonday, about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
For His disciples were gone away into the city to buy food.
The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)

That parenthetical remark is an interpolation.

She did not say it.

That went without saying; the Evangelist simply remarks it.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water.
The woman saith unto Him, Sir Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that Living Water?
Art Thou greater than our Father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?

Serious Faults in Character of Jacob.

There are people who never get any farther than their father.

Art thou greater than our Father Jacob?

Jacob was not much.

I am amazed that Jacob was ever able to get into heaven.

He seems to have been a grumbler and a supplanter all the days of his life.

He had a great many qualities which fitted him for the founder of a great Nation.

It was foolish to ask "Are ye greater than our father?"

What do you know about your father?

It would amaze some people very much if they could see and know their fathers just as they were.

There are a great many false conceptions concerning the Father Jacob who so meanly stole his brother's birthright by taking advantage of his hunger, and persuading him to sell it for a mess of pottage.

With the help of his mother he basely deceived his old Father Isaac, by putting upon his hairless arms the skin of an animal, so that the old man, whose sight was getting dim, and who was very old, would mistake the hairless Jacob for the hairy Esau.

When Isaac was in doubt Jacob lied, as he knelt before him to get the blessing of the elder son.

Old Isaac thought that the voice was the voice of Jacob, yet the hands were the hands of Esau.

Jacob lied.

He had stolen the birthright, and he lied to get the blessing.

When he was a very old man and God had mightily blessed him, he said:

Few and evil have been the days of my life.

He grumbled all the way through.

Folly of Referring to Ancestry.

When people have nothing else to say they go back to their fathers. Are you greater than John Wesley?

Are you greater than Martin Luther?

Are you greater than John Knox?

Are you greater than John Calvin?

Are you greater than some one else?

That is the way people talk when they are cornered.

That Samaritan woman was in a corner.

She did not like this presumptuous Jew to tell her that if she had known who was speaking she would have asked of Him, and He would have given her Living Water.

She fell back upon old Father Jacob. Poor business that.

Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:
But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto Eternal Life.
The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.
Jesus saith unto her, Go, call thy husband, and come hither.
The woman answered and said unto Him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband.
For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.
The woman saith unto Him, Sir, I perceive that Thou art a prophet.
Our fathers worshiped in this mountain.

The Theological Controversy Used to Cover Sin.

She was cornered again. This Man knew her.

He had proved His power to see into her life and so she began

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

another controversy. She had tried to begin it before concerning her Father Jacob, and that had failed.

The Lord would not discuss Jacob.

There was no use in discussing Jacob when the Christ was there.

There is no use in discussing men when God is here.

Deal with God, and with the Eternal Truths.

She began the old Samaritan controversy concerning the temple at Mount Gerizim, as opposed to the Temple at Mount Zion.

They had built the Temple over there at Mount Gerizim and considered it more sacred than Mount Zion.

Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

She talked of anything to cover her sin; anything except the fact that she had lived a sinful life.

She had had five husbands, probably having been divorced from them, and was then living a shameful, sinful, divorced life.

She talked of anything to start a controversy and avoid confession of sins.

That is the way with many people.

You come to them with a message of peace from God, and they say, "Let us have a discussion over John Knox, or John Wesley, or Martin Luther or Rome."

No, that is not the question to talk about.

The question to talk about is that of your getting right with God.

Jesus would not discuss Father Jacob or the temple on Mount Gerizim, any further than to give her a terrible blow and pass on.

It was a very hard blow to the pretentions of the Samaritans.

He said:

Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

"The day will come" was His meaning, "when both these temples will be swept away, and their ruins will scarcely be discoverable.

"You will have to dig down deep beneath half a dozen cities to find the ruins of the old Temple of Jerusalem.

"The day will come when your temples at Jerusalem and at Gerizim will both be buried."

Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

Salvation is from the Jews.

Never forget that if any man talks contemptuously of the Jew, he is a fool from a human point of view, and he is a liar and blasphemer from a historic point of view.

One of the saddest things to see and hear in so-called Christian countries is the contempt for the Jew.

In France the very people who kneel in an idolatrous worship at the feet of Joseph, and Mary, and Jesus the Jew, and at the feet of the saints and apostles who were Jews, will speak with the utmost contempt of the Jew.

Two years ago, in Paris, you could see written upon the walls on every side, *Conspuez Dreyfus!*—"Spit upon Dreyfus!"

I was shocked to see it.

When a man does that he is a fool, a liar and a blasphemer.

To this day the Jew has the largest and most powerful brain in the world.

He is no fool, and any one who says he is a fool is talking nonsense.

He leads in finance, and in England he leads in law.

Nearly everything in Europe that requires brain and great capacity has a Jew at the head of it.

Contempt for the Jew is a shocking blasphemy when applied to Jesus, the Christ, for He was a Jew.

It is a piece of gross ingratitude, since God has given to us Salvation and all blessings through the Jew.

If there is any race upon God's earth for which people should be grateful it is the Jewish race.

Do not forget that the Jews were the first martyrs to the Name of the Christ.

They carried the Gospel to all the Nations.

"Salvation is from the Jews." Do not make any mistake about it.

God is Spirit.

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: . . . God is spirit.

Not God is a spirit. The margin has the correct reading.

God is not a spirit. God is Spirit.

God is not a light. God is Light.

God is not a life. God is Life.

God is not a love. God is Love.

God is not a truth. God is Truth.

God is the Father of Every Spirit, and Every Spirit is the Offspring of God.

He is the Father of spirits.

He is not a spirit, but He is Spirit.

And they that worship Him, must worship in spirit and truth.

For such doth the Father seek to be His worshipers.

. . . . . .

The woman saith unto Him, I know that Messiah cometh (which is called the Christ):

Messiah is the Hebrew form for the Greek word *Christos*, and both mean, in plain English, the Anointed One.

I know that the Anointed One cometh, the Messiah, the Christ.

When He is come, He will declare unto us all things.

Jesus saith unto her, I that speak unto thee am He.

And upon this came His disciples; and they marveled that He was speaking with a woman.

Woman's True Place in the Kingdom of God.

A woman did not count for much in those days, but was put aside.

She was not considered a person who was at all competent to talk with.

She became less and less competent; more and more ignorant and degraded.

It is one of the most terrible things for women to be degraded.

The Christ has rescued woman to a large extent.

Nevertheless the church of today, so-called Christian, has no place for a woman who is a teacher.

They have no place for a woman as an elder or deaconess.

Even when they do occasionally ordain her as a deaconess, oftentimes it is to put her out of sight somewhere to do mere menial labor.

The world knows better.

The theater boards are crowded with women.

They make women sing, play and disgrace themselves by acting in men's attire. They make women degrade themselves by acting in filthy plays and disgusting operas.

Marguerite the harlot, Faust the doctor, and Mephistopheles the Devil make the play of Faust.

They get women to sing the horrible and abominable lies of Lucretia Borgia.

Women attract humanity.

The world has discovered that and when the churches learn to know the value of women, the Church will follow her Lord.

"Oh, but women must not preach!" you say. "Paul said so."

I would not care a snap for Paul, if he had said it, but he did not say any such thing.

He said that he suffered not a woman to teach in such a way as to usurp authority over a man, and that is very proper.

No Man Has Any Right to Usurp Any Authority Over a Woman Which Does Not Belong to Him.

There are certain rights which a woman has with which a man has no right to interfere.

She has her own rights of conscience.

She can worship where she likes.

She can pray where she pleases.

She has a right to her opinion just as much as a man has a right to his.

She has a right to be good, and a man has no right by the law either of God or of man to prevent her.

She has a right to be cared for and considered.

Some of you dogs who never think of giving your wife any money would pay a servant wages.

You would have to do that, and she would require as much as would keep her in clothes and give her good pocket money.

You want a wife to dig, mend, and do all your filthy chores.

You stinkpots who spit all around and dirty everything, you want her to clean up after you, and even then you will give her no wages.

She has difficulty in getting clothes, and when she asks for some money she does not get even a dollar.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I would recommend her to go and take it out of your pocket while you were asleep, and then tell you in the morning that she did it.

Take it, women, and the blessing of God be upon you.

You have a right to it under the law.

I never hesitate to say that a woman has rights, and no man has a right to usurp authority over a woman in matters where she has a privilege.

Neither Has Any Woman a Right to Usurp Authority Over a Man.

Paul was just telling those Corinthian women that the worship of Aphrodite and Venus, the Goddess of Lust, was the worship of Corinth.

These women were the smartest and brightest people in Corinth.

A number of them had become Christians and they were far brighter than the men.

They could talk, sing, play, paint and reason better than the men.

Many of them were the friends of great philosophers.

Paul merely cautioned them not to teach in such a way as to usurp authority over a man, and men gave that out all over the world.

He is a superior being, he is a stinkpot, he drinks and does everything but think; neverthless he is a superior being!

The husbands of Chicago are magnificent joiners.

They join everything in sight; the Elks and Maccawasps the Oddfellows and Mah-hah-bones.

They belong to every lodge except the home-lodge, and if the women did not take care of the home the children would go to the Devil.

As it is, they do largely go to the Devil, because now even women become Maccawasps.

They have clubs and smoke and do a little gambling.

Not many of them do it and yet there are some.

There Should Be but One Standard of Morality for Men and Women.

You cannot blame them for their husbands do it, and what is good for the gander is good for the goose. (Laughter.)

I do not see why a man should have a club and a woman not; why a man should smoke and chew and a woman not be allowed to smoke and spit.

I do not see why a man should neglect his family and a woman not neglect it.

I do not see why a man should have a female companion who is not a member of his family, and the woman should not have a male companion.

If the one thing is right so is the other, but since they are both wrong, you had better stop your fooling and attend to your children.

Yet no man said, What seekest Thou? or, Why speakest Thou with her? So the woman left her waterpot, and went away into the city.

She began to preach.

She had only that day been saved, but left these apostles and the Lord there at the well and started on her first evangelistic tour.

Look at her!

She went into the city and told the men.

Woman's Injustice to Woman.

Why did she not go to the women?

Let a woman do wrong and it is not in her own sex that she will find sympathy, for the most part.

It is a sad thing but this woman was a sinner and she did not go to the women.

She went to the men, and she said, "Come see a man who told me all things that ever I did: can this be the Christ?"

I imagine that they laughed at her.

Some would say: "What did He tell you that you did?"

She said, "He knew all about my having had five husbands, and that I was living in sin, and it is true.

"If you will come He will search your hearts.

"You men who dragged me down to hell, you come."

She went into the bazaar and called to the men: "Come, Come!"

These apostles went into Sychar and the Word does not say that they brought out any one.

They went in to buy meat, and I suppose that Judas Iscariot haggled over the price that he might have a little more to steal.

That woman, when she was saved, said "Come!"

She did not say it in a whisper. She was in earnest.

She did not know how soon the stranger would move on.

"Jacob," she would say to some man, "you were a sinner, you sinned with me, you dragged me down to the gates of hell."

Perhaps he was one of the five husbands.

She knew her business.

The Devil knows his business.

When he wants to drag a man down, he sends a woman out.

Come, see a Man, which told me all things that ever I did: can this be the Christ?

They went out of the city, and were coming to Him.

That woman stirred them all up, and they came at once.

They were not all men who came.

No doubt the women, when they saw their brothers, their husbands and sons tracking out after this woman, said, "We will go and see where she is taking them."

You may believe that the women were there.

They had a right to be, too.

She Knew How to Get the Women.

Get the men and you will get the women.

You say, "Oh, get the women and you will get the men." No such thing.

You get the women into the churches, but the men do not go.

Last Lord's Day they had a census taken of the attendance in all the churches in this city, and which church do you think was at the head of the list?

It was not the Baptist, for the thirty Baptist churches there were only five thousand.

The Christian Catholic Church in Zion had only one service.

I knew nothing about it until last Monday, when I found we were at the top of the list.

We had more people than all the Baptist churches together.

We had more people than the Methodist Episcopal churches, including even the colored; more people than the Congregational churches and the Episcopalian churches.

Thanks be to God! "The little one has become a thousand."

The Roman Catholics had two hundred and seven thousand, but we reached more than they, for we sent out more than a thousand Restorationists last Lord's Day, who reached over two hundred thousand people.

There are about two thousand working today.

The way to get them is to get the men.

We had three thousand one hundred ninety-eignt men and two thousand seven hundred eighty-eight women.

We had more men than women by four hundred in the Auditorium last Lord's Day, and it is oftentimes a larger proportion.

Get the men and you will get the women.

Women naturally will go where their husbands and sons go.

Every True Christian Should Aid in the Harvest.

In the mean while the disciples prayed Him, saying, Rabbi, eat.

But He said unto them, I have meat to eat that ye know not.

The disciples therefore said one to another, Hath any man brought Him aught to eat?

Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His work.

Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

For herein is the saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye have not labored: others have labored, and ye have entered into their labor.

And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He told me all things that ever I did.

Do you think that any harvest that was ever grown could be gathered alone by the rich farmers who owned the land?

How do you expect the work of God to be done?

Do you expect the great harvest of the world to be gathered in by a few apostles, by a few prophets, by a few teachers?

When you want to gather in the harvest on the Kansas field, you have to press every one into service.

Even old men go into the harvest field, and women and children.

They all go to gather in the harvest.

That is what we should do in Christian work.

That is what I intend to do, to the fullest extent of my power.

Any one who will not work cannot eat.

I have no notion whatever of allowing people to live in Zion City who will not work.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Zion people love to work. We have no place for loungers and idlers.

You find them around saloons and street corners all over Chicago, but you will not find one man in Zion City idle.

There is not one there.

The papers say there was an exodus of hundreds.

There are not enough men to carry on the work.

The other day we had to send for some.

There is not a house nor a room to let.

Zion City is filled with workers.

God no Respecter of Persons.

And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He told me all things that ever I did.

So when the Samaritans came unto Him, they besought Him to abide with them: and He abode there two days.

And many more believed because of His Word;

And they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world.

These miserable Apostles did not know that at that time.

They never thought that the Christ was going to save Samaritans.

A long time after the Christ had risen from the dead, it took a vision and a Divine revelation to get the truth into Peter's head that God was no respecter of persons, but that in every nation he that feared God and worked righteousness was accepted of Him.

Peter had that narrow-minded notion, although he had had the command to take the Gospel to all nations, beginning at Jerusalem.

He stayed around Jerusalem.

Oh, what narrow-minded people!

These Samaritans learned that He was not only the Savior of the Jews, but that He was the Savior of the Samaritans also.

And said unto the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world.

Thank God for that!

May God grant you that faith.

Let us pray.

The General Overseer led in prayer, after which the announcements were made and the tithes and offerings received. The General Overseer then delivered his Message.

DIVINE FAITH.

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 call your attention to the words in the 42d verse of the 4th chapter of the Gospel according to St. John:

TEXT.

And they said to the woman, Now we believe, not because of Thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world.

When Faith Rests Upon Human Testimony It Is Not Divine.

If you believe only because of the testimony of a man or woman, it may not be true.

If your faith in God rests merely upon my testimony, then it is not a Divine faith at all.

We have heard for ourselves, and know that this is indeed the Savior of the world.

You know the story. I read it to you this morning.

It is one of these bright, beautiful stories which always interest.

Painters have painted, poets have sung, preachers have preached, and yet the story has never been fully told.

A good story and a true story will bear telling ten thousand times.

Little children who are the best judges of stories, like to hear the story o'er and o'er that touches their heart.

This story is one that it is well to record.

Power In Personal Contact with People.

The Lord Jesus, the Christ, did things very differently from the teachers of His time.

He got into close touch with the people.

No teacher will ever be powerful who makes his platform too nigh, by getting away up into a pulpit such as I got into when I first entered a certain church in Australia as a Congregational minister.

I was beguiled into leaving the magnificent church by the seaside, to go to a collegiate church of my denomination.

There I wore the gown and bands of my office.

When I had reached the top, and entered the pulpit, I would look away down at the people, and feel as if I were in Mohammet's coffin, suspended between heaven and earth.

I could not get out at all.

I used to have very great pleasure in throwing off that gown and coming down on the platform in front of the pulpit.

Our Lord Jesus, the Christ, went to the people.

He came so close to them that they could touch Him and He could touch them.

He spoke to the people not merely at stated times, but at any time.

Why the Samaritan Woman Went to the Well at Noonday.

He was glad to talk to the poor sinful woman who came to draw water at midday because she did not dare to come morning or night.

Why? Because the women would have driven her from the well, and said, "You are a bad woman; you misled my brother; you misled my son; you brought sorrow and shame to my father. Go!"

They would have driven her from the well because she was a very bad woman.

She knew it too.

She was living in great sin.

She was very weary, and the Master was very weary, too.

He was weary with His journey.

He sat wearily on the side of the well.

The cool waters were down there, but there was nothing to draw with. The well was deep.

The Apostles had gone into Sychar to buy meat.

They had left the Master alone.

How the Christ Was Known To Be an Israelite.

The woman came to the well, and she could see by the Christ's robe, with its beautiful ribbon of blue, that He was an Israelite.

By the law of Moses, every Israelite wore a hem to his garment.

Sometimes that hem was made of ribbon.

Usually, in very fine garments, it was of beautiful lace, but it was always blue.

Our Lord Jesus, the Christ, had a very beautiful robe, and I suppose He wore it all through His ministry.

Perhaps the Wise Men brought it to Him, when they brought the kingly gifts at His birth, and Mary kept it all through the long years.

I believe that that kingly robe of purple, which was the only color worn by royal people, was the one which He wore.

It had a ribbon or fringe of blue, and she could tell at a glance that He was an Israelite.

Therefore she did not attempt to speak to Him.

She thought that He would look at her with supreme contempt because she was a Samaritan.

He would also probably guess why it was she came in the noonday heat to get water.

That was a common hour for people of her class to come and get water who did not dare to come at other times.

Shrinkingly she drew the water.

I think she had drawn it, and was about to go away.

The weary woman, despised by all around her, living in sin, thought that she was despised by this Jew, whom she had simply looked at.

Then the very sweet words came across the well,

"Give Me to Drink."

Perhaps at first the tone of command was quite annoying to her, and she said in her heart, "Why does this Man say, 'give Me?' He does not even say Please. He does not even make an appeal to my courtesy, but just like the boor of a Jew that He is, He says 'give Me.'"

But there was something in the tone, while it was a word of command, which made it a word of entreaty.

"Give Me to drink."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

There was something in it, too, which made the woman immediately put down her water-pot and look at the speaker, who said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water."

Then the conversation continued in the way I have read it to you until at last the woman surrendered her heart to the Messiah and gave Him gladly to drink.

She left her water-pot and went at once to the city, to the bazaars.

She was a true Evangelist. I think I can see that woman.

Did the Christ rebuke her? Did He say, "What business have you to go away and preach, 'Come, see a Man, which told me all things that ever I did; can this be the Christ?' You have no business to preach, leave the preaching for the apostles."

Result of Setting Aside the Women in the Churches.

If the preaching had been left to the Apostles that day there would not have been one man or woman saved in Sychar. Not one.

If all the preaching is to be left to the ministers, you will have what you have today: thirty Baptist churches and only five thousand people in them all.

That is an average of less than two hundred for each church and some will seat two thousand.

You will have what you have in the Lutheran churches: I think about two hundred of them, and today they do not have as many people all put together, as we shall have in the Auditorium.

The women have been counted nothing.

I will guarantee that today the women in Zion have reached thousands and tens of thousands of hearts.

They have knocked at the door and when the door is opened, they say, "Peace be to this house."

The woman steps back and says, "What did you say?" "Peace be to this house," again comes the sweet voice.

"That is very nice, but you are a woman; what right have you to come preaching here?"

No, they do not say that; they listen and the Message is left, and thousands are blessed.

This woman went into the bazaars of the city.

She had never preached.

She did not know that she was preaching then.

She simply said, "Come, see a Man, which told me all things that ever I did: can this be the Christ?"

She had won in her conversation by saying, "I know that Messiah cometh (which is called Christ): when He is come, He will declare unto us all things."

To her great surprise, the Christ looked at her and said, "I that speak unto thee, am He."

Then she knew to whom she had been speaking.

She Had Been Speaking to the Son of God.

With that thought in her heart she went back into the town, where she had been perhaps the worst woman there.

She had dragged down to damnation man after man.

She went through those bazaars, for she was determined, with the Christ so close to her, that she would have every one come, and not only the men, as I believe, but the women.

I believe that all the women went out to see where the men were going. The children would go with the mothers, and the whole city came out and heard the Christ.

What a delightful place to preach a sermon!

The result was that they invited Jesus into the city and He came.

A Jew would despise to go, but He went and talked with them.

When it was all over, the men said in words like these: "Now we believe, not because of your speaking, though we are glad you spoke, for if you had not told us, and brought us out, we never would have seen Him or heard Him, but we have heard Him ourselves and we believe He is the Savior of the world."

The Christ Is Indeed the Savior of the World.

So narrow have churches made people, that you would almost think that He was only the Savior of the Baptist, or of the Lutheran, or of the Roman Catholic, or of the Presbyterian.

In fact, a great many shake their poor old heads and wonder whether any one can be saved outside the congregations.

They quite doubt it. What a farce! He is the Savior of all men!

"He is the propitiation for our sins; and not for ours only, but also for the *whole* world."

That is the Word of God.

The Christ Himself said, "I, if I be lifted up from the earth will draw *all* men unto Myself."

"God so loved the *world*, that He gave His only begotten Son."

When He prayed in the last recorded prayer, He said "Father, I thank Thee."

What for?

He told the Father, in that prayer recorded in the 17th chapter of John, that He thanked Him that He had given Eternal Life to as many as He had given, even as He had given Him authority over *all* flesh.

I think that means the flesh of the brute and of the bird also.

There is one kind of flesh of man, another of beasts, another of birds, another of fishes. Do you not know that the Christ has authority over all flesh?

"As in Adam *all* die, so also in Christ shall *all* be made alive."

"God hath shut up *all* unto disobedience" saith the Apostle, "that He might have mercy upon *all*."

He is the Savior of the world; not the Savior of the white man only, but of the black man, the yellow man, and every other man, for He tasted death for every man.

He is the Savior of all men.

If you will not let Him save you, you will be damned.

You will be lost, but your damnation will be all your own making.

You do not need to remain unsaved but you cannot be saved against your will.

Unless You Are Willing and Obedient You Cannot Receive Blessing.

When we are willing, He is always willing.

When we knock, He is always waiting.

When we seek, He is always ready to find.

When we ask, He is always ready to give.

We shall receive.

If we come fainting and broken-hearted at the door of mercy, it shall be opened.

He is the Savior of the world. That is a truth, but is He your Savior?

Have you obeyed Him?

Do you want to hear Him?

Sit down and let Him talk to you today as He talked to the woman of Samaria long ago.

Let Him talk to you through me.

Take your Bible and say, "I shall see if the things that Dr. Dowie said today as the things that Jesus said, are in the Gospel." That is the right way to go about it.

This sinful woman, of whom I have talked today, began her new life with obedience.

She gave the Master a drink.

She listened to His talk; and when she got the Living Water in her heart it immediately transformed her life.

She immediately became a minister.

But you go into the churches and dare to talk there.

You have no place there, the whole thing is run by and for the minister.

Silence Demanded in the Apostate Churches.

You dare not talk in an Episcopalian church.

You can only say, "Lord have mercy upon us miserable sinners" over and over again.

If you should say, "Mr. Minister, I should like to tell these people what God did for me," he would say, "Be still, I am the only one that tells what God does for us."

The Savior of the world sends out His people into all the world, and to every creature.

There are in many nations those who do not want to be disciples. They do not want to hear the Gospel.

Never mind, you must get them whether they like it or not.

They may say, "Look here, have I not a right to refuse to listen if I like?"

No you have not, because you are in God's world.

"I do not believe in God," they may say. "Go away."

That was what they invited me to do in Chicago when I first came here: "Go away."

I said, "I will not," and I am here yet.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Whenever the Devil says "Go," I know that that is the place to stay.

Whenever the Devil says "No," I know that is the thing to say "Yes" to.

Whenever the Devil fights, then I know that is the time to get on all your armor and have it out with him.

What Kind of Christian Are You?

If you are saved, you must be the Christian that goes out to save the world.

If your salvation is something with which you are perfectly content, and you pray, "Lord, bless me and my wife, my son John and his wife, us four and no more," it is a mighty mean prayer, and you need shaking up.

You need to have the nonsense taken out of you.

I have had to wipe the floor with some of you and you were very angry with me.

You said, "It is just dreadful," but you came back again and received a blessing.

I have not flattered any of you women and told you that you were angels, because I knew a great many of you were devils.

I never told you men you were splendid fellows, because one had only to see your face and smell you to know that you were unutterable stinkpots.

That was how I found you, and the only way was to do as Jesus did: put the finger on the sore place.

May God make us to confess our sins; to forsake our sins; to get the Living Water, and to go out and take it to others.

Every one that wants to do that stand and tell Him. (Almost the entire audience rose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may trust Thee, obey Thee, and receive from Thee Thy Spirit, the Living Water, that I thirst not. Help me to carry it to others, just as that woman did into Sychar. Let me not be ashamed. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

People—"Yes."

General Overseer—Then live it.

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.

CHANGE OF LOCATION.

The Boston Branch of the Christian Catholic Church in Zion will in future hold services in Highland Hall, 203 Warren street, corner Walnut avenue and Roxbury, instead of Huntington Chambers, as follows: Lord's Days, 10:30 and 3 o'clock. Friday 3 and 7:30 o'clock.

REV. WILLIAM HAMNER PIPER,
Overseer Christian Catholic Church in Zion in New England.
71 Perkins street, Jamaica Plain, Massachusetts.

REV. HELEN A. SMITH, Assistant,
296 Brookline street, Cambridge, Massachusetts.

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.

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 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 8:5-12; 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

WE begin the third month of the study of the New Testament. In the study of the Gospel as given by Luke, notice the peculiarly definite and accurate way in which he describes events, indicating his learning and training in observing things. It is a great thing to be able to use ones eyes efficiently.

TUESDAY, MARCH 1ST.

Luke 1.—Annunciation chapter.
Memory text—Verse 33. "And He shall reign . . . forever."
Contents of chapter—Introduction; Righteous lives of Zacharias and Elizabeth; Angel appears to Zacharias in the Temple; Zacharias stricken dumb; Gabriel appears to Mary; Mary visits Elizabeth and salutes her; Elizabeth's words to Mary; Mary's song; Mary returns to her own home; John born and named; Zacharias receives his speech again, blesses God and prophesies.

WEDNESDAY, MARCH 2D.

Luke 2.—Birth chapter.
Memory text—Verse 11. "For there is born to you . . . a Savior."
Contents of chapter—Decree regarding enrolment; Joseph and Mary go to Bethlehem; Jesus born while there; Angels appear to the shepherds; Shepherds go to Bethlehem; find Joseph, Mary and the Babe, and return glorifying God; Jesus circumcised and named in Jerusalem; Simeon praises God and blesses the Babe and His parents; The prophetess Anna thanks God for the Child; Parents return to Nazareth; They take the Child with them to the Passover at Jerusalem; Returning home find Him missing; Jesus found in the Temple hearing and answering doctors; Returns home with them.

THURSDAY, MARCH 3D.

Luke 3.—Baptism and Genealogy chapter.
Memory text—Verse 21. "The heaven was opened."
Contents of chapter—John's ministry begins, preaching the Baptism of repentance; Demands fruits for repentance; Publicans, soldiers and many others baptized; Jesus is baptized by John; John put in prison; Genealogy of the Christ.

FRIDAY, MARCH 4TH.

Luke 4.—Temptation and Teaching chapter.
Memory text—Verse 14. "And a fame went out concerning Him."
Contents of chapter—Jesus tempted forty days; teaches in the temple in Galilee; Reads Scriptures and teaches in Synagogue at Nazareth; People get angry and try to kill Him; He passes through their midst unharmed; Heals man possessed of unclean spirit, in synagogue at Capernaum; Simon's wife's mother healed; Many others healed at sunset; Preaches in the synagogues of Galilee.

SATURDAY, MARCH 5TH.

Luke 5.—Forsake and Follow chapter.
Memory text—Verse 13. "I will; be thou made clean."
Contents of chapter—Jesus teaches multitudes; Miracle of draught of fishes; Disciples forsake all and follow Jesus; Leper healed; Man with palsy healed; Pharisees' reasoning answered; Calleth Levi, and eateth in his house; Answers Pharisees; Gives teaching concerning new truths in old forms.

SUNDAY, MARCH 6TH.

Luke 6.—Calling Disciples and Sermon chapter.
Memory text—Verse 23. "Your reward is great in heaven."
Contents of chapter—Disciples pluck and eat corn in the fields on Sabbath Day; Jesus answers displeased Pharisees; Heals man of withered hand, on Sabbath Day; All night in prayer; Chooses twelve apostles; Multitudes healed; Wonderful sermon.

MONDAY, MARCH 7TH.

Luke 7.—Miracles and John the Baptist chapter.
Memory text—Verse 14. "Arise."
Contents of chapter—Healing of centurion's servant at Capernaum; Raising from the dead of son of widow of Nain; John the Baptist sends messengers to Jesus; Jesus' message to John; Jesus' words concerning John; Woman weeps and anoints the Christ while He dines in a Pharisees' house; Her sins forgiven.

TUESDAY, MARCH 8TH.

Luke 8.—Tempest and Swine chapter.
Memory text—Verse 11. "The seed is the Word."
Contents of chapter—Jesus preaches through the cities and villages, accompanied by men and women disciples; Gives parable of the sower and the seed; Explains it to His disciples; Nothing is hid; Careful how we hear; Relationship with the Christ in obeying Word of God; The Christ stilleth the tempest on sea; Heals man of unclean spirit; Destroys herd of swine; Woman healed of issue of blood; Jairus' daughter raised from the dead.

WEDNESDAY, MARCH 9TH.

Luke 9.—Transfiguration chapter.
Memory text—Verse 26. "Ashamed of Me."
Contents of chapter—Sending forth of the twelve; Jesus goes with them to Bethsaida; Multitude follows; Savior teaches them; Performs miracle of feeding five thousand; Fragments gathered up; Peter declares Jesus is the Christ; The daily cross; Ashamed of Him; Heals a son of an unclean spirit; Teaches His disciples humility; Rebukes disciples for impatience with Samaritans who would not receive Him; His words to some who desired to follow Him.

THURSDAY, MARCH 10TH.

Luke 10.—Seventy chapter.
Memory text—Verse 17. "The Seventy returned with joy."
Contents of chapter—Sending out a Seventy; They return with joy; Rejoice in names written in heaven; Tells young lawyer how to inherit eternal life; Gives parable of Good Samaritan; Goes to home of Mary and Martha; Commends Mary's earnest listening to His words.

FRIDAY, MARCH 11TH.

Luke 11.—Disciples' Prayer chapter.
Memory text—Verse 9. "Ask . . . seek . . . knock."
Contents of chapter—The Christ teaches His disciples how to pray; Gives illustration of man importuning neighbor for bread; Heavenly Father's willingness to bless greater than earthly parents; Shall receive; Casteth out a devil; Accused of doing it through Beelzebub; Jesus answers wicked charge; Refuseth to give a sign to the "evil generation;" Condemns it for unbelief; Eats in Pharisee's house without first washing; Pharisees and lawyers rebuked.

SATURDAY, MARCH 12TH.

Luke 12.—Teaching chapter.
Memory text—Verse 31. "Seek ye His Kingdom."
Contents of chapter—The leaven of the Pharisees; Secret things shall be brought to light; The Father's care; Confessing and denying the Christ before men; The sin against the Holy Spirit; Warns against covetousness; The foolish rich man; Anxiety regarding food and raiment condemned; Seek first the Kingdom of God; Ready and watching for the coming of the Lord; Result of growing weary or careless; Gospel causes divisions.

SUNDAY, MARCH 13TH.

Luke 13.—Jerusalem prophecy chapter.
Memory text—Verse 16. "Satan hath bound."
Contents of chapter—The Christ says Galileans and other sinners not worse than Pharisees; All must repent; Parable of fig tree; Woman healed of "spirit of infirmity;" Likens kingdom of God unto mustard seed and leaven; The straight gate; The Christ sendeth word to Herod; Prophesies desolation of Jerusalem.

MONDAY, MARCH 14TH.

Luke 14.—Marriage Supper chapter.
Memory text—Verse 27. "Bear his own cross."
Contents of chapter—Jesus dining in Pharisee's house; Asks lawyers and Pharisees regarding healing on Sabbath Day; They will not answer; He heals man of dropsy; Guests told not to seek chief seats; Told to make feasts for poor, lame, blind, etc.; Parable of the marriage supper; Forsaking all and counting cost of following the Christ.

TUESDAY, MARCH 15TH.

Luke 15.—Prodigal son chapter.
Memory text—Verse 18. "I will arise and go to my father."
Contents of chapter—Parable of the lost sheep and woman seeking lost piece of silver; Joy over one sinner that repenteth; Parable of the prodigal son.

WEDNESDAY, MARCH 16TH.

Luke 16.—Rich man and Lazarus chapter.
Memory text—Verse 10. "Faithful in little."
Contents of chapter—Parable of the unrighteous steward; Serving two masters; Pharisees deride Him; Told God knew their hearts; Law of God will stand; Concerning putting away husband or wife; Parable of rich man and Lazarus.

THURSDAY, MARCH 17TH.

Luke 17.—Coming of Kingdom chapter.
Memory text—Verse 19. "Faith hath made thee whole."
Contents of chapter—Woe to those who offend Christians; Forgive brother many times if he repents; Possibilities of faith; Service our duty; Ten lepers healed; Only one returns thanks; Kingdom of God is within us; Many taken unawares at coming of King; Some taken, others left.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

WHEREFORE should the nations say,
Where is now their God?—*Psalm 115:2.*

FOR centuries of the Christian era, the same question has been asked concerning the followers of the Christ that was asked by the heathen nations about the Israelites of old: "Where is now their God?"

Where is the God who has promised life, health, happiness and prosperity?

Where is the God through whom the very elements and seasons are to be conducive to the welfare of His worshipers?

The people ot the world have been looking for the reality, for the evidence of a prayer-answering God, that they might have the reason proved to them as to why they should serve the Christ.

It is sadly true that the organizations about them have shown to them only a form of service and a shadow of blessing.

The certainty of prayer being answered has not been assured to them by the practice of the denominations.

Individuals have ever been faithful and loyal, and have received the demonstration of God's power in their spirits, souls, and bodies, and in temporal affairs, but the world has not looked at the few but at the majority.

The Church has not been taught to expect the fulfilment of all God's promises, nor has it cared to pay the price of fulfilment by meeting the conditions.

The letters printed in these Notes of Thanksgiving are from those who have learned through the faithful teaching of God's prophet in Zion the concern of the Father for the soul and for the body, and of the possibility and necessity of not only experiencing the blessing of the Christ in their spirits, but the demonstration of His great kindness in all the things which are a part of their lives.

They were shown that not only was their spiritual salvation the desire and purpose of God, but that they should also be sound in mind and in body, and be abundantly supplied for their temporal necessities.

They have realized that the Christ is indeed their life and strength and happiness, and they have experienced the reality of His love and His blessing.

They are able to answer the question of the skeptic by the words of the Christ:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

O. R.

Healed of Typhoid Fever.

O Jehovah my God,
I cried unto Thee, and Thou hast healed me:—*Psalm 30:2.*

3 WELLANDS TERRACE, LEEDS ROAD,
BRADFORD, YORKSHIRE, ENGLAND.

DEAR GENERAL OVERSEER:—Our God, in whom we trust, is blessing Zion here in Bradford, as elsewhere.

We rejoice in the teaching of Zion, and we accept our beloved General Overseer as the Messenger of God's Covenant.

We pray morning and evening for the extension of Zion throughout the world.

Of course, we find the old Devil here in mighty power.

We have had several healings during July and August.

One, a very special case, was that of Mr. Newton, who is now a member of the Christian Catholic Church in Zion.

He was suffering from typhoid fever.

The doctors had given orders for the ambulance, but the Lord rebuked the fever and the Devil fled.

The doctor sent a threatening letter, saying that if Mr. Newton's case proved fatal he would hold Mr. Thorpe, our Conductor, for manslaughter.

Mr. Newton did not go to the fever hospital.

He had been in bed ten days, when he got up in the Name of the Lord; and when the ambulance came he was having a bowl of bread and milk.

My wife has been safely delivered in childbirth, giving birth to a fine Zion boy, thank God, born without the aid of a doctor.

Yours faithfully Till He Come,

W. J. PEARSON.

Healed by God, when Doctors Are Abandoned —Thanks God for "Leaves of Healing."

"And ye shall serve Jehovah thy God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.—*Exodus 23:25.*

SHORTHAND AND TYPEWRITING INSTITUTE,
8 SAN SEBASTIAN HILL, COLOMBO, CEYLON.

DEAR GENERAL OVERSEER:—I had a cough lately, but without any medicine the Lord helped me to get well of it in two days.

I felt condemned when I took medicine, so, as God wanted, I, by His grace, was able to come to Him in faith.

I took medicine from native doctors (oriental treatment) and used all I got, but found at last, to my great sorrow, that I was humbugged.

I spent ten rupees for only one medicine, but it made me worse.

I am quite well and happy since I gave up doctors.

I like LEAVES OF HEALING, which condemns these liars.

They only take money, and leave the patient in a worse state than before.

I like Zion's teaching; it is just the thing our country needs.

India has long been in need of such teaching, which, I have no doubt, is Scriptural.

The Hindus and Mohammedans do not believe in smoking, drinking, eating pork, dancing, etc., as many professing Christians do, except many of the Indian Christians, and are, from youth, not allowed to indulge in these vices.

I feel it will be very easy to save them if Zion teaching is preached in India.

The Hindus especially are a very gentle, kind, sincere race of people, and when they meet a good God-fearing Christian they call them "goos t'samies," meaning one of the gods or god-like beings.

It is only ignorance that keeps them in Hindooism.

Pastors are afraid to be straightforward with people.

God bless you much.

I remain, yours sincerely,

LILY MUTHUKRISHINA.

Childbirth, Headache and Biliousness.

But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety. —*1 Timothy 2:15.*

BLACKINGS HILL,
EIGHTON BANKS, WRECKENTON,
GATESHEAD-ON-TYNE, ENGLAND.

DEAR GENERAL OVERSEER:—Peace to thee. With gratitude to God I send you this testimony, hoping it will help some one else to trust the Lord.

On February 2d, we wrote you a request for prayer for my safe delivery in childbirth; and we praise God that it was faithfully answered.

Our baby was born on May 12th, a strong, healthy child; and I was so strong I could have risen the next day, but I kept in bed, resting for nine days.

Then I got up the tenth day, and I have not had an hour's illness since.

We thank God for the blessing of health and strength.

We think it very wonderful that God brought me through this time.

It is fourteen and a half years since I had a child.

At that time I had three doctors and they did not think I could live.

I was left with a very weak side.

God has taken that away also. I am very strong now.

My husband and I were alone until two hours before baby was born.

Then he sent for a woman to tend to the baby.

He was born at Zion's prayer hour.

Evangelist Cantel consecrated him the same day.

We have named him after you, and we hope he will serve God all his life.

I also thank God for healing me of severe headaches and of biliousness, from which I have suffered ever since I can remember.

I was usually ill one day in the week, and sometimes two days in the week, but now it is almost three years since I had the last attack.

Since we gave up keeping pigs and eating their flesh, and gave up medicine, we are all in good health.

We give God the glory.

We thank God we heard of Zion, and received the grand teaching contained in LEAVES OF HEALING.

I trust this simple testimony will help some one who is still doubting.

Our daily prayer is that God will bless and keep you safe Till He Come.

May God bless your dear wife and son.

(MRS.) MARY A. ELDER.

I CAME that they may have life,
And may have it abundantly.—*John 10:10.*

I am the Way, and the Truth, and the Life.—*John 14:6.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

At the mouth of two witnesses or three every word may be established.

WE have not only two, nor three, but thousands of witnessess to the fact of Zion's success in New York.

The Press of New York did every thing in its power to hinder the work of the General Overseer of the Christian Catholic Church in Zion, during his Visitation to that city, and since his return has raised a deafening cry of "Failure! Failure! Failure!"

But the reaction has begun, and many editors of daily and weekly papers all over the country are beginning to find that there was scarcely a word of truth written while Zion Restoration Host was in that city, and they are honest enough to help refute these falsehoods that have been sown broadcast throughout the world.

The following is an extract from an interview, given by Mrs. W. Smith, of Winnipeg, Canada, to a reporter of the *Free Press* of that city:

WITH DOWIE IN NEW YORK.

Mrs. W. Smith, a resident of Winnipeg, on Bannytine avenue, was an active participant in the attack on New York City, in October, by the Rev. John Alexander Dowie's Restoration Host.

She and her husband joined the Christian Catholic Church in Zion in Chicago, after a year's attendance, about four months before coming to this city, where they have now resided for over six years. Both have visited Zion City since it was founded two years ago.

Mrs. Smith thus tells the story of the pilgrimage:

Ten trains left Zion City on Wednesday, October 14th, two of them going by the way of Washington and the others by Niagara Falls.

Mrs. Smith was a passenger on the first of these, which started about half-past eight o'clock, the others following at intervals of half an hour.

The first train reached Niagara Falls at half-past seven o'clock the next morning, the Overseer's train following at half-past nine o'clock. All went down to the park, which was crowded, and had a pleasant picnic.

Dr. Dowie addressed the people about three o'clock in the afternoon in the park.

The Restorationists were well received by the town authorities and the inhabitants, all of whom were agreeable, and people came from Buffalo, Canada and elsewhere.

Permission was given them to drive anywhere through the park, the ordinary restrictions not being enforced.

They left at six o'clock in the evening, arriving in New York about half past eight the next morning.

It was reported by the newspapers that on arriving they found nothing to eat, but Mrs. Smith says that they had breakfast on the trains, having been informed that no breakfast could be provided at Madison Square Garden, as the building had been used for a horse show the day before.

The General Overseer, she says, did not drive to a hotel, but to Madison Square Garden, where he superintended the erection of a platform and did not have refreshment until afternoon.

She also denies the statement that the multitudes were huddled together in the garden and slept there in a filthy and unsanitary condition, and states that only some of the guards slept there.

Breakfast and dinner were provided in the garden by Deacon Cotton, manager of the Zion Hospices, who had full charge of the catering for the Host. Very good meals, plentiful in quantity, were supplied to the three thousand people who had their meals there.

Meetings were held in the mornings, at half-past six o'clock, at which the Ten Commandments were studied. These were well attended.

The buildings were crowded on almost every occasion, and thousands were unable to secure admission.

Some four hundred or five hundred policemen rendered very valuable services, and were at all times very kind and obliging.

Rich and influential people attended, and the audiences were always very respectable looking.

Some of the people gave up their tobacco pipes and vowed that they would not smoke any more.

Mrs. Smith denies that there was any falling off in the attendance towards the latter part of the meeting, but maintains that they were crowded all the time up to the close.

Great credit was due to the Zion Choir of six hundred members, and the Zion Band. Some remarked that no such choir had ever been seen before in New York.

The Restoration Host, numbering about three thousand, visited while in New York, six hundred thousand homes in nine or ten days, going out two by two, and distributed two million five hundred thousand Restoration Messages, printed in various languages, one million two hundred fifty thousand cards, two hundred thousand copies of LEAVES OF HEALING, fifty-one thousand seven hundred fifty tracts, fifty-six thousand five hundred programs, and other literature of Zion, making a total of between four million and five million pieces, among the inhabitants of New York, supposed to number four millions.

The *Tribune*, Mrs. Smith says, was the fairest paper, especially in the early part of the meeting, but the others contained no truth at all.

Many good people said they were glad there was one man in the world not afraid to speak his mind against the press of New York.

During the stay of the Host nobody was lamed or hurt, and no accident occurred going or returning. Railway officials were exceedingly kind, and several people who had lost their tickets were carried home free.

Far from being a failure, the campaign is held to have accomplished results far greater than had been expected. The attendance was only limited by the size of the building; if it had been twice as large, it would have been filled.

The object was not to make money, but to extend the work.

Offerings were taken at the meetings, and gifts were presented besides.

Some of the Restorationists were left in Zion City to take care, in a place provided for them, of the children of those who went to New York.

There was also a nursery in New York where the children that were taken along were cared for. When half the time of the visit was expired some went back to Zion City to relieve those who had remained.

More than one hundred fifty thousand are said to have consecrated themseves to God in Madison Square Garden. The movement is characterized as one of the greatest evangelistic triumphs the world has ever seen.

Herman Warszawiak, a noted Jewish leader of the Christianized Jews, son of a rabbi, a most eloquent and learned man, joined Zion.

On the way home Mrs. Smith visited in Buffalo and Toronto.

Since her return the reports have been published of financial difficulties and the appointment of receivers. Mr. Smith says that this is not the first attempt to ruin Zion financially. Two years ago he was in Chicago when the manager of the clearing-house gave notice to Dr. Dowie that he would no longer clear his paper, and at the same time a similar notice was given to every newspaper in Chicago, evidently with the intention of smashing Dowie's bank.

The newspapers the next morning teemed with flaming statements: "Zion's bank smashed—People clamoring for their money—Crowds around the bank threatening to break the doors in—Policemen guarding the property—Will probably call on the militia to assist them."

Mr. Smith said he was rooming in the next block at the time, and, seeing the statement, he naturally went out to look, when he found there was not a particle of truth in the statements, except the refusal of the clearing-house manager.

There was nobody standing around the bank clamoring to get in. On inquiring, he learned that $17,000 were deposited that day, and only some few dollars drawn out in regular course.

The recent attempt to smash Zion City, Mr. Smith says, has also utterly failed. The property in Zion City is worth twenty millions of dollars; the only indebtedness consists of current accounts which did not at the time exceed over five hundred thousand dollars.

The receivers being satisfied with the state of affairs, returned the following morning to Chicago, after appointing Dr. Dowie as general manager.

He pays eight to twelve per cent. interest, there being no watered stock, no commissions and no heavy salaries.

There are no trades unions in Zion City, and it has apparently solved perfectly the problem of capital and labor. A man is given what he is worth, and ninety per cent. of the profits is divided up amongst the working people.

The liquor problem is solved; there is no liquor there, either bought or consumed. The people are away from temptation; there is no medicine; there are no poisonous drugs. People who are sick are prayed for. There is no smoking, no gambling. There are no concert halls; no vulgar, obscene plays. There is no poverty. The death rate is about 8 per 1,000 as against about 30 per 1,000 in Chicago a year. While in Chicago it is almost impossible to do right, in Zion City it is almost impossible to do wrong. It is a delightful place.

Mr. Smith says: "There is no such institution elsewhere in the world today."

Dr. Dowie says: "This land is God's, and I will use it for God. Every institution shall be dedicated to God, and preserved as His."

The following are further reports from members of Zion Restoration Host of their work in New York City:

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

MISS ANNA DODSON, Zion City, Illinois.—I am very glad that I had the opportunity of going to New York, on the first Visitation of Zion Restoration Host.

Although I worked in the dining-room all the time, I had the opportunity of meeting many people.

I spoke with some business men who asked questions about Zion City. Among other things, they asked what amusements the young people had.

I was delighted to tell them, that what the young people enjoyed, was going to the House of God, and learning about Him.

They thought it very strange.

We visited the navy-yards and were nicely treated.

One night, on returning from the meeting, the lady with whom we stayed, said she had found out by going to the meetings that the newspapers were not telling the truth about Zion. She said that the people of New York did not believe the newspapers.

MISS ANNA MCDONALD, Zion City, Illinois.—I am very thankful that I was privileged to go to New York with Zion Restoration Host. I was delighted to go out on Restoration work, as I had not expected to be able to do it.

One day, while I was out, we had to go through a number of tenement houses.

We found there a Roman Catholic woman who had been all over America, as the head of an organization for women in the Roman Catholic church.

For three-quarters of an hour she asked us questions on many points.

She said that she greatly admired our General Overseer. She was sure he could never have done this work unless he had had everything thoroughly organized before he came.

One day we met the daughter of a noted singer now deceased.

She said that she had been hungering to speak to some one who could pray and get an answer to prayer.

She was well educated, being a graduate of one of the finest colleges, but she expressed her dissatisfaction with everything she had received, and asked us to pray for her.

She also wished us to ask the General Overseer to pray for her.

One day we met a Roman Catholic gentleman who said: "Tell your General Overseer that the choir is the greatest thing I have ever seen, and the greatest thing in Zion."

DEACONESS RACHEL THOMAS, Zion City, Illinois.—I thank God that I had the opportunity to go to New York with Zion Restoration Host.

What impressed me most was how God had answered the prayers of Zion, in the readiness of the people to receive the Message, and the cheerful looks with which they greeted us.

One day in Brooklyn we came to a Catholic college. They told us we could not go in.

Our captain told us to go, so we prayed and went on.

We told the janitor that we would do no harm, so he called the priest.

We had a very pleasant talk with him, and he treated us very courteously, saying to us, "You must pray, and pray earnestly for the Light."

We told him that Jesus is the Way, the Truth, the Life and the Light.

A little further on we came to a beautiful mansion.

Three ladies came to the door and urged us to come in.

We could not accept their invitation. They wished to tell us, they said, that they never believed a word in the papers.

They seemed to have Zion in their hearts.

One gentleman said to us, "Women, I respect you very much for having the courage to take these Messages from door to door. Your leader is a great man, and a man of God." We thanked him for his kind words for our General Overseer.

ALDRED E. BILLS, Zion City, Illinois.—The New York trip was the most delightful one of my life. I lost but one day in the Restoration work.

One day we were going through a negro district.

As we rapped at the door a woman came out and praised the Lord. "Why," said she, "I have been praying for this to come for six years, and the Lord is just now answering my prayers."

One day as we went into a saloon we said, "Peace be to this house!" "You are a Dowieite," the saloon-keeper said, "You are all right," and he began preaching a sermon to his customers, advising them to take the Messages.

In one of the meetings a gentleman sat beside us who asked if we belonged to this Church?

When we told him that we did, he said, "I have three daughters who wish to go on the stage - I want you to pray for me that I can come to Zion City with these daughters; I have quite a little property here to dispose of, but I want to come."

MR. WITTER, Zion City, Illinois.—My work kept me in Madison Square Garden most of the time so that I got out very little; but all with whom I spoke said, "What is the secret?"

They wondered at the precision with which everything was done.

Many expressed their disgust at the lawless element present one evening.

Two ladies said, "We are ashamed and horrified at the Press of New York. We cannot denounce it strongly enough."

One sergeant of police said, after Judge Barnes' talk, and Deacon Sloan's lecture, "There's nothing wrong with that; it's all right!"

I went to some of the business firms where I used to do business, and they were very anxious to receive the facts; many received the truth gladly.

May God bless Zion and the man who is a strife to all the earth for Jesus' sake!

DR. BLANKS, Zion City, Illinois.—I never left the Garden during the Visitation, as my duties kept me there all of the time.

I had no chance to do house-to-house visitation work, but I had an opportunity to observe some very interesting things.

I noticed in particular a young Jewish lady who was very much interested in everything that was said, and repeated the prayer of consecration in the name of Jesus, the Christ.

She remained after the services for sometime, getting the teachings.

A lady sat behind me on the last day of the mission, who came at one o'clock in the afternoon, remained for the afternoon service, the communion service, and until ten o'clock that evening.

DEACONESS A. F. LEE, Zion City, Illinois.—My duty in Madison Square Garden, during the Visitation to New York was to act as assistant in the nursery.

It was my privilege to escort the health officer around the room.

He would peck at the feet and hands of the babies, if they happened to be asleep, and wake them up to see if they were all right.

Our Zion babies made an exceptionally fine showing, and the health officer admired them very much, particularly one bright little fellow, whom he always called for, and addressed as, "my little friend."

There was never a word of criticism from the health officer, and he had nothing but words of praise.

At Niagara two of our friends came from Buffalo to meet us. They spent the entire afternoon with us and were delighted with all they saw.

They listened attentively to the General Overseer's address, and they said they had never believed a word that the newspapers had said.

I thank God for the blessings we had in New York.

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.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupes	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupes	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	41 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

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.*

AND ye shall know the Truth,
And the Truth shall make you free.—*John 8:32.*
If therefore the Son shall make you free,
Ye shall be free indeed.—*John 8:36.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

Ye are the light of the world.
A city set on a hill cannot be hid.
. . . . . .
Even so let your light shine before men,
That they may see your good works.—*Matthew 5:14, 16.*

THE Christ spoke these words to those who had recognized Him as the Messiah of God.

They were the words of One who also said, "I am the Light of the world;" and it was through Him that they became the light that was to illuminate the world.

Before the Christ spoke these words the glory of ancient intellect had thrown out the lights which gave to Chaldæa and Assyria their fame, to Egypt its place in history, and India and China their peculiar civilization.

Grecian philosophy and art had shone throughout southern Europe, extended to Asia Minor and northern Africa—the world in that day.

Rome, at the time of the utterance of these words, was following in the blood-stained path of her cohorts with the light of her idolatrous civilization, itself bearing the infusion of Greek religion and learning.

These were the lights which had thrown upon the world their brightness; these were the lights which had led men to glory in their own intellects, and to follow their leading as the end and aim of their lives.

But these were the lights, which, though they awakened men to thought and action, cast deep shadows into which they groped, stumbled, fell and sank in the social depravity which sapped the life out of the mighty nations, and buried the evidences of their greatness beneath the sands of their deserts and the slime of their rivers.

It is by the reflection of the Christ through His servants that the world has received the Light which has shone out past the cuneiformed heaps of past greatness, pyramids of heathenism, parthenons of philosophy, past the triumphal arches of military conquering Cæsars, far out on the course of man's life, lighting his footsteps to the cross of the Christ.

It is the influence of this Light which has reached the depths of man's private life, shone into his mind and his heart, and has saved him from the mirage of false lights, and revealed to him his loving Father, his God and his redemption.

It is with the realization that the members of the religious organizations have allowed God's Light in themselves to burn low, while the shadows of evil which closely fringe their influence for good are drawing closer and closer, leaving the wanderer in the night, and even throwing dark lines over themselves, that God's messengers in Zion are going forth with their vessels filled and brightly burning, that through them the way may be brightened.

The Coming of the Bridegroom is drawing near.

God has sent His Prophet to awaken to the full measure of their responsibilities those who bear the Christ-light, that they may stand upon the elevations of opportunity, and throw the light of the Christ's love and willingness to bless far out upon the sea of humanity, and help the despairing and the disheartened and the ungodly to find their way through the saving knowledge of the Christ to the marriage feast of their Lord.

The letters here printed are from those who labor for God in Zion throughout the world, telling of blessing received and work accomplished. O. R.

London, England.

Officer-in-charge, Rev. Harry E. Cantel, 81 Euston road, London, N. W., England.

6 OAKLEY ROAD, CANONBURY, June 5, 1903.

MY DEAR ELDER:—Peace to thee!

We in London thank and praise God for the ministry of the General Overseer, which is being so honored and used of God to the salvation, healing, and keeping of thousands.

Oh, what a change the visit of our beloved General Overseer has caused to many in London!

On Whit Monday testimony was borne to this fact.

Nearly all members of Zion Restoration Host went to Plumstead for the day, spending the morning in the woods.

In the afternoon we did Restoration work in Greenwich and Woolwich, distributing thousands of Messages and invitations to the evening meeting.

Mr. Richardson and I visited a home where a lady had been bound by Satan for a year with rheumatic gout, she having been unable to walk save with the aid of a stick, and her hands were all but useless.

After pointing out to her the command to repent and obey, we committed her to the Lord and left.

At the evening 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.

I have been present at several maternity cases in London and the provinces, but the last case was the most marvelous.

The mother was delivered of a beautiful Zion boy in about half an hour. She did not seem to have even a headache, and her temperature was normal.

The case before this was almost as wonderful.

This mother, too, had been delivered of a fine boy, but the afterbirth did not come away.

We prayed and trusted, but the answer did not come.

After eighty hours had elapsed, a voice seemed to say: "Wire to the General Overseer."

We wired, and the cable left at about half-past two o'clock.

We continued to pray and read God's Word, and at twenty minutes past four o'clock perfect deliverance came.

It made a profound impression upon us, and the husband who was present was overcome with joy.

Afterwards I found him on his knees thanking God.

There were other cases, and marvelous deliverances came.

About two months ago I was called to see a person who was suffering from sore throat.

There was no doctor present, so we did not know what the disease was called.

The only thing that she could take was a teaspoonful of orange juice mixed with water, which she was about half an hour in taking.

We knew that our God would not only hear prayer, but would deliver; and, praise His Name, at half-past six o'clock Tuesday night she was instantly and perfectly healed.

I should say undoubtedly that the complaint was diphtheria.

No one outside Zion could imagine the result of the London mission of our General Overseer.

Every month many witnesses are present to testify to God's healing power and the blessings they have received in Zion.

Every Lord's Day afternoon we have our weekly sword drill, in the form of a very helpful and interesting 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 have a full knowledge of His truth, and till His will shall indeed be done on earth even as it is in heaven.

Yours faithfully in the bonds of Zion,

LUCY HURRAN,

Deaconess in Christian Catholic Church in Zion.

Kansas City, Missouri.

Deacon-in-charge, Charles E. Robinson, 2715 Garfield avenue, Kansas City, Missouri.

Tabernacle—Seventeenth and Campbell streets, Kansas City, Missouri.

Services—Lord's Day, 3 p. m. and 8 p. m.; Tuesday, 8 p. m.; Friday, 8 p. m.

MY DEAR OVERSEER:—Our Tabernacle services are now held in our beautiful new Tabernacle, seated with chairs and canvas benches, and its walls decorated with a fine, large portrait of our beloved General Overseer, and with many trophies captured from the Devil, such as a revolver, cigars, pipes, cigaret papers, medicines, trusses, and so forth.

Our meetings held three times a week are closed with prayer for the sick, who present themselves at this time. Many are being healed.

Two ladies, who have for weeks been seeking healing for old chronic troubles, at last, after much resistance, gave up to be baptized.

Each felt very much improved in health after coming out of the water.

One went directly to the Tabernacle after the Baptism and filled out her application for fellowship.

She has retained her healing, which is proving a wonderful one.

The other went to her home after the Baptism,

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

did not come to meeting that night, did not fill out her application for fellowship, and did not retain her healing.

The lady who was healed had never felt warm since her girlhood.

She received a wonderful sensation of warmth all through her body just before she went down the third time, and has been very happy ever since, over being always warm instead of always chilly.

She is rapidly gaining strength.

We deem fellowship with the Christian Catholic Church in Zion a very important thing.

I have just returned from a trip to Pittsburg, Kansas, where I spent forty-four hours.

We had three meetings—two in the beautiful City Hall, where I had the joy of speaking to about a hundred people on each night.

The other meeting was in the Home Bakery in the afternoon, where a surprising number of people gathered to hear teaching on Divine Healing.

We had a lovely time at this meeting, nine persons coming forward to seek Divine Healing.

Five testified to receiving a blessing and one an instant and complete healing of an old chronic trouble from which she had suffered unspeakable things for years.

One testified to having been converted at this meeting, and two others accepted salvation in their homes the same day.

I had the joy of baptizing the three converts and one other in the Baptist church baptistry, and of receiving three applications for fellowship.

The people of Pittsburg were, I believe, greatly stirred and one of the very prominent Presbyterians, when twitted about the interest she manifested, said she would make no mistake if she joined Zion.

This is the first Zion meeting ever held in that city.

I believe there is there a wide, open door.

I organized a Gathering which will meet every week.

On this trip I stopped in Pleasanton, Kansas, one night, where I had the joy of preaching the Everlasting Gospel to twenty-five negroes in the African Methodist church.

One afflicted brother was instantly healed, and was very happy over it.

We are taking a hundred copies of LEAVES OF HEALING a week now, which is an increase of sixty a week over last month.

Please pray for Kansas City.

The race hatred in this town is a great impediment.

Faithfully yours, CHARLES E. ROBINSON.

New York City.

Officer-in-charge—Rev. George L. Mason, 248 West One Hundred Twenty-ninth street, New York City.
Zion Tabernacle—Chamber of Music, Carnegie Hall, Fifty-seventh street and Seventh avenue, New York City.

248 W. ONE HUNDRED TWENTY-NINTH STREET,
NEW YORK CITY, December 9, 1903.

DEAR OVERSEER:—We thank God for countless opportunities of serving Him in this great field.

Before the Visitation of Elijah the Restorer with Zion Restoration Host, Evangelist Kindle and his little band of Zion people had worked faithfully.

But it was fitting, in this Imperial City, that the work of the only true Apostolic Restoration Church should have an introduction unique and magnificent such as the General Overseer alone could give.

Daily we see that in the Visitation a foundation was laid, broad, beautiful, solid and enduring.

To multitudes in New York the Christ is greater than they had thought.

We earnestly ask the prayers of all in Zion, that we may all have grace to build wisely.

As rapidly as possible we are seeing the people who were interested in the Madison Square Meetings. We should be obliged if friends who know of persons who should be visited would kindly send their addresses to us.

Vast multitudes of immigrants enter America here. Very great numbers are constantly passing through New York to Europe.

The nations are at our doors.

This is the city of opportunity.

More Jews are here than in any other city of the world—more than five hundred thousand.

Brother Hermann Warszawiak has the only Mission among them.

The Jews crowd every meeting in this hall.

God is opening here the door for the union of Israel and Judah in Zion.

The outlook is encouraging in every way.

Besides the Carnegie Hall meetings, we have about a dozen other services in the week.

At a recent meeting were some bright testimonies, given here in brief outline:

MRS. SOPHIA HERTZ, 71 Myrtle Avenue, Greenville, Jersey City—"I had many doctors and many diseases. The doctors could not agree what was the matter with me. They could not do me any good. They said I must keep quiet. I said, 'I cannot,' because I travel.

"One day in October I met a preacher who said, 'The Restorer is here.' 'Well,' I said, 'if that is so, I can be restored.' I attended a meeting at Madison Square Garden, and the General Overseer prayed for me. Now I feel natural. I am well."

DEACON PAUL C. E. YESSER, 142 Second avenue, New York City—"I fell into a shaft of a fire escape and was badly bruised and my rib broken. They said, 'You must have a doctor!' I said, 'No, the Lord Jesus is my Physician.' I telephoned to Evangelist Kindle and he prayed. Very soon I was able to go to my work."

MRS. CAROLINE CARLSEN, 230 East Fifty-fourth street, New York City—"Many years I suffered from rheumatism. For eleven years I could not kneel. I was doctoring all the time. Some times the doctors would call several times a week, but they did me no good. I went to the Madison Square Meetings. I repented, believed, and went into the healing room. The third day I was delivered from all pain. Now I can walk many blocks easily."

HERMAN WARSZAWIAK, 16 East Eighth street, New York City—"I was not sick in body, I was sick in spirit and heartsore. I was a Jew and had left all for the Christ. Although I was happy in Him, I felt sick to see how little the professed Christians cared to save the Jews.

"I was many years a Presbyterian. But very few of them loved my people, God's chosen people, the brothers of the Lord whom they worshiped.

"But in the Christian Catholic Church in Zion it seems very different. I feel that you all love us. I know that the dear General Overseer loves the Jews. I am glad that there is Israelitish blood in him.

"I am very happy in Zion. May God soon bring thousands of my people to repentance!"

MRS. ELIZABETH H. NEWLAND, High Bridge, New York—"I had much sickness during seventeen years. An operation was performed, but there was no healing. The doctors were insisting on another operation.

"As I sat in the park Mr. Uhlick, a Zion man, gave me tracts to read. The operation was delayed.

"Meantime, I heard of Dr. Dowie in Madison Square Garden. I went on Sunday.

"Monday I went to the Divine Healing meeting and was prayed for. I thank God for His healing power."

CHARLES GUTWASSER, 946 Columbus avenue, New York—"I thank God for salvation, healing and cleansing in Zion. Mrs. Ware and Mrs. Kindle sold me a copy of LEAVES OF HEALING, which brought me into Zion.

"I gave up eating pork and brought money to invest in Zion City.

"But I felt like taking the money back if I could not sell swine's flesh.

"When they explained to me the words, 'Their carcasses ye shall not touch,' then I let the money remain in Zion and sold no more pork.

"I praise God for new health. This is my testimony: 'Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am Jehovah which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith Jehovah.'"

MISS EMMA PORTER, 130 West Eighty-fourth street, New York City—"I had erysipelas with very high fever and delirium. My face was swollen to twice the natural size. I trusted God alone. He set me free from all pain and itching. My recovery was very rapid, and just as soon as I was well I obeyed God in Triune Immersion."

ABEL BURMAN, 682 One Hundred Thirty-ninth street, New York City—"I was at the point of death, from an attack of grip. I was prayed for by Zion officers, and a telegram was sent to the General Overseer. When I gave up self I was instantly healed, thank God."

C. E. CLARK, 140 West Fourth street, New York City—"I was terribly scalded by escaping steam, so that two and one-half square feet of surface on my leg was badly blistered. Through the prayers of Zion I was relieved from pain, and kept right on with my work.

"At another time when my hand was severely burned I was instantly delivered from all pain in answer to the prayer of Overseer Piper."

GUSTON D. THOMAS, 17 Prospect Terrace, East Orange, New Jersey—"In 1898 I was obliged to give up the banking business because of nervous prostration and chronic dyspepsia, with backache and serious trouble in the head. I thank God that during the New York Visitation I have been healed through the General Overseer's teaching and prayers."

MRS. JESSIE P. THOMAS, 17 Prospect Terrace, East Orange, New Jersey—"Having suffered much during thirty years with nervous dyspepsia, and having been treated by a dozen or more doctors, I can sympathize with the woman spoken of in the Bible, 'who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse!' But, praise the Lord, through LEAVES OF HEALING I am rid of the dyspepsia."

Yours faithfully in the Christ,
GEORGE L. MASON,
Overseer in the Christian Catholic Church in Zion.

Monon, Indiana.

Conductor, Mrs. Lucy J. Horner.
Services—Sunday, 3 p. m.

MONON, INDIANA, December 9, 1903.

DEAR OVERSEER:—Evangelist Osborn, of Lafayette, made us a second visit in October, holding two parlor meetings, and one public meeting in the opera house, presenting strong Zion truths.

We gave out Messages to those in attendance. Our force has been strengthened by a lady's com-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ing here who was brought into membership through Evangelist Hertrich.

The members who were privileged to go on the New York Visitation came home greatly blessed, and are ready to enrol for 1905.

Deep interest is manifested among the people to know the truth concerning the New York Mission.

Sincerely yours for the Master,

(MRS.) LUCY J. HORNER.

Scotland.

ROSEVILLE, KINGS KETTLE, FIFESHIRE, SCOTLAND.

DEAR GENERAL OVERSEER:—I have to thank you for your letter of August 1st.

Pray God to bless my Restoration Work.

With a sister from Edinburgh, we sold in Frenchie thirty-six back numbers of LEAVES OF HEALING, five current, and one hundred fifty Messages.

In Portobello, during Evangelist Cantel's Mission in Edinburgh, I was able to sell one hundred back LEAVES, two hundred fifty Messages, one hundred thirty-six current LEAVES and four hundred thirty Messages.

Pray God's blessing to follow.

We had good meetings in Edinburgh, and thirteen candidates for Baptism at Portobello.

One lady I met in the hotel was much interested. She has spent twenty-six years in Russia.

Before I left she asked me to pray with her, and to give her notice when you came to Britain again.

Her husband was a British official in Russia.

Again thanking you for all your kindness and many prayers, I am,

Yours gratefully, (MRS.) A. ANGUS

Australia.

Deacon-in-charge, Rev. John S. McCullagh, 7 Parramatta road, Forest Lodge, Sydney, New South Wales.
Zion Tabernacle, Queen's Hall, Pitt street, Sydney.
Services—Lord's Day, 11 a. m., 3 p. m. and 7 p. m.

MY DEAR OVERSEER:—Peace to thee.

Thank God that Zion has come, and come to stay!

The program that God has put into the hands of the General Overseer is a wonderful fulfilment of the ideals for the social amelioration of mankind, and of which philosophers dreamed, and noble men have written.

It is true that no organization on the earth has produced such a man, but God has produced that man, and called him from outside all the organizations of the day—political, social and ecclesiastical.

The signs of the times are ominously black.

Zion is the only power on earth which is qualified by God to face the terrible and complicated problems of the future.

Nevertheless Zion can sing,

Lo, the clouds begin to shine
About the coming of the Lord.

The voice of the General Overseer, through LEAVES OF HEALING, is thundering like Sinai in every portion of Australasia.

A young man twenty-six years old, talented and promising, writes:

"REV. J. S. MCCULLAGH, SYDNEY.

"*Dear Pastor:* I received the six copies of LEAVES OF HEALING all right, for which I am deeply grateful. I will become a regular subscriber.

"Since reading Dr. Dowie's denunciation of Masonic Devilry, my eyes have been opened and I see that no Christian can tolerate Masonry for one minute. Every thing Dr. Dowie states about it is true.

"There is no Jesus, the Christ, in Masonry.

"I have been in the lodge for years, and have never heard the Christ's Name mentioned, and it is no where to be found in the ritual.

"It is Baal worship.

"The worshipful master is a godless man; and all the principal members with one or two exceptions are perfectly irreligious.

"As showing how the Christ's Name is cut out of the Masonic ceremony, one of the hymns sung in the Third Degree is as follows:

When our heads are bowed with woe;
When our bitter tears o'erflow;
When we mourn the lost, the dear —
Hiram, Prince of Masons, hear.

Thou hast bowed the dying head;
Thou the blood of life hast shed;
Thou hast filled a mortal bier:
Hiram, Prince of Masons, hear!

"Instead of, 'Jesus, Son of David hear,' this blasphemous substitute has been used. I am, dear pastor,

"Yours sincerely,

"—, —, —."

The original hymn of this transposition is found in "Sankey's Songs and Solos," Number 687.

Thus you will see that the honest in heart are being gathered from the four winds for Zion.

The interest in Zion in Sydney has been steadily increasing, until now we have large and crowded audiences.

Overseer Voliva has recently given things a great impetus here by a week's Mission services.

On October 16, 1903, in the Protestant Hall, Castlereagh street, Sydney, Overseer Voliva ordained Mr. Peter Clayton a deacon and Mrs. Marie Morris a deaconess.

Both of these dear workers have been loyal in their past services, and their addition to our ranks of officers will be a great blessing as a source of strength to the Branch in Sydney.

The Overseer conducted five public services, with good attendances.

His utterances were mighty.

His presentation of Zion was masterful in every way.

His whole spirit and soul and body was in his message.

The Freemasons are very angry over their secrets(?) being made manifest.

Yesterday twelve more persons publicly decided for Triune Immersion.

We rejoice to state that Zion is going ahead mightily all over Australasia.

When the General Overseer arrives, we expect to have thousands of loyal men, women and children to give him such a welcome that no earthly king could command or receive. I am,

Yours for the Christ and Zion,

J. S. MCCULLAGH.

Deacon in the Christian Catholic Church in Zion.

KING WILLIAM ROAD, HYDE PARK, ADELAIDE, SOUTH AUSTRALIA.

BELOVED GENERAL OVERSEER:—You will be interested to know that God is still blessing us in Adelaide.

Since the beginning of 1903 I have sent in forty applications for membership, including those of a bank manager and his wife, a well-known city chemist, two ex-Methodist preachers, an ex-Lutheran preacher, two Freemasons (one a "Captain of the Purple Veil" in Royal Arch Freemasonry), an ex-Baptist deacon and deaconess, and four commercial travelers.

We have organized a choir and orchestra of forty instruments, including four violins; and our audiences are gradually increasing.

Of the total three hundred ten members who have been baptized in Australasia under Overseer Voliva, one hundred seven have been baptized in Adelaide, and we are just arranging for another large Baptismal service.

Our finances have been good and constantly improving.

For this and all the blessed cases of healing, as well as of salvation and keeping, I give thanks to my Heavenly Father; and for the glorious privilege of having a part in a ministry for which God has been fitting me for years.

. . . . . .

My dear wife, who is exceedingly happy in Zion, as also are our children, joins me in sending Christian love to you, beloved General Overseer, and to Overseer and Dr. A. J. Gladstone Dowie.

We shall trust to see you all soon face to face.

Yours loyally and happily in Zion's bonds,

CLEMENT FRIEND HAWKINS.

Deacon in the Christian Catholic Church in Zion.

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, 10:00 a. m.	
Monday—Zion Restoration Host rally (Second Monday of every month)	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m.
Saturday—Junior Choir	1:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:45 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.

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 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 50 cents for six months, or 30 cents for three months. Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE.
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 JULIOR 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

H. WORTHINGTON JUDD,
Secretary and Manager.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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, MARCH 2d or 3d.

Christians Will Serve One Another.

1. *There is joy in it.*—John 15:12-17.
   The happiness of others will make you happy.
   Live to give joy to others.
   Do good in every way.
2. *There is power in it.*—John 13:31-35.
   It makes others think.
   The world does not do this.
   The contrast startles them.
3. *There is assurance in it.*—1 John 4:6-10.
   Who have you helped this day?
   Do you do what the Christ did on earth?
   If not you are none of His.
4. *There is benevolence in it.*—1 John 3:10-13.
   Do you overcome evil with good?
   Is there murder in your heart?
   God fills the heart with good-will.
5. *There is more than profession in it.*—1 John 3:14-18.
   You cannot say, "I love you," and not act it.
   What you do proves your love.
   When you give nothing, you love nothing.
6. *There is unselfishness in it.*—Philippians 2:14:21.
   Seek the preferment of another.
   Say the best word for him.
   Do not be first in your own cause.
7. *There are deep motives in it.*—Matthew 6:19-23.
   Live for a better world.
   Do not live for self here.
   Do not let your heart fill with money-getting desires.
8. *There is salvation in it.*—1 Corinthians 10:22-33.
   You will save others by loving them.
   Hide self in the Christ and His glory.
   Think of God first, and of His creatures.

The Lord Our God is a Love-demanding God.

SUNDAY BIBLE CLASS LESSON, MARCH 6th.

Brother's Interest in Brother.

1. *Encourage him in his daily toil.*—Isaiah 41:4-9.
   Perhaps you can help him.
   Maybe he can help you.
   You both can help some one else.
2. *Bear some of his burdens.*—Galatians 6:1-6.
   Say a word to cheer him.
   Lighten his load somewhat.
   Put courage into him.
3. *Treat him fairly in all things.*—1 Thessalonians 4:6-11.
   Give him all the thing is worth.
   Do not try to get the best of the trade.
   Be fair and truthful.
4. *Seek opportunities to do him good.*—Galatians 6:7-10.
   He is one with you.
   A member of your household.
   Harm him and you harm the Christ.
5. *Do not show partiality to any.*—James 2:1-6.
   Give him his due.
   Do not despise his position.
   Remember his opportunities.
6. *Admonish him of his faults.*—2 Thessalonians 3:7-18.
   Do not cover his crooked ways.
   Rebuke him for his folly.
   Win him back to the Christ.
7. *Care for his necessities.*—Deuteronomy 23:19-20.
   Do not turn him away.
   God feeds you; you feed him.
   Do not bring him into bondage.

God's Holy People are a Cooperating 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.

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.
CHARLES H. IRISH, Assistant Cashier.

Job Printing ELECTROTYPING and DESIGNING

Zion Printing & Publishing House

Is now open for Orders from Members and friends of Zion.

High-grade Printing of all kinds is a specialty.

Estimates will be mailed to any one upon receipt of copy and specifications.

The plant is fully equipped and Satisfaction Guaranteed

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Seven Hundred Thirteen Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Seven Hundred Thirteen 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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Hammond.....	11		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	1		
Baptized in Chicago by Elder Hall.....	25	124	
Baptized in California by Elder Taylor.....		10	
Baptized in Canada by Elder Brooks.....		5	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Missouri by Deacon Robinson.....		5	
Baptized in New York by Overseer Mason		30	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		4	
Baptized in Texas by Evangelist Gay		5	
Baptized in Washington by Elder Ernst.....		4 70	194
Total Baptized since March 14, 1897.....			17,713

The following-named eight believers were baptized in San Francisco, California, Thursday, January 21, 1904, by Elder W. D. Taylor:

Bell, Mrs. Josephine L..... Macum, California
Christy, H. V. S.....12 Oak street, San Francisco, California
Christy, Mary A.....12 Oak street, San Francisco, California
Callender, Mr. George W.....Ben Lomond, California
Callender, Mrs. George W.....Ben Lomond, California
Hardes, Miss Emma.....St. John, California
Miller, Mrs. Caroline.....1544 Guerrero street, San Francisco, California
Miller, Lillie.....1544 Guerrero street, San Francisco, California

The following-named nineteen believers were baptized in New York City, New York, Lord's Day, January 31, 1904, by Overseer George L. Mason:

Green, Jacob.....7 St. Mark's place, New York City
Gross, Morris.....100 Stanton street, New York City
Hart, Charles H.....253 Fifty-seventh street, Brooklyn, New York
Janiszewsky, Adam, 220 East One Hundred Twenty-first street, New York City
Lindblad, Mrs. Dagmar.....268 Willis avenue, New York City
McWaters, Thomas..... 1489 Vyse avenue, New York City
McWaters, Robert.....1489 Vyse avenue, New York City
Magil, Mrs. Carrie.....72 University place, New York City
Magil, Max.....72 University place, New York City
Natino, Mrs. Anna.....48 West Tenth street, New York City
Pooley, Mrs. Mary.....392 Princeton avenue, Jersey City, New Jersey
Pooley, Robert .....392 Princeton avenue, Jersey City, New Jersey
Scheibli, Adolph.....258 West Fifteenth street, New York City
Scheibli, Mrs. Hulda.....258 West Fifteenth street, New York City
Stedenfeld, August.....210 Camden street, Newark, New Jersey
Warszawiak, Paul.....16 East Eighth street, New York City
Warszawiak, Mrs. Rachel.....16 East Eighth street, New York City
Wilson, Miss Nine E.....366 Fourteenth street, Brooklyn, New York
Wilson, Mrs. Sarah .....366 Fourteenth street, Brooklyn, New York

The following-named ten believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, February 3, 1904, by Elder A. F. Lee:

Ausherman, Susie.....Talmage, Kansas
Benckendorf, Mrs. Carrie P.....2404 Elisha avenue, Zion City, Illinois
Benckendorf, Edith.....2404 Elisha avenue, Zion City, Illinois
Benckendorf, Myrtle.....2404 Elisha avenue, Zion City, Illinois
Benckendorf, Phronia.....2404 Elisha avenue, Zion City, Illinois
Fox, Miss Maud.....2912 Enoch avenue, Zion City, Illinois
Muloch, Esther..... Elizabeth avenue, Zion City, Illinois
Muloch, George..... 3202 Elizabeth avenue, Zion City, Illinois
Peacock, Mary Etta..... 3114 Enoch avenue, Zion City, Illinois
Richl, Miss Emma.....Preston, Minnesota

The following-named two believers were baptized in West Side Tabernacle, Chicago, Illinois, Lord's Day, February 7, 1904, by Elder Lemuel C. Hall:

Coates, Mrs. Emma E.....800 West Lake street, Chicago, Illinois
Novak, Mrs. Elizabeth.....902 West Monroe street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named four children were consecrated in Lafayette, Indiana, Friday, December 18, 1903, by Elder S. B. Osborn:

Baker, Gladys Caroline.....Walton, Indiana
Baker, Walter Herbert .....Walton, Indiana
Beall, Donald Nello.....Walton, Indiana
Beall, Kenneth Elsworth .....Walton, Indiana

Zion in California.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion in San Francisco, California, will hold religious services as follows:

In the Public Hall at Fairfield, Solano County, Monday evening, February 29th, at 7:30 o'clock; Tuesday, March 1st, afternoon at 2:30 and evening at 7:30 o'clock.

In Elmira, Solano County, Wednesday evening, March 2d, at 7:30 o'clock.

In Public Hall at Dion, Solano County, California, Thursday evening, March 3d, at 7:30; Friday, March 4th, afternoon at 2:30 and evening at 7:30 o'clock.

Itinerary for Wisconsin.

Rev. A. W. McClurkin of Marinette, Wisconsin, Elder in the Christian Catholic Church in Zion, will visit the following stations and hold meetings at times announced:

Eau Claire, Wisconsin, February 11th, 12th, 13th and 14th; week days, 7:30 p. m., Lord's Day, 10:30 a. m., 2:30 and 7:30 p. m., in Zion Tabernacle, 119 Marston avenue.

Chippewa Falls, Wisconsin, February 15th, (time and place of meeting to be arranged).

Bloomer and Auburn, Wisconsin, will also be visited if possible; Bloomer, February 16th, and Auburn, February 17th. A meeting for each place will be arranged.

Viroqua, Wisconsin, February 18th, 19th, 20th and 21st; places of meeting to be arranged by Conductor of Gathering; week day meetings 7:30 p. m., Lord's Day meetings 10:30 a. m., 3:00 and 7:30 p. m.

Portage, Wisconsin, February 22d, 23d and 24th; 7:30 p. m., meetings at 1004 Dunn street.

Zion in Bay City.

Rev. T. Alex. Cairns, Elder-in-charge Christian Catholic Church in Zion in Detroit and Port Huron, Michigan, will conduct meetings in Bay City, at the corner of Broadway and Fremont, at 7:30 on the evenings of February 16th, 17th, 19th, 21st, 23d, and 24th. Meetings will also be held on Lord's Day at 10 a. m., and 3 p. m.

Deaconess-in-charge, Christine Johnson, of 1515 McKinley avenue. Faithfully yours in the Christ,

JOHN G. SPEICHER,
Overseer-in-charge.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Eighth Anniversary
Christian Catholic Church in Zion

SPECIAL
ANNIVERSARY SUBSCRIPTIONS

Has Leaves of Healing been a Blessing, and Our General Overseer a Help to You



FEBRUARY 22, 1904

The Christian Catholic Church

Rev. John Alex. Dowie, General Overseer.

THEN you can afford to spend a few days' time, or, if necessary, deny yourself some luxury for the sake of extending the Kingdom of God. For $15.00 we will send LEAVES OF HEALING to ten persons (domestic) for one year. LEAVES OF HEALING has probably saved you many a doctor bill larger than this sum, your life, your salvation, or your all, by teaching you God's will concerning you. Please fill out the following blank order form:

ZION PRINTING AND PUBLISHING HOUSE, Zion City, Illinois:

Inclosed is Money-order for $.....for which please send LEAVES OF HEALING one year to each of the following addresses:

1. .....
2. .....
3. .....
4. .....
5. .....
6. .....
7. .....
8. .....
9. .....
10. .....

Date, ...190..... *Signed,* .....

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 18. *ZION CITY, SATURDAY, FEBRUARY 20, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF A TERRIBLE BLOOD DISEASE.

GO YOUR WAY AND TELL JOHN THE THINGS WHICH YE DO HEAR AND SEE: THE BLIND RECEIVE THEIR SIGHT, AND THE LAME WALK, THE LEPERS ARE CLEANSED, AND THE DEAF HEAR, AND THE DEAD ARE RAISED UP, AND THE POOR HAVE GOOD TIDINGS PREACHED TO THEM.

It is probable that the people of the Western Hemisphere are not subject to any disease quite so terrible and so distressing as that from which large numbers of people are suffering today in the Orient, and have been through all the centuries since the Christ taught His disciples in Palestine—that dreadful plague of leprosy.

The one dread feature is that death is sure, but that it does not quickly kill. The poor, miserable sufferer is oftentimes compelled to endure a living death, dragging out a miserable existence, shunned by society and shunned by his loved ones, having to be shut "without the camp;" and, whenever any one approaches him, he is compelled by law to cry "Unclean! Unclean!"

As the disease progresses, the very bones themselves decay until the fingers and toes and hands and feet drop off, leaving the miserable sufferer pitiful beyond all description. This disease our beloved Savior destroyed, and restored the suffering one to his normal healthful condition. The only diseases to which the people of the Western Hemisphere are subject that are at all comparable with that of leprosy are those of cancer and syphilis, the former being caused by the eating of unclean food—swine's flesh—and the latter due to an unclean life.



LYDIA TOWERS.

Cancer is ever on the increase in America, so that today it is estimated by the physicians themselves that more than twenty thousand persons die every year of this dread disease.

Still more terrible is it to contemplate that the ravages of the shameful disease of syphilis are increasing ever more rapidly.

It is impossible to give an approximate estimate of the number of deaths each year from this disease, but statements have been made that in the Cook County Hospital, Chicago, more than one-third of all the deaths which take place are due to this one disease.

Cancer is a horrible disease and may manifest itself in any part of the body, in some cases eating through the tissues of the face, entirely destroying the features before life becomes extinct, but this is comparatively rare. More often some of the internal organs are

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

attacked and generally the external manifestations are local. But in the case of syphilis, in some of its stages, the whole exterior of the body becomes a mass of disease, and one of the worst features, perhaps, is that it generally attacks the mouth, nose and throat.

The person who has this disease in its second or third stage is beyond all hope of recovery, as far as human means is concerned.

The false hope offered by the physicians is all too soon shattered, and the humiliated and disgraced sufferer is compelled to bear his shame and suffer from his sin until God in His mercy sets the spirit free from the disease-stricken body.

One of the wonderful things about Divine Healing is that there is absolutely no difference as to what the disease may be. God recognizes no distinction.

In Zion there are many today who can rejoice in the fact that, although once they were deep in sin and their blood impure, today they are free and made free through the cleansing blood of the Christ.

The poor woman, two portraits of whom are presented in this issue of LEAVES OF HEALING, to contrast her diseased condition with that of her present condition, desires that her story may go forth to the world; first, as a warning for those who are living away from God; second, in thanksgiving to God for what He has done for her; third as an emblem of hope to all who are in the same condition in which she was before she was healed.

We append to her testimony the confirmation by dear Deaconess Paddock, Matron of Zion Home of Hope for Erring Women, who has so lovingly cared for this poor sister and the other girls who have been rescued from lives of sin.

It is a wonderful story and it should sink deep into the hearts of all who read.

Would that the world might know it! that the young men and the young women might be spared the lives of shame and misery to which so many thousands are hastening day by day!

J. G. S.



LYDIA TOWERS.
(As she appeared before healing.)

WRITTEN TESTIMONY OF LYDIA TOWERS.

ZION HOME OF HOPE, 3623 VERNON AVENUE,
CHICAGO, ILLINOIS, December 8, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

It is with my heart full of thanks to God that I write this letter of praise for His goodness to me.

I can never thank God enough for Zion Home of Hope, where I was saved from a drunkard's grave and from a sinful life.

Until I came to Zion Home of Hope, I did not know what virtue was.

But, thank God, I found a Christian mother in that Home.

She told me of a Savior that loved me and who would save me from sin and take the desire for drink from me.

The doctors said that there was no help for me, and that I would go to a drunkard's grave.

But praise God, I am free from sin of all kind, and love God with all my heart.

After I had been in the Home for some time a cancerous sore came on my arm and over my face.

It ate the flesh off my arm and hand down to the bone.

The cancerous sore was in my mouth, and ate the roof off my mouth until five bones came out of it.

When I would eat the food would come out of my nose.

I thank God that through the prayers of Overseer Jane Dowie, the General Overseer and dear Mrs. Paddock I am healed.

The roof of my mouth is all well.

I thank God for the good home I have in Zion Home of Hope, and for one Church that will help us to a better life.

Praise God for Zion and our Overseers!

I am glad that now I can help dear Mrs. Paddock in the Home.

I am her housekeeper.

May God keep me and help me to be a blessing to all I meet.

The desire of my heart is to work for God the rest of my life.

I send you my pictures showing you how my face was July 30, 1903, and how it looks now, November 30, 1903.

I thank you for the good home my little girls and I have, and the kind mother I have in Mrs. Paddock.

Please pray that I may be a true child of God, all the rest of my life.

I thank God for His love to me.

LYDIA TOWERS.

CONFIRMATION OF LYDIA TOWERS' TESTIMONY.

ZION HOME OF HOPE, 3623 VERNON AVENUE,
CHICAGO, ILLINOIS, February 6, 1904.

DEAR OVERSEER:— As far as I can see, Miss Towers is perfectly healed of that awful cancer, the worst I ever saw.

Her hand and arm where the flesh was all eaten off the bones, and even the leaders seemed to be decaying, are now perfectly healed and as strong as the other hand which was not sore at all.

She has perfect use of the hand and every finger.

Five bones came out of the roof of her mouth and it looked as though the entire roof was decayed.

I examined her mouth this morning, and it is perfectly well; not even a scar can be seen.

It is filled with new flesh.

It was so eaten out at one time that when she ate anything it had to be soft and thin, and she would have to hold her head back to swallow, or the food would run out of her nose.

Her face then broke out all over, and was a mass of eating sores.

Thank God, today it also is perfectly healed, and not one sore is on it.

There are some scars, but they are disappearing very rapidly, as the flesh grows to fill in the holes that the sores left.

Words cannot express the joy of my heart, and love and gratitude to God the Father for His love and mercy to this dear one who was deep in sin, and did not know God until she came to this Home.

I know that God has forgiven her and she has truly repented.

The desire of her heart is to do the will of God, and to see others blessed as she has been.

May her testimony be a blessing to all who read it, and especially to those who have sinned as she has, for it proves God's wonderful love and promises to those who desire to forsake sin and live rightly.

God is no respecter of persons.

He will forgive the vilest sinner and heal all their diseases when they fully trust Him.

Faithfully yours in Jesus' Name,

(MRS.) JENNIE PADDOCK.

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:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things:
So that thy youth is renewed like the eagle.—*Psalm 103:1-5.*

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

Subscription Rates.		Special Rates.	
One Year	$2.00	100 Copies of One Issue	$3.
Six Months	1.25	25 Copies of One Issue	1.0
Three Months	.75	To Ministers, Y. M. C. A's and Public Reading Rooms, per annum	1.50
Single Copies	.05		

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 20, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, FEBRUARY 20, 1904

ILLUSTRATIONS IN THIS NUMBER—
Lydia Towers, ... 545
Lydia Towers, as she appeared before her Healing, ... 546
Elijah the Restorer, ... 547
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Lydia Towers, ... 546
Confirmation of Lydia Towers' Testimony, ... 546
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Growing Tendency Among Chicago Papers to Treat Zion Fairly, 548
Chicago *American* a Notable Exception, ... 548
Shameful Newspaper Lies Concerning Alleged Suffering in Zion City, ... 549
Temporary Reduction Made by Consent of the People, . . 549
Almost Total Lack of Sickness in the City, ... 549
Houses of Zion City, With Very Few Exceptions, Fully Occupied, ... 549
General Overseer in Sydney and Melbourne, Australia, . . 549
Spiritual Condition of Zion Very Good, ... 550
Zion Enjoying the Great Blessing of Being Free from Barbarous and Cruel Practice of Ignorant Physicians, . . 550
Ridiculous Spectacle of a New York Physician Who Scolds at Zion, ... 550
Zion Will Win in Every Conflict, ... 550
VISITATION TO NEW YORK OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 551
THE NINTH DIVINE HEALING MEETING—
Subject—"Are Medicine and Surgery Sciences, or Empirical Impostures?" 551-557
RESTORATION MESSAGE—
Subject—"Babel or Bethel, Which?" 557-558
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Scripture Reading and Exposition, ... 559-561
Subject—"We Must Die to Live," 561-562
MEMORABILIA OF THE NEW YORK VISITATION, ... 563-564
ZION RESTORATION HOST, ... 565-566
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 567-568
NOTES FROM ZION'S HARVEST FIELD, ... 569-570
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 571
ZION'S BIBLE CLASS, ... 572
OBEYING GOD IN BAPTISM, ... 573
ADVERTISEMENTS, ... 574-576

Notes From The Overseer-in-Charge.

"THEREFORE 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."

IT WAS EXPECTED when the General Overseer left Zion City that there would be a flood of newspaper lies about the condition of affairs.

In this we are not wholly disappointed, for from time to time telegrams are sent out from Waukegan and Chicago, throughout the country, telling of the woe and distress and poverty and sickness prevalent in Zion City.

But this has not been nearly as bad as we had anticipated.

WE ARE GLAD to say that there is a growing tendency among the Chicago papers to treat Zion City fairly, and several of them are making an honest attempt to tell the truth about Zion.

There are several notable exceptions, and one of these continues to be the Chicago *American*, which never did have, and probably never can have, any desire to tell the truth about Zion or any other subject.

ONE OF the shameful lies that has been scattered broadcast is the statement that there is a great deal of suffering in Zion City at the present time.

THE FOLLOWING is a sample of telegrams sent out, which is printed by one of the county papers:

DARK DAYS AT ZION.

WAGES OF WORKERS CUT.

MUCH WHOOPING-COUGH AND PNEUMONIA.

Waukegan, Illinois, February 1st—Work is scarce in Zion City.

Wages have been cut, the highest salaried men have been cut the worst.

Half the families have moved away, Overseer Speicher not having power to hold them.

Whooping-cough and pneumonia are prevalent.

ANOTHER PAPER, published in Lima, Ohio, makes the following statement:

FACE TO FACE WITH STARVATION.

DOWIEITES GROWING DISSATISFIED WITH THEIR LOT WHILE CHIEF IS ABROAD.

Chicago, Illinois, February 13th.—Dowieites in Zion City are eating only one meal a day. Not since the General Overseer of the Christian

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Catholic Church founded the little City on the North Shore, have his people been so dissatisfied with their lot as they are today.

One solitary meal every twenty-four hours, scarcely enough fuel to keep them warm, very little furniture in their homes, and face to face with starvation is the condition of the six thousand residents of Zion City.

While Dowie is traveling around the world in grand style, the faithful members of his Church are crying for food.

WE WANT HERE to officially deny, in the plainest of terms, that there is the least foundation of truth in any one item of either of these articles, with the exception that there has been a temporary reduction in wages, in order that we might retain during the cold weather as many people as possible in the employ of Zion.

This reduction is only temporary, and will very soon be removed, and is by the consent of the people themselves.

We want further to declare most emphatically that it is the truth that there is absolutely no suffering in Zion City for the want of either food or fuel or clothing.

It seems almost absurd to have to continue to make this affirmation after having publicly, upon the platform, declared before all the people that if any one knew of any one in the whole City who is in need of the necessaries of life that they would be quickly supplied if reported to Headquarters.

Our people are eating three square meals a day, and they are, as a people, in prime condition.

IT IS ABSOLUTELY untrue that there is any disease prevalent in Zion City, either whooping-cough or pneumonia, or any other disease, but the fact is that at this writing there is not one case of pneumonia or whooping-cough, or measles, or scarlet fever, or diphtheria, or smallpox, or typhoid fever in the whole City of Zion. There is almost a total absence of all sickness.

There has not been a death of one child or young person during the month of February so far. We have had just three deaths, and they were all of old people over the age of sixty, one of them being ninety-two years old, and another eighty-six, and the other sixty-seven.

ZION HAS NEVER pretended that our people will live forever, and if the dear old saints care to come to live in Zion City, and die here, we are glad to have them do so.

AS TO THE people's being dissatisfied here, it is a positive falsehood. The people of Zion were never more united than they are at this time, although it is shamefully said that "not since the General Overseer of the Christian Catholic Church in Zion founded the little City on the North Shore have his people been so dissatisfied with their lot as they are today."

The people of Zion have never been dissatisfied with their lot, but, to the contrary, they are more than satisfied, and rejoice daily that they have been permitted to come to this beautiful City, away from the snares and entanglements of the dirty *little* cities as well as the *larger* cities in which they formerly lived.

WE WOULD THAT all who read these lines could see our beautiful children gathered together on the Lord's Day morning, singing the sweet songs of Zion, look into their faces and read there what Zion is able to read—that their little hearts are full of love to God, and that their hearts' desire is to serve Him.

THERE SEEMS to be a good deal of dissatisfaction about Zion, but it is on the outside of Zion, among those who are envious and are sorry to see Zion prosper, and not in Zion City.

WE DESIRE TO call attention to the statement made that half the houses are vacant in Zion City.

Let no one be deceived by this, and think that in coming they may be able to secure houses at any time. This will be a great mistake.

No one should come to Zion City without first ascertaining whether they are able to find accommodation or not, for the truth is that the houses of Zion City are fully occupied, with very few exceptions.

There are not eight houses for rent at this time in the whole of the City of Zion.

Those who are thinking of coming must speak in advance, and not come to the City expecting that they can find accommodations at a day's notice.

The prospects are that a great many people are coming to the City in the spring.

The General Overseer announces large numbers coming from Australia this year.

His statements in a cablegram published in the last issue of LEAVES OF HEALING tell of the large and successful meetings in Sydney.

THE PAPERS are full of lies again about his having been driven out of the city, just as they were full of lies when he made his trip through Europe four years ago.

HE LEFT Sydney at the very time that he had advertised months ago that he would leave Sydney.

He has made his appointments actually to the date in every particular up to this time.

He is on his way to Melbourne, where he will conduct a series of meetings in connection with Overseer Jane Dowie and their son, Dr. A. J. Gladstone Dowie.

Here will undoubtedly take place the great battle in the conflict in Australia. But our beloved General Overseer has been through too many battles not to be able to fight his way to a successful issue in Australia.

The fact is that he has large numbers of warm friends in the Island Continent who are receiving him very heartily and kindly; and the best proof in the world of the integrity, relia-

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

bility, and good name of our beloved General Overseer is the fact that he goes back among the people with whom he had labored so many years, and who knew him so well, and who receive him so kindly.

THE BEST TEST of the condition of Zion is the spiritual test.

We have shown conclusively that God is healing the sick and preserving the well, and that He is supplying us with food and the other necessaries of life.

Now what about the spiritual condition of Zion?

In answer to this question we invite your attention to the page where the Baptisms are recorded; also to the Notes from Zion's Harvest Field, and Notes of Thanksgiving from All the World, as to the spiritual condition of Zion.

On last Lord's Day one of the Elders baptized sixty-seven persons in Shiloh Tabernacle.

At one time a few weeks previous there were forty-seven persons baptized.

We have Baptismal services every Wednesday evening, and there are always candidates present.

The facts are that Zion is going forward on every line.

The people have no doubt as to their duty and as to their privilege in being in Zion City.

IF THERE were no other reason than that they may be free from the drug curse, it were reason enough for the people to come and to hold them here.

IT IS plainly evident that when great men are dosed with strong and poisonous drugs to the hour of their death, and that their wives are so deeply drugged that they are unable to be at the bed-side of the dying husband, it is time that somebody cries out against this accursed traffic.

WHEN THE greatest physicians of the land employ such preposterous means, which would be destructive to the healthy body of the strongest man, what can we expect from those in isolated communities among ignorant physicians?

It is a barbarous and cruel practice, which must not be perpetuated.

IT IS REALLY laughable to see how some petty physicians wring their hands and tear the air because of what we have said in these columns about physicians and the cure of so-called incurable diseases.

ONE NEW YORK physician, who has evidently recently graduated from some medical institution, writes abusively, and declares that we are ignoramuses or knaves, because we do not know that there are a number of specific cures for pulmonary consumption.

This poor fellow gives us advice by the column, and sends us pamphlets which prove that consumption is curable sometime, somewhere.

IF THERE are such wonderful specifics within the reach of the people, why does he not send a few of them to Chicago and other large cities, where the people are dying in thousands from this dread disease alone?

IF THIS PHYSICIAN in New York has such a number of "sure cures" for consumption, why is it that he is not able to supply a few cures for pneumonia?

The hospitals of Chicago and New York are overcrowded with sick people, a large percentage of whom are suffering with pulmonary diseases.

THE WHOLE land is racked with an unusual amount of sickness, which makes it all the more striking that Zion City is so wonderfully exempt.

IT MUST be easy for all to see that Zion has the best of the argument. We have God's side of the argument; the side that wins.

ZION HAS won out; and will continue to win in every conflict.

ZION HAS been courageous enough to withstand the opposition and the criticisms of men of every class, and today Zion's argument cannot be refuted.

WHAT THEN SHALL one answer the Messengers of the Nations?
That Jehovah hath founded Zion,
And in her shall the afflicted of His people take refuge.

LET THE doctors howl!

Let them continue to advertise their wares.

The world is beginning to know that they are deceivers, and that the only help for humanity is in God.

"GOD IS our refuge and strength."

God is our strength!
In straits a present aid;
Therefore, altho' the hills be moved,
We will not be afraid.

Trust on, O Heart! Whatever foes
It may be thine to meet,
The angel of God's presence goes
Before His people's feet.

JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

THE NINTH DIVINE HEALING MEETING.

*REPORTED BY L. L. H., O. L. S. AND E. S.

No soothing syrup was administered to the audience that listened to the words of Elijah the Restorer, at the Ninth Divine Healing Meeting, held October 29, 1903, in Madison Square Garden, New York City.

Fearlessly the miserable assumptions and pretensions of medical science, so-called, were stripped of their misleading verbiage and held up in all their naked deformity and rank imposture before the audience.

Then, when the exposure was complete, the man of God pointed to God as the Savior, the Healer, the Cleanser and the Keeper of humanity and pleaded with his hearers to trust Him and Him alone, now, and in the life to come.

At the close of the service the majority of the large audience rose, thus signifying that they desired to give themselves wholly to God, in spirit, soul and body.

Madison Square Garden, New York City, Thursday Forenoon, October 29, 1903.

Elder A. F. Lee conducted the opening exercises with singing, Scripture reading and exposition, after which the General Overseer delivered his Message:

ARE MEDICINE AND SURGERY SCIENCES, OR EMPIRICAL IMPOSTURES?

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 a few words in fulfilment of my promise to speak to you this morning upon the subject, "Are Medicine and Surgery Sciences, or Empirical Impostures?"

I shall not refer you to any particular text, because the Bible contains so many of them, such as the words in Jeremiah:

In vain dost thou use many medicines.

And in Job:

Ye are all physicians of no value.

Or, if I were to go to the New Testament, I might take the story of the woman who touched the hem of the Christ's garment, in which her case is recorded as having "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

I do not think it admits of discussion as to whether medicine is or is not a science.

There is not a candid physician who will take the opposite side with honesty, for his brethren of the highest standing are against him.

Science is Accurate and Certain Knowledge.

There is no such thing in medicine.

There has never been a theory in medicine as to the treatment of disease that has stood unchallenged for ten years at any time—no, not for five.

All the doctors of to-day will tell you that all the doctors of the past time were fools, and did not know what they were talking about.

It is only they who understand the human frame and how to treat it.

I do not suppose there is one physician today who would take a book twenty-five years old, of any school, Homeopath, Allopath, or any other, and declare that he would stand by that book.

The fact of the matter is that nothing is so continually changing as the practice of medicine.

*The following reports have not been revised by the General Overseer.

All great lecturers and teachers have to make the frank admission that medicine may be an art, but it is not a science.

All Surgery Is Blind Conjecture.

A surgeon comes to a woman who is ill.

He does not know what the trouble is, but after examination and consultation, comes to the conclusion that there is a very big fee there for a very great operation.

He advises the operation.

He plunges in his lancet. In three cases out of four, perhaps in nine out of ten, he misses his mark altogether.

He removes organs that were healthy, or he creates injuries so terrible that the operation itself causes death.

How often I have known surgeons to operate on a woman for one thing, and suddenly find a totally different condition.

It would not be seemly for me to go into all the details of such cases.

I will quote only one, sad as it is, which is within my own personal knowledge, and indicates how, perhaps, one hundred fifty physicians and surgeons can all blunder at the same time.

In the City of Melbourne, a lady came to me and told me that she was suffering from hydatids.

There was no difficulty in agreeing to that diagnosis, because there are certain conditions in connection with hydatid tumors that are unmistakable.

You do not know very much about them in this country, but they are terrible tumors.

A fluid is given off by them full of miserable parasites which grow into something like slugs, and fill up great sausage-like bags, until sometimes they grow to such an extent that I have known no less than eighteen pounds of these being removed.

A Horrible but Common Error of Medical Men.

I told her that I thought she was right, and that the doctor was right.

She said, "Doctor, you will be surprised, perhaps, to know that I have come out of the Melbourne Hospital."

"No," I replied, "I am surprised at nothing!"

She said that she had come to see me because she felt that she would die under the operation.

She had had several operations.

I have never known any operation for hydatids to be effective, although I have known many whom God has healed when they were about to suffer their last operation.

All surgeons will tell you that it is merely a question of how long the strength of the patient can endure.

I prayed with her.

Undoubtedly God killed the hydatids.

That woman's great, swollen body went down within a week or two until she was something like nineteen inches less in measure, and there she stopped.

I said to her, "I do not think there is anything left of your disease."

"But," she said, "look at the size of my body!"

I made no examination of her body other than just to consider her very carefully, and then I asked her to come into my office and talk with Mrs. Dowie and me.

Then I said to her "Madam, you are about to become a mother."

"No!" she said; "the doctors examined me and found nothing but that terrible tumor."

Again I said "Madam, you will be a mother inside of a week;" and she was.

She took her baby and went into that hospital with her mother, and showed it to the doctors and students, scores and scores of them, who had either examined her case or knew of it.

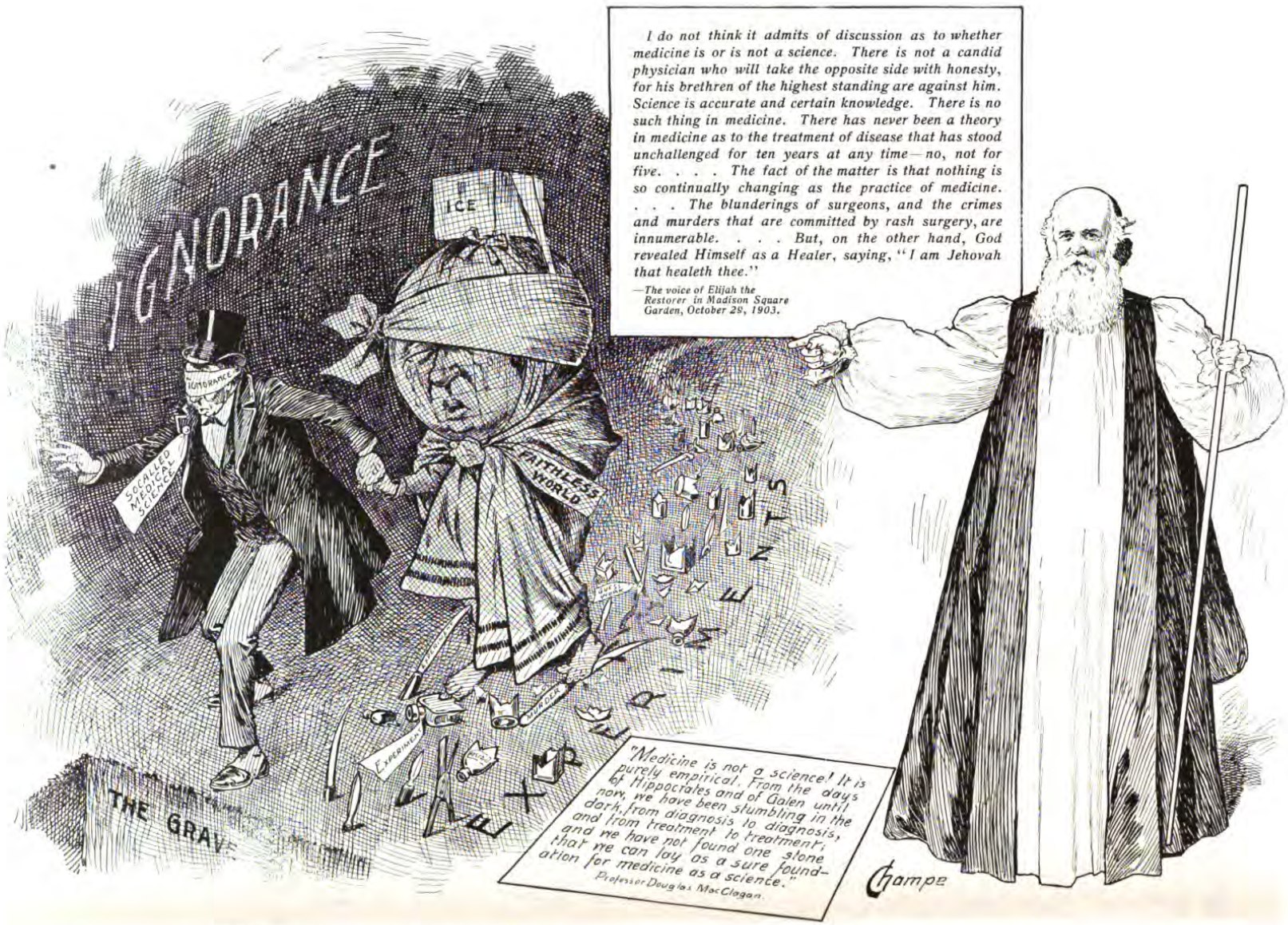
If they had performed that operation, they would have murdered that unborn child.

I have seen that kind of thing scores and hundreds of times.

The blunderings of surgeons, and the crimes and murders that are committed by rash surgery, are innumerable.

I paint no false picture when I say to you that only those

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER EXPOSES THE FALSE CLAIMS OF MEDICINE AS A SCIENCE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

who know the horrible misery caused by rash surgery can tell you that story.

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

Authority to Speak Adversely of Both Medicine and Surgery,

can be found in volumes on every side.

If I never knew anything about Divine Healing, I would neither trust doctors, drugs, surgeons nor devils of any kind.

God Almighty never designed these things.

You will not find one word in favor of doctors, drugs or surgery from one end of the Bible to the other.

Four thousand years of human history are recorded there, and you will find not one word in favor of doctors, drugs or surgeons.

If any man can find it, and will bring me the text. I will preach from it and take back what I have now said.

I understand my Bible.

I have studied it all my life from my fourth year, with some knowledge of the original languages in which it is written, and have specially studied it from this point of view.

I defy the whole profession combined to find one word of commendation of doctors, drugs, or surgeons.

But, on the other hand, God revealed Himself as a Healer, saying, "I am Jehovah that healeth thee."

At another time God said: "In vain dost thou use many medicines."

Again He said concerning physicians, "Ye are all physicians of no value."

God revealed Himself as the Healer, and nowhere did He tell His people to go to man with his theories, drugs and knives.

If you can find ought to the contrary, show it to me.

I cannot find it in the story of four thousand years.

Luke Did Not Use Drugs After He Became a Christian.

"But Luke was a physician!" some one may say.

Yes, I know he *was*, and so *was* Dr. Speicher. He is now our "beloved physician," who never uses medicines, neither in his own family, nor in any other.

We have many doctors in Zion City, but they are no longer users of medicine.

There is not the slightest proof that Luke ever used drugs after he became a Christian.

One trashy talking parson in this city said that "Paul was attended by the 'beloved physician' who ministered to him with drugs at the proper time."

There is not a word of that kind in the Bible.

He was once a physician as Peter was a fisherman, who, when he became an apostle, did very little fishing.

The people were called by the professions that they once followed—coppersmiths, tent-makers, tax-gatherers, fishermen, physicians, lawyers, and so on; but that does not mean that they continued in the practice of even these allowable professions.

It was simply the names by which they were identified.

We often call our beloved brother here "Doctor Speicher," because he had been so called all through many years of practice.

While he is an Overseer in the Christian Catholic Church in Zion, and a graduate in theology, he also is a graduate in medicine; and it comes natural to say "Doctor Speicher."

But by saying that we do not mean that he uses drugs.

A Common Argument Exploded.

"But you know that the Christ said, 'They that are whole have no need of a physician, but they that are sick,'" some may remind me.

But why do you not read it all?

He was talking to Pharisees, who thought that they did not need to repent, and He said, "They that are whole have no need of a physician, but they that are sick. I am not come to call the righteous but sinners to repentance."

He was talking about Himself as the Savior and the Healer.

But they did not want a physician. They were too holy!

They thought they were not in need of a Savior, and so He said to them:

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

He represented Himself as the Physician, and there was no other physician in His mind than Himself, the Physician for sin-sick and disease-smitten humanity.

That is all you can find in the Bible that is of the slightest help for you who want doctors, and who say that they come from God.

I ask you, does the average doctor look very much as though he came from God?

Do you know very much about the training of medical or surgical students?

Character of Average Medical Student.

Perhaps you do not, but I do.

I was educated in Edinburgh University, and it was my sorrow every year to have around me in some of my classes the most unconscionable set of rascals that could be found anywhere—these young medical students.

They were swearers, whoremongers, liars, drunkards; and oftentimes failed in their examinations.

They were always up to all kinds of trickery.

They seemed to think it was a very funny thing to smash windows.

I have known them to get on the top of the main buildings of the University, and enjoy hurling down from that high top upon the poor people passing below, all kinds of heavy plumbers' tools.

They thought that was fun.

I remember how at one time the police had to go up there and arrest them upon the roof.

One policeman nearly lost his life.

They dragged him to the edge, and were going to throw him over too, and it was only when they were about to murder that policeman that they were mauled and smashed by his fellow policemen, who came up just in time.

I know what I am talking about when I say that the great majority of those that study for the medical profession are a set of conscienceless rascals.

They have no feelings at all.

Before going into the dissecting room, poor boys, they get drunk in order to screw up their courage for the horrible ordeal.

It is a most degrading thing; it is degrading beyond all expression, and entirely unnecessary.

Young fellows, who would have been decent and as good as any one, go into these dissecting rooms, begin to take morphine, cocaine, and various drugs to keep them up, and, before they are through with their years in the dissecting room, they come out utterly depraved, hardened, incapable of any tender sympathy.

Personal Experience With Medical Students.

I remember that the time I was attacked in London by nearly thirty thousand students, who filled Trafalgar Square, they brought portions of human bodies into that mob and flung them at one another right there in the center of London.

One day they brought portions of human bodies into St. Martin's Town Hall, but were dragged out by the police; however, not before the police were very seriously hurt.

They flung one inspector down sixteen stone steps and kicked the other police furiously.

I saw and heard it all.

Then the police had to use their weapons and take them to prison.

However, I know that there are some among them who are intelligent and respectable and desire to do right.

I have many friends in the medical profession.

I know there are men who have practiced medicine conscientiously, that is to say, that they did the best they could for the sick.

I have no doubt but that Dr. Speicher conscientiously practiced medicine up to his light and knowledge.

Overseer Speicher—"I was a Christian."

General Overseer—I have known eminent physicians who were Christians.

I can think of some of the most eminent men I have met who were physicians.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

It was my privilege to know Sir James Young Simpson, the discoverer of chloroform, and to know him as a mission worker in the Carrubbers Close Mission, with myself.

I will never forget his large-heartedness.

There never was a man who used the knife more kindly or considerately, or wept more earnestly over continual failures.

He did his best, but over and over again he came out of these terrible ordeals a broken-hearted man.

Conscientious Physicians Reach the Place Where At Last They Have No Confidence in Drugs.

One doctor said to me, "When I was a young doctor, I had a hundred remedies for every disease. Now I am an old doctor, and I have a hundred diseases without one remedy."

He said further, "When I was young I knew everything. Now I am old, and have gone through everything, I have no remedy for a single disease. I stand where you stand now, Doctor, rejecting all medicine and trusting God."

I prayed in this city with one who has passed through more than perhaps any other in this place, and he has no confidence in medicine.

I am bearing no railing accusations.

I am speaking words of fact and soberness.

To know this you have only to look at the fact that if there were any science in medicine, there would not be

The Contending and Absolutely Opposing Schools of Medicine.

You cannot get a science when one man says, "*Similia, similibus, curantur*"—like cures like—and the other fellow says, "*Contraria, contrariis, curantur*"—the contrary cures the contrary.

There is the Allopath and the Homeopath; and they do not agree.

They call each other fools, and I think they are both right.

I do not hesitate to say that you have not only scores of contending schools, each declaring that it is scientific, but inside those schools you will find scarcely two men who agree upon any diagnosis or any treatment.

Even when they come to consultation it is always a concession to the one or the other.

They never agree.

I have never known them to agree.

I know of a lady, in this city, too, whose story many of you know, perhaps.

This lady, who was not sick at all, went from one doctor to another until she got five different sets of prescriptions, paying her money in each case.

One said she had this thing and the other that, telling her to commence a certain course of treatment and come back again.

By each doctor visited she was told that she had some dangerous ailment, when in truth she was a perfectly well woman and knew it.

I have also known as a positive fact of arsenical poisoning being the cause of nearly fifty deaths, but before they discovered from what these fifty persons had died, the doctors had given certificates of death, all stating death as the result of some other cause.

The truth was only known when it was found out that a baker had put arsenic into a batch of bread; but no doctor discovered it.

One doctor said that one person died of heart disease, and another person of kidney disease, another of tuberculosis, another of cancer, another of this, that or the other thing. All kinds of different certificates of death were given, and not one of them true.

The bodies were exhumed, and in each case they were found to have died from arsenical poison.

The diagnosis is not accurate; the treatment is not certain; and the whole thing is a mass of guesswork.

Eminent Physician's Testimony Against Medicine as a Science.

I will quote again the words of a great writer and speaker, Professor Douglas MacClagan, Professor of Medical Jurisprudence in my Alma Mater, Edinburgh University.

I heard him speak the words.

Sir Alexander Grant was the principal and in the chair at that time; Carlyle was our Lord Rector.

I remember the faces of the doctors around me when they cheered him, as he advanced to the reading stand.

He turned around with a savageness, and said, "I am tired of your cheers. Stop! you will groan in a minute or two!"

Then again the students cheered.

"I did not want to deliver this lecture, on 'Medicine as a Science,'" he continued.

"They have been at me for twenty years to do it. I warned them that if I ever did it, they would repent; and you will repent."

There was no man who had a larger grasp of all medicine and surgery than he. Holding the chair of medical and surgical jurisprudence, it was his duty to investigate everything connected with these so-called sciences, and to see especially how they bore upon criminal acts.

No man was better fitted than he.

These were the words he said before more than two thousand students and professors: "Gentlemen, medicine is not a science! It is purely empirical. From the days of Hippocrates and of Galen until now we have been stumbling in the dark, from diagnosis to diagnosis, from treatment to treatment; and we have not found one stone that we can lay as a sure foundation for medicine as a science."

They all groaned and growled, as if they had swallowed their medicine. But he was right.

A Ministry Which Has Come in Contact With Every Known Disease But One.

I have a right to speak of my own knowledge.

I suppose that I have seen more sick people than any ten doctors, perhaps than any hundred doctors.

I have seen the sick that the doctors have given up, in hundreds and in thousands.

My experience in this ministry extends over more than twenty-seven years, and I have seen most years never less than ten thousand persons. Many years I have prayed with a much larger number.

I have seen every phase of disease, except leprosy.

I once saw a leper who had been healed, but I had nothing to do with his healing.

I know of one case of leprosy which has been healed through my prayers, but I have not seen the leper.

I may say that her husband was and is superintendent of a leper settlement.

I am thankful that every evidence has been given that she is healed.

I hope to see her some day.

With that exception, I believe that I have seen every known disease, and I can tell you this, that God is the Healer of all disease, as He is the Cleanser of all sin.

It Is Merely a Question as to Which You Will Choose.

You can choose medicine and surgery if you please, or you can choose the Christ if you will.

I chose Him when I lay dying, and He healed me.

Multitudes have chosen Him and been blessed.

But you must come to the place where God will hear your prayer.

There is no use in asking God to heal you if you are not a Christian.

There is no use in asking God to heal your body when you deny Him your spirit, and will not live as He tells you.

But if you will yield to Him your heart and will do right, and are sincerely convinced that He is the Healer, and ask in faith, you will be healed.

"Then, people will never die," some may say.

Nonsense! I should not want to live always.

I do not know how I shall pass away.

If some murderous people in this city could have their way, I would be murdered now.

I may say to you that I have received hundreds of threatening letters, since I came to this city.

I do not care the snap of my finger about them. They do not affect me one iota.

I should despise myself beyond all expression if for one moment I would let such threats affect me.

I Do Not Wonder at the Devil's Wanting to Kill Me.

I think that if I were the Devil I should want to kill John Alexander Dowie, because he wants to sweep the Devil back to hell where he belongs.

I want to make him give up his hold upon humanity.

I want to drive him back where he belongs.

It is War! War!! War!!! all the time.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I never let up, never!

I never let up on the Devil at any time, no matter what form he assumes.

The Devil and I we can't agree,
I hate him and he hates me.
Glory, Hallejujah!

That is a ditty I often sing.

If God will permit the Devil to kill me, I am willing to die.

But there is one thing I am not willing to do: I am not willing to say for one moment that the Devil has any right to be on this earth, or that he has any right to be in any one on this earth, or to have any power here at all.

The earth is the Lord's, and not the Devil's.

I propose to be among those who will help to clean the Devil out.

Therefore I could not expect the Devil to be other than troubled about me.

He does me much honor by the amount of trouble that he takes.

He began lying about me before I came to this city, and he has kept it up all the time, and is still lying.

But I shall continue to make it hot for him.

Open War Against the Tobacco Devil.

If you imagine that I will let up on the tobacco devil, you are mistaken.

I am against the tobacco devil in every form.

If you think that I will give any other name than stinkpot to you people that destroy your health and stink your families by chewing and smoking, you are mistaken.

You are stinkpots, and dirty devils at that. (Laughter.)

You have no right to stink!

You have no right to stink your wife and your family.

You have no right to abbreviate their existence.

I remember once, in the early part of my ministry, that I was sent for to come to a home in which a baby lay dying

When I entered the house, the broken-hearted father said, "O Pastor, my baby is dying."

I turned upon him and said, "You dog! you miserable, dirty stinkpot! Give me your pipe!"

It was in his mouth then.

I flung it into the open stove, and said, "Fling open the windows and let out this accursed stink. Give me the baby."

The baby was choking, and I was choking.

He could not live in that atmosphere.

I said, "You are poisoning your baby to death! Let in some fresh air!"

The fresh air poured in and the baby revived.

There was nothing the matter with the baby, except that he was being suffocated with tobacco smoke.

That is the way that some of you dirty dogs have killed your babies and stunk your wives out of life.

You have wasted your money, shattered your nerves, and sent down to posterity amaurosis, paralysis, cancer, and all kinds of dirty diseases, because you would smoke.

New York Stinkpots Have Learned Their Name.

They are very angry with me all over this city because I have fixed upon them their name.

They write letters to me signing them, "Your beloved stinkpot." (Laughter.)

They have learned to know their name, and it fits them so exactly that they must use it themselves. (Applause.)

The wives in New York have plucked up a little courage and have said to their husbands, "I say, Tom, what do you think of Dr. Dowie's calling all you fellows 'stinkpots?'"

They have become very angry, and then the wife has said to them, "Well, now, just think about it a little."

"Do you think that?" the husbands have asked; and they have plucked up enough courage to say, "Yes, Tom, I have long been of that opinion, but I have never said it before."

Oh, how angry they get!

Do you think I will let up on the whisky devil?

Not I!

He fills hell with countless victims!

He fills the jails, makes harlots and does every dirty deviltry that is going!

Do you think that I will let up on him?

I am going after him and the result is only a question as to who hits hardest!

I believe that I can hit harder than he can, after all.

Do you think that I will let up on the secret society devil?

Not I!

I Am After You Secret Society Humbugs,

who are members of every lodge, except the home lodge; who are joiners everywhere except being joined to your wife and carrying out your compact, after having told her that her society would be the joy of your life, if she would only marry you.

She married you, and then you went away and joined yourself to every society in town that you could join, while your wife sits at home alone or goes to bed.

You dirty, mean dogs! (Laughter.)

I do not care what you think about that, but my opinion is that men who go on and on, through all the thirty-three degrees of Masonic deviltry, murdering Hiram Abiff over and over again, raising him up with the lion's paw and saying "Mah-hah-bone" (laughter), ride goats and do those idiotic things, are poor, pitiful, silly children.

Their wives and their families are neglected while they are fooling around, getting masonic jewels and spending their money; oftentimes going out to banquets when the lodge is over, getting drunk and sometimes getting into the harlot's den.

That is God Almighty's truth, and you know it.

Do you not know that has been true in hundreds of cases? Say yes or no!

Voices—"Yes!"

Many of you here have been brought out of secret societies, and you know!

If others of you do not know, I am telling it to you!

I am after the secret society devil, because Jesus said, "In secret have I said nothing."

A people who do things in secret are of no account.

Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved.

He that doeth the truth cometh to the light, that his works may be made manifest that they have been wrought in God.

I am commanded in the Word of God, and I will obey, to "have no fellowship with the unfruitful works of darkness, but rather even reprove them."

Do You Think That I Will Not Rebuke the Press Devil?

You people of this city well know that you have allowed these infernal, dirty, little papers to grow and expand themselves until they are a perfect horror.

There is that wretched fellow Pulitzer with his *World*, who did not have a dollar, and went down to St. Louis and published a paper for which they almost ran him out; and now he has a paper that is full of every iniquity; a sink of crime.

Hearst has the same kind of thing.

They employ cartoonists to lampoon the best and noblest men of your city.

You have no legislation; and these scoundrels do everything they can to interfere with the authorities.

No man can do his duty, but they will be after him in the interests of the wicked.

The police are continually nagged by them, and insulted, and every man who does his duty is insulted.

There are none of you, apparently, standing up to go after them.

Do you think that I will not do it?

The next time I come to New York, if I am spared, I shall not only have a whip of small cords, but I shall have my own printing press, and I shall see that you get the proper reports of these talks every day.

America in Desperate Need of Press Censorship.

I think this ought to be made a national matter.

I think the national congress has a right to take it up and provide a muzzle for these papers.

Then any person who has been wronged shall be able to go, without much ceremony, before a press censor, and say, "That paper lied about me, and has wronged me."

Then the reporter and editor should be brought before the censor, and if they are guilty, they should be fined.

If they do it again, they should be fined again; and if they do it again, they should be sent to prison, to wear stripes, and do something for their living.

Then if they do it again, the paper should be suppressed, and the yellow cur wiped out of existence. (Applause.)

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Do you hear that?

Do you think that I shall stop going after them?

No!

They keep people from the truth.

Multitudes of people might have had blessing through the truth, but they cannot get it.

They have lies and nothing but lies.

Then they say in their papers, "Dr. Dowie attacked the Press."

I never did!

I merely defended myself against the attacks and lies of the Press.

They get ministers to write articles—stickit ministers—ministers that have to keep moving in order to keep alive.

One of them came down from Chicago to New York, now he has to go to Boston, and he will have to move on and move on, until he moves out!

What has he to say?

They tell me the proper way to preach, and they are very much disgusted that I do not preach in their way.

The Critics Criticised.

I have something to say about that, too.

When I began my ministry, I was like Dr. Hillis; I was allegorical, I was rhetorical, and I was paregorical. (Laughter). The abomination of us!

I used quantities of oratory, poetry, and science until the people stood and wondered; but I did not do any good.

At last I made up my mind that I would do some good, and I loaded up with buckshot. Then I let fly, and I did something. (Laughter.)

I carry a buckshot gun now.

What do I care about what they think.

As a minister I have just as much right to criticise them as they have to criticise me; and I do criticise them.

There is that miserable Dr. Parkhurst in a poky little church, half-lit and half-filled, reading his sermons, and working away at it.

It has been an awfully hard sermon to produce. How he has t-o-i-l-e-d over it!

I once went in to hear him, and I toiled over listening to him, and so did every one else there. (Laughter.)

I saw a good many people give up the toil and go to sleep.

But you will not sleep when you come to hear me. I will keep you awake! (Laughter.)

Why should I care for what they think about it?

Have I not some rights too?

I have been a preacher as long as any of them.

What is the result of the preaching?

I have the largest Church in this country.

Not one of my critics has congregations as large as mine.

Our Tabernacle seats seven thousand three hundred, and is not large enough.

When I took the Coliseum, in Chicago, I had eight thousand five hundred seated; four thousand standing inside the building, and twenty-five thousand outside, on Wabash avenue.

I have never heard of Dr. Parkhurst's getting the police to keep the people out. (Prolonged applause.)

I have to get hundreds of policemen to keep the people out.

"The Proof of the Pudding is in the Eating of It."

Through my ministry people are saved in thousands, tens of thousands, and hundreds of thousands.

I baptize them; with my own hands I have baptized seven thousand people within three or four years.

My officers and I have baptized seventeen thousand; and we would have baptized a hundred thousand if we had had ministers enough.

The people are blessed.

Copy after copy of LEAVES OF HEALING comes back to us with the words, "God blessed that to me; I gave up my sins; and I gave myself to God."

Let these men who are criticising me show something that they have done.

I am willing to be judged by the results.

I do not see results of their methods.

Dr. Henson was the pastor of a church in Chicago that had been in existence sixty-seven years, and when he left, it only had a nominal membership of twelve hundred, and there were only about eight hundred of them active members.

One of his best years he baptized forty-eight, and all but two were out of his Sunday-school.

It is a small Baptism for me to baptize forty-eight at one time.

Sometimes I baptized from three hundred to four hundred at a time, while he was there mouthing and joking and choking, and delivering his principal lecture on "Fools; by One of Them," which is very appropriate, and writing for these papers; going into the enemy's country and feeding swine.

It is a sickening sight.

Why should I care what they think about me as a preacher?

I have been and am preaching to multitudes, by pen and voice. I preach to perhaps more than a million people every week, and God blesses my words.

They are keeping you back from God by their foolish, trashy talk.

Why do you not get your Bibles out and see that God is the Savior, the Healer, the Cleanser and the Keeper, and that He hates every dirty, mean thing that exists.

"You That Love Jehovah Hate Evil!"

Be haters of evil; hate it heartily, if you love God.

Hate evil, and make your talk so that you show you hate evil.

What is the use of trying to make war upon evil with rose-water?

I have had a pretty good time in New York; but there is a better time coming.

We have come to New York to stay.

By the grace of God, we shall establish a Branch of the Christian Catholic Church in Zion; and you will never again be rid of us. (Laughter.)

I do not say that I shall be here all the time; but I shall be in a sense.

I shall be visiting my people every week by my paper.

That paper has been, and is a mighty power.

God has blessed LEAVES OF HEALING wonderfully, and He will continue to bless it.

You who are wanting to advance the Kingdom of God, should help us. I have a right to say, Help us.

The churches have got into such a condition that the pastors have lost authority.

The People Rule, Not the Parson.

It is a poor situation when the sheep rule the shepherd, and tell him that if he will not do what they want him to, they will butt him out of the pasture, as they did the fellow before him. (Laughter.)

Nice sheep they are!

The sheep say, "Look here, we have called you to be our pastor, and you shall have so much wool if you are good, and if you are not good out you go."

Are they sheep at all, or are they goats? (Laughter.)

My impression is that they are goats!

I refuse to be a shepherd of goats!

Whenever a goat gets into my fold, I say, "Hold on! You are a goat! Get out, quickly!"

Power Rightly Invested in Zion.

If the man is a pastor—a man called by God to preach His Gospel and do His work—he ought to rule the sheep, and not be ruled by them.

He is not worth a snap if he cannot take care of his flock.

I rule my sheep; they do not rule me.

They do not try to; and they do not want to.

They are glad to have a shepherd who leads them wisely.

I have led them to still waters and to green pastures.

I have led them into activities for God.

I have led them into paths that have made the home happy, and made them healthy; yes, and made them wealthy and increased their power to do good.

They love me, and they follow me.

Some of you fellows that are groaning and growling at me, could not get a corporal's guard to follow you anywhere. (Applause and laughter.)

Your people have never been accustomed to following.

They have been accustomed to make the minister mind and do what they want.

An Untiring Labor for the Extension of God's Kingdom.

I have been toiling since five o'clock this morning.

I have had a real good day.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

When I get five hours' rest, that is all I need. I consider myself very lucky to get five hours, but I make a business of sleeping when I do sleep. Then when I awake, I am all awake.

When I rose this morning before the sun had arisen, and looked over the murky city, I prayed earnestly that the Sun of Righteousness would arise with healing in His wings, and that my dear people might rise to do two days' good work before the week was over.

I am so thankful that we have reached four hundred thousand homes. We have distributed a million pieces of Zion Literature. Is that right, Recorder?

Recorder A. F. Lee—"Yes."

General Overseer—A million pieces of literature!

When did you small-fry parsons ever do that? (Laughter.)

When did Dr. Parkhurst ever do that?

When did he ever reach the people with the Everlasting Gospel and send sympathetic and kind people from house to house to tell them of Jesus? We have had a good day. Now let us pray. All who desire to be wholly God's, stand and tell Him so. (The majority 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, and give me the blessing that I need to-day. In Jesus' Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

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.

RESTORATION MESSAGE.

REPORTED BY O. R. AND E. S.

As the wonderful series of meetings held in Madison Square Garden, by Elijah the Restorer, drew to a close, a mighty outpouring of God's Spirit became manifest to even the most casual observer, in the great audiences which nightly filled to its utmost capacity the great auditorium.

Perhaps at no other meeting was the power of the Holy Spirit more felt than in that of Thursday night, October 29, 1903.

The Message dealt with an old, old story, the story of Babel and of Bethel—of Confusion and of Divine order.

The Man of God pointed out the confusion which today reigns in the heart, in the home, in church, city, state and nation, and declared that God would come soon to establish order.

He pleaded with his hearers to prepare for that coming by establishing a Bethel, a House of God, first in their own hearts, then widening out until every department and avenue of life had been reached.

At the conclusion of the Message, almost without exception the great audience present rose and earnestly consecrated themselves to God.

Madison Square Garden, New York City, Thursday Evening, October 29, 1903.

The Service was opened with the usual Processional, after which Hymns Nos. 44 and 48 from the Special Song Sheet were sung by the Congregation.

The General Overseer then said:

I shall read to you the story of Babel and Bethel, in the book of Genesis, the 11th chapter and the first 9 verses; also from the 28th chapter, beginning with the 10th verse.

The General Overseer read as designated closing with the prayer:

May God Bless His Word.

The general supplication was offered by Overseer Brasefield, followed by prayer for the sick and the sorrowing by the General Overseer; after which the Choir and Congregation joined in chanting the Disciples' Prayer.

After the tithes and offerings were received, the General Overseer delivered his Message:

BABEL OR BETHEL, WHICH?

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 may say that these words do go to every land, for LEAVES OF HEALING are now reaching almost every nation under heaven.

Babel or Bethel, which?

The story of Babel, confusion; and the story of Bethel, the Divine and beautiful order of the ascending and descending angels at the house of God, is the story which gives me my text tonight.

Disorder and Confusion Are Devilish.

I have had an intense love for order all through my life.

I have felt that disorder and confusion were devilish, and that order and beauty were the rule and law of God.

I realize tonight that the great problem is the getting of order out of the almost chaotic confusion of human life, caused by the diversity of language, diversity in manners and customs, and diversity in government.

The multitudes of the nations of the world are scattered abroad as sheep having no shepherd.

Confusion is everywhere; order almost nowhere.

It seems sometimes, as one looks at the terrific problem, as if it were absolutely insolvable, but it is not.

The powers of evil which have wrought and continue to work disorder by the transgression of law, continue to work in the children of disobedience.

Men are always imagining that they can build towers that will reach to heaven—towers political, philosophical, scientific, and financial.

They have plans in which it would be impossible for even God Almighty to shake the fabric they erect.

God has continually to come down and do the same thing over again that He did on the Plain of Shinar—scatter them.

No Nation Has Had a Permanent Organization.

Empire after empire, republic after republic, has arisen only to pass away.

The Roman Republic, the great monarchies of the East, and the great empires of comparatively modern times, have broken over and over again, until confusion is everywhere.

The world today is suffering from this terrible disorder.

Empires with confusion, because of different languages, are breaking up.

Austro-Hungary and Turkey are illustrations before our eyes.

The remodeling of even advanced nations, and the question as to whether the British Empire can continue, is before our eyes.

Do not forget that there is no immunity for republics any more than for monarchies, and that wisdom, order, and Divine government alone can preserve a nation and a man.

Babel Begins in the Heart and the Home.

The Babel must be destroyed, and the Bethel must be built there. It begins in the home.

The greatest need of this land today is home and mothers, home and fathers—the home life—the sweet socialities of loving families, banded together to build one another up.

The miserable and innumerable societies, even in churches, and on every side in social life and in clubs, break up the family life continually, and cause disorder everywhere.

Where the home is in disorder, the city and the nation will be.

Everywhere feverish pursuit of pleasure takes the place of the calm pursuit of wisdom, and knowledge and the wonderful things of God.

It seems to me that what is needed more than anything else is a striking blow at Babel in the heart and in the home.

But it extends from the home to the business.

"Confusion worse confounded" has been the result of giving the franchise to ignorant and incompetent people, who cannot

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

read the English language, cannot understand American laws, and who vote as they are bidden.

They are a people who have no patriotism beyond the seven principles of five loaves and two fishes.

They have no principle, and the consequence is that Babel and chaos are everywhere.

Why should there be in this great city, at this time, contention as to the mayoralty? There is no real reason.

It would be easy for common sense men in business to select a man who could manage their business affairs successfully.

The same thing could be done if the people were not disposed to continual change and continual conflict.

Politics Wrongly Dragged into Municipal Affairs.

The most absurd thing to one, for instance, that has been brought up in Australia, as I have, is to see political questions imported into municipal affairs.

What on earth has the question of tariff or republicanism or democracy to do with good government, the police administration and the proper expenditure of the money of the people for roads, bridges and public improvements?

It has nothing whatever to do with it.

The question of a man's political creed has nothing whatever to do with his competency as a municipal administrator.

By importing into it bitter personalities, bitter controversies and national politics, the whole city is in confusion.

It is shocking already to see visible on every side the shameful waste of money, and foolish talk and behavior of thousands of people who have no interest whatever except to spend on themselves money that they have never earned.

This confusion is a disgrace to the city.

"We cannot avoid it," some may say. You can.

If you get the people to think and obey, you can avoid it.

Get the people to elect good, sound men.

Give them a ticket they have confidence in, and they will do what they do in Zion City, elect that candidate without a single dissenting vote. Over and over again we have done it; and it will be done, I believe, right along. There is no necessity for this confusion in politics, municipal politics especially.

Nor is there any necessity for this confusion in business.

The Interests of the Working Man and the Capitalist Are Identical.

This terrible condition is the result of the wilful and wicked walking "delegoats," as I call them, who go about scheming, lying, and cheating. They are a curse to the land.

Not that all capitalists are angels by any means; but there is simply no question at all but that the working men are continually gulled and misled by a lot of thieves, robbers and thugs. I have said the same thing in Chicago.

A little while ago the organ builders of that city were brought out upon a strike by a man who was a cigar maker, and their business agent.

I made a very close inquiry, and it was found that out of four thousand five hundred employees in this trade of organ and piano building, there were less than five hundred active unionists; and the other four thousand were tyrannized by that small minority. I know it because many of my own men were working in these trades.

I gave them certain advice which they carried out.

The union men wanted to smash their heads because they would work at the very best wages they had ever received.

But I persisted in the good counsel which helped in the reopening of the factories; and my men were the first to enter.

When they cried "Scab," I answered them what I answer now: a scab is a very good thing; it shows the wound is healing.

This Confusion Extends to the Church.

The disorder there is shameful; because the people are allowed to do what they have no right to do.

If the shepherd cannot take care of his sheep, he has no right to be there as a shepherd.

The sheep in these apostate churches say to the shepherd: "Come, we will give you so much of our wool, and you will be our pastor. But if you do not please us we will butt you out of the pasture, as we did the other fellow who preceded you." Laughter.)

Is that the Word of God? Is that the Church of God?

When did the people get the rule?

God is the Ruler of His own Church.

The man who is a pastor and not the ruler, under God, of that church is incompetent to be the pastor.

The people get no blessing from the mere miserable incompetent whom they create and mold as they please.

This confusion can easily be stopped.

"Oh," you say, "it destroys liberty."

No, it does not.

My people are the freest people in the world.

There is no difficulty whatever in their carrying out their will in all things that are right.

Every man controls his own property.

Every man controls his own home.

Every man takes his proper place in business.

But there is one thing that we will not do; we will not allow the people to do what is not their right.

Their right is to obey God and those that have the rule over them. The Word of God demands it.

Obedience is the first law in the Church of God.

If the man at the head is incompetent to lead, everything will be scattered and confusion.

Order Can Make of Even a Feeble People a Mighty Power.

We do not say that we are an extraordinary people.

We are a people brought from seventy different nations with one common purpose, willing to obey God and do right.

Doing that, we fall into line and get something done.

We get something done in the school, in the Church, in business, and in politics.

When we say that we have twenty thousand votes that we can control, all the politicians know that what we say is true.

We can hold the balance of power for God in many places.

Yet I have never given counsel to my people to take any office in the municipalities of the world or in the government.

We do not care for it; but we want to get the best man in.

Babel, confusion, must be stopped.

God will come and put order into this world.

He is coming with ten thousand of His saints, as Enoch the seventh from Adam prophesied, and as Jude the brother of our Lord repeated.

He shall come with ten thousand of His saints "to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him," to prepare the way for the King who will reign in righteousness over the earth.

Bethel! Oh, that every heart here were a house of God! (Amen.)

Bethel! Oh, that every home were a house of God!

Oh, that you might know that the angels of God were ascending and descending upon you, and upon your home!

Oh, that your city were a Bethel, where God came continually to bless!

We Have a Bethel.

I know God has made within me a Bethel.

I have never been troubled, no matter how many there might be against me, for I have seen the invisible, and endured after seeing Him that is invisible.

I have always known that the hosts of Heaven swept low and stood around me when I fought the battles of the King.

The angels of God ascend and descend upon the man, upon the home, upon the city, and upon the nation, where God is supreme. May God be supreme in your heart, in your home, in your city, and in this nation.

All who desire it, stand and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul and in body. Give me power to do right, to trust the Messiah, Thy Son, the Lamb of God, who taketh away the sins of the world. Take away my sin Cleanse my spirit, my soul and my body; and make me Thy Bethel. Make my home a Bethel, make my business a Bethel; make this city a Bethel. Drive out the Devil and the powers of hell, and let God be supreme. Take away confusion. Restore to us one language, that there may be one flock and one Shepherd. For Jesus' sake.

After the Recessional, the Service was closed with the

BENEDICTION.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY O. R., C., O. V. G., AND E. S.

FOUR thousand people listened to the Message of Elijah, the Prophet, delivered at the Early Morning Meeting in Shiloh Tabernacle, Lord's Day morning, September 6, 1903.

Very early in the morning they began gathering—these thousands—from near and far; the young and the old, the strong and the feeble, black and white and brown-skinned people, gathered from many climes and nations; they met under one common roof, the House of God—to hear what?

That Gethsemane is for every child of God.

That there is no life except in losing life.

That death must come, not once, but over and over and over again.

A cross was held up before that vast audience, and they were told that each must take his place thereon, if needs be.

Oh, wondrous power of God that through His chosen Prophet can clothe the naked arms of a cross with beauty and make it seem desirable!

The Message of the morning was drawn from the Inspired Word of God as recorded by St. John in the 12th chapter of of his Gospel, beginning with the 20th verse.

A wealth of illustration, drawn from his own life and experience, and which it is impossible to convey to the mind through the medium of the pen, rendered the Message peculiarly impressive and convincing to the great audience which listened throughout in deepest silence, hardly a movement being observable from the beginning to the end.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 6, 1903.

The Service was opened by the Congregation's singing Hymn No. 63:

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

The General Overseer then said:

Let us read in the Inspired Word of God, in the Gospel according to St. John, a part of the 12th chapter, beginning at the 20th verse:

Scripture Reading and Exposition.

Now there were certain Greeks among those that went up to worship at the feast:

These therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He that loveth his life loseth it.

"His soul" is the word in the margin.

The word soul should always be translated life.

The word is *psyche*, the animal life.

Jesus was saying to them that he that loved his soul, the animal life, not the spiritual—that loved his warm life's blood so much that he is afraid to risk it for God—would lose it.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the Father honor.

Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour.

Father, glorify Thy Name. There came therefore a Voice out of heaven, saying, I have both glorified it, and will glorify it again.

The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to Him.

Jesus answered and said, This Voice hath not come for My sake, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto Myself.

But this He said, signifying by what manner of death He should die.

The multitude therefore answered Him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Jesus therefore said unto them, Yet a little while is the Light among you. Walk while ye have the Light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

While ye have the Light, believe on the Light, that ye may become sons of Light.

These things spake Jesus, and He departed and hid Himself from them.

The Congregation joined in singing Hymn No. 397, after which the General Overseer offered prayer.

The General Overseer then delivered his Message:

WE MUST DIE TO LIVE.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my Strength and my Redeemer.

The passage of Scripture I read to you this morning began with the words:

Now there were certain Greeks among those that went up to worship at the feast.

It would be very interesting to know who these Greeks were.

There are so many unanswered questions that it seems to me one of the delights of the world to come will be the filling up of the blanks in the wonderful story written in the Bible.

These Greeks were possibly Hellenistic Jews.

It was common to speak of the Jews that had been born in distant Greece and other distant lands where the Greek tongue prevailed, as Greeks, not meaning that they were not Israelites.

Especially for These Greeks God Had Produced a Wonderful Book.

He had caused an ancient prince to gather together seventy rabbis of the greatest learning, and to translate into the Greek tongue, the wonderful story of Revelation, from Genesis to Malachi.

That wonderful translation is called the Septuagint, which in Latin means seventy.

The Hebrew word would be Sanhedrin, which was the number of the Sacred College, the great council of the Jews.

Seventy rabbis labored and produced that wonderful version called the Septuagint in which the Hebrew was translated into the Greek, so that the Greek Hebrews, who had never learned the Hebrew tongue, could read the wonderful words of God.

What a wonderful thing it is that we can read in our own tongue, not only the wonderful words of God as contained in the books from Genesis to Malachi, but the wonderful story of the Cross, the wonderful letters of inspired Apostles, and the wonderful, wonderful Revelation of Jesus, the Christ, in the last of all the books, which points to the future, and which now is the present.

It seems to me that day by day, week by week, and year by year we are living out the Revelation of Jesus, the Christ

The kingdom of this world is become, for us at least, the Kingdom of God and of His Christ, for there is at least one spot of earth today where the Christ is King, and that is this little spot in Zion.

I am so glad to have the story of these ancient Greeks coming to the Apostle.

They Came to an Apostle Who Had a Greek Name.

Philip, or Philipos is not a Hebrew name.

Philip is a pure Greek name, and means a lover of horses: *Philo*, (Φίλος) a lover, and *Hippos* (Ἵππος,) a horse.

Philip had a Greek name, although he was a Hebrew, and an apostle of the Christ.

Philip also goes to one who has a Greek name, Andrew, which comes from the Greek word *Andreas* (Ἀνδρέας) from *Aner* (Ἀνήρ), a man.

The idea in Andrew is manliness and strength.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They came to this Apostle with the Greek name because they thought, perhaps, that he would understand them better.

It is quite possible, and very likely, that he had a Greek mother, and that the name, Philip, and possibly the name, Andrew, were given for that reason.

The mother always has a right to have considerable to say in the naming of the child, and it would be very natural for Greek mothers to want to give their children, although they were Hebrew, Greek names.

These Greeks came to Philip with such a beautiful, simple request: "Sir, we would see Jesus."

They may have said: "We want to get closer to Jesus. We will have to go away soon, back to the land of darkness and heathenism, and we want to see Jesus, who is the Light and Life of men."

It was when these Apostles came and told Jesus of the request of these Greeks, that He uttered those wonderful words I have read to you.

It was to Him one of the signs of the approaching end, for the Christ immediately said, "The hour is come."

All things work up not only to an hour, and to a minute, but to a supreme moment, and then there is a new birth in the world.

Then some one event ushers in a new dispensation of some kind.

The Greek's Inquiry a Signal to the Christ.

I suppose that the Christ had known, that when these Greeks came seeking to see Him, it would be the signal.

You see, if you read with very great care the records of the prophets, that everything points continually forward.

There is no backward look in Zion in any age.

God speaks to men continually, not merely of a past, but of a future.

Oh, there is so little in the past to help us, except in the redeeming work of the Christ, and in the lighting up of the dark story of a sinful humanity with here and there a noble and divinely molded man or woman.

But they are so few, and there is so little in the past to help us at all!

The present is so full of perplexity, that were it not for the clear light that is thrown upon the future, life would not be worth living, and we would not know which way to go.

Like ships at sea in the darkness, looking ahead for the lights that shine along the shore, we grope for the light, then see it at last. None can understand what that means except they have been voyaging upon some rock-bound coast, knowing that if they do not see the light, they will go upon the rocks.

So Zion ever has before her, in all the ages, the lights along the shore, leading ever forward and onward to the great and final port of Heaven.

The Terrible Hour of Agony Was Approaching.

The hour had come that God was to glorify the Christ; but it was such a dreadful hour.

It was such an awful hour, for only those that are healthiest suffer acutely, and only those that are purest suffer most in contact with the impure.

The horrible hour was coming, when He, the Son of God, would be siezed by the unclean hands of filthy heathen men, scourged, spit upon, crowned with thorns, struck, and in the darkness of the long agonizing night before the crucifixion, be hurried from one cruel place to another, until at last He was to stand and be condemned by a judge who knew Him guiltless, and sent to the vilest death that had ever been conceived for a criminal - the agonizing death of the cross.

The Gethsemane was there, the awful hour when He would be left alone, when every Apostle would flee, and He would have to tread the wine-press alone.

Can you wonder that, seeing the hour as they could not see it, hearing the tread of the soldiers already coming down into the garden, as they could not hear it; seeing, with His prophetic eye, the money told out to Judas Iscariot, the blood-money for His life; seeing it all, and knowing it all—can you wonder if all the humanity in Him cried out: "Father, save Me from this hour"?

Life Can Come Only Through Death.

Beloved friends, if we did not know the great truth that He taught us that except a grain of seed die, it abideth alone, and that the only way to a Divine life for humanity was to die, then we should say, "save me from this hour."

There is no life but in losing life.

The life of the whole race depends upon our lives being so sown that they will die and abide no longer alone.

Do you ever imagine the plaintive cry, put into words, of the little seed that has been put into the soil?

You wanted flowers in your garden, and you took the little seed and put it in the dark soil all alone.

If it could have spoken it would have said, "Oh, why was I taken out of the light and put down here in the darkness alone?"

A lonely little seed!

Then presently the little seed begins to swell. Then it cries out in fear, "Oh, I am not only alone, but I am going to die."

The rains have descended, the warm sun is shining and the little seed is expanding!

Then it bursts. It is dead!

Is it dead?

What is that which is coming up out of the earth that made you peer down one morning, and say, "Ah, the seed is living; the flower is coming up?"

You watched it, and tended it, and it came up and bore flower after flower, and flower after flower, and it is flowering yet. But would it have been anything if it had not died?

The seed of corn might cry, "Why am I here to die?"

But, look! The fields are waving all over the land with thousands of millions of bushels of corn, getting ready for the harvest; but unless the seeds had died, there would have been no corn.

"Oh, it is hard to die," you may say.

No, it is not. If that little seed could be heard now:

There it is in a million forms; not one seed, but fifty, sixty, a hundredfold, and seen again a thousandfold, a millionfold, until the world is filled with that which one little seed produced.

The Supreme Agony of Only a Moment.

The hour had come for the Christ, and in that dark hour His spirit may have cried: "Oh, must I die? Must I go down into that darkness? It is so dark, and there is no one with Me; no angel to speak; no Father to comfort. *Eli, Eli, lama sabachthani?* My God, the darkness is so deep that You have forsaken Me! Am I to be there and die? Oh, there is no other way. Glorify Thy Name."

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

I wonder if that is to apply to the Christ and not to us?

Think you we have no Gethsemane?

Think you we have no betrayers?

Think you there is no place left for suffering and for sacrifice?

Beloved, if Zion were merely to be a place for selfish, indolent people who would only wax fat, I should forever deplore that I had established Zion.

But Zion is an association of men and women gathered together to live purely, and then, if need be, to give their lives for the Gospel.

How Love Is Sometimes Repaid.

There is much joy in companionship, and communion with one another, and with God; but perhaps some of us will have to go alone.

These are but preparations for times when you will have to be alone, and stand alone, perhaps, as I have in the midst of great cities, looking into the faces of men and women, howling for your very blood.

I wondered why they hated me, for I loved them so.

I had come across the seas to help them.

I had poured out my life for them; but they are howling, and gnashing their teeth.

It is just at such times as these that you die.

You will have to die often.

You will perhaps get to the place where, like the Apostle Paul, you will die daily; where you die to self, to sin, to the good opinion of the world, and even to the love of those you hold most dear, and stand alone with God.

Die! Then you will not abide alone.

A Hellish Scene in Trafalgar Square, London.

"Dr. Dowie," came the clear words over the telephone to me, one bright summer day in London, "if you come down to Trafalgar Square, you will never leave it alive."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"Inspector Smith," I said, "what a beautiful day it is."

"Yes," he replied, "it is a beautiful day. But, Doctor, did you hear what I told you?"

"Yes," I answered, "you told me that Trafalgar Square, as far as the eye could see, was black with young men howling for my blood."

"And, Doctor," he continued, "I have only one hundred fifty men, and we are not prepared for this. If you come down at three o'clock, you will never leave alive."

"That is all right," I said brightly.

"So you are not coming, Doctor?" he asked.

"Inspector Smith," I said, "it is such a fine day; oh, such a beautiful day to die, if I have to die! At two minutes to three o'clock, expect me. I will be there, and I shall leave Trafalgar Square alive."

In my heart there was only this thought, and I said it to him, but he did not quite understand the significance: "I shall leave it alive."

I did not know whether I should leave it alive in the body or not, and therefore, I told my attendant, "If there is enough of me left to pick up, take me back and bury me in Zion City, just where I dug the first spadeful of earth for the Temple."

"Doctor!" was all that he could say.

"That is what I am telling you," I said. "Pick up what is left."

But to myself I said, "Smith was wrong. I shall leave it alive! Leave it alive! Leave it alive! The chariots are swinging low! I shall leave it alive! Elijah never dies. I shall leave it alive, sure! I shall swing up with the chariots. I shall go into life. That is all right."

I swept through that howling mob in my carriage, and they fell back on every side like the curs and cowards and poor canaille that they were.

I came out alive in body, soul and spirit; but somewhere, sometime—it may not be with the crowd; it may be alone—I shall have, perhaps, to give the last drop, and die.

You Must Die Over and Over and Over Again.

One said to me the other day, "I have died over and over again I hope the suffering is over."

"No," I replied, "it is not; you must die again. You are not through with it; there is much of you yet to die."

Some of you here have not begun to understand what it means to die to self, to sin, to the World, the Flesh, and the Devil, and the opinions of men, and to be crucified with the Christ.

Some years ago one of the vilest papers, I suppose, that was ever published, known as the Chicago *Dispatch*, was attacking me every day in every edition.

They used to print daily the names of the thieves, the thugs, and the villains of Chicago, and there, in the very middle of a list of them, I was put.

When I saw it I said: "The Master was crucified between two thieves. O Lord, you have given me such honor. I am crucified between fifty."

There were some people who could not understand why I could be so happy.

To them I said, "I shall live to see that paper dead, buried and rotten."

An Editor of a Vile Paper Justly Punished.

One day, I put a copy of that paper in my pocket and went to Washington, into the private office of the Postmaster General, accompanied by a senatorial friend.

I said, after my friend had introduced me to Mr. Wilson, "Mr. Wilson, do you pray?"

"Yes," he replied, "I pray."

"Postmaster General do you love purity?" I asked again, and again, he answered "Yes."

"Have you a daughter?" I next asked.

"Yes," he replied, "and I love her."

"Mr. Wilson, have you any care for other people's daughters?" I asked. "Surely," he answered.

Then I held up before him that filthy sheet with its long list of poor, fallen women, advertising their base attractions.

Oh, such a pitiful sight, such a pitiful story!

That paper was advertising the fallen.

"My God," he exclaimed, "is that paper going through the mails? I will put that man in prison."

And Joseph Dunlop went to prison, and his paper died.

My day came when I could reach the arm of power, and could put him where he belonged, for when President McKinley asked my counsel, through Mr. Kohlsaat, as to whether he ought to be pardoned or not, I said, "No, for his own sake send him to the penitentiary, and smash the paper."

It was well that I lived through those awful days, when that paper was triumphant, when it got the crowds to howl at me, and I passed through death over and over again.

It would have been easier to die than to leave my wife and family and go out into the night, not knowing whether I would come back alive, dragged to prison a hundred times.

But it was all right.

It was best to die, and be crucified with the Christ.

You Will Never Reach the Seat of Power, and be Able to Crush the Evil Thing, Unless You Have Died.

I had to be willing to bury myself in the snows of 1893, down there at the World's Fair, when we were alone; when the people had gone, and the White City, as they called it, was a place infested with rats and vermin, the tinsel and the staves falling off, and the miserable, wretched buildings standing out in their nakedness, stripped like the harlot that it was, its deformity displayed before the world.

I held on there, and the people would not come.

I talked to a few, and held on. I said, "I will not go, they must come, for God put me here."

Before the snow had gone, the people were coming in hundreds and in thousands, making of the snow-banks places to stand on to listen when the building would hold no more.

Then there came the year of persecution, and over and over again, I had to die.

Now the harvest is waving all over the world.

Are you willing to be the seed that dies for the Christ?

Tell me, are you willing?

People—"Yes."

General Overseer—To die alone?

People—"Yes."

General Overseer—Not with a great multitude around you, but alone!

Alone! No father there, no mother there, no child there, alone!

Can You Ever be Alone?

Will the Father ever leave you?

Will not His Voice cheer you, as it cheered the Son of God?

Will He not say, "I have both glorified it, and will glorify it again?"

Father, give us the love that our great Elder Brother had, and help us to be willing to die.

I think that those that are willing to die for the Christ have the joy given to them of dying often; over and over again, until death, as men would count it, has no terror.

They have looked death in the face. They have overcome death, and hell, and so they join the ranks of the ten thousand times ten thousand that sweep up those starry ways.

'Tis finished! All is finished!
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

You must be victors down in the darkness, and be willing to die over and over again until at last there comes one day when you are transplanted to the gardens above.

What a Joy to Live a Life That Repeats Itself in Millions of Lives!

I have done so little, so little compared to what I wish to do; but oh, it is so good for me to know that these lives are all over the world; that when Deacon McCullagh, in far away Australia, told the people that the General Overseer was coming, they sprang to their feet and sang the Doxology, with tears of joy in their eyes.

You will have to part with me for a time, "and other sheep I have, . . . them also must I bring, . . . and they shall become one flock, one shepherd."

O God, bring Your flock together! (Amen.)

Bring Zion from all the lands, and plant Zion in all the lands.

We would see Jesus.

Unless you see Jesus, you cannot live this life.

Unless you see Jesus, you cannot die this death.

Unless you see Jesus, you cannot live again in the thousands and millions of lives.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Some of you may die in New York, but you will carry with you a card with the words, "Behold, I stand at the door and knock."

You will show them Jesus, and you will tell them where they can come and hear more about Jesus.

Unless you see Jesus, you had better not go down to New York.

Unless you see Jesus, a living, a dying, a crucified and a glorified Lord, and unless in spirit He is with you, and you feel as you knock at the door, that His pierced Hand is just a little quicker than yours, and is knocking there, you had better not go.

If he goes with you, perhaps they will not see you when they come to the door; they will see Jesus, and beneath the crowned hair, the patient eyes of the Savior, so tender, who will be standing and weeping there at the door of the daughter of shame and sin

They will see Jesus.

Mother, sister, brother, let them see Jesus in you.

You must see Jesus, or else they will never see the Christ in you.

We would see Jesus.

We must see Jesus.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name we come to Thee. We want to see Jesus, for the shadows lengthen, the day of earthly life declines, and the darkness deepens in the world around us. We want to see Jesus. We want Jesus to go with us from house to house, from street to street, from lane to lane, from hour to hour, that we may carry Jesus and His Message with us, that the people may see Jesus. Help us, as we pass from door to door of the people, to be willing to die for the Christ alone there. Father, for Jesus' sake, give us true hearts, and help us to know that he alone who loseth his life can keep it, and he alone who dies can live. In Jesus' Name. Amen.

After Hymn No. 20 had been 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.

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church 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, *sickness*), 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 Healings Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healings 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

IT is probable that every member of Zion Restoration Host, who accompanied the General Overseer of the Christian Catholic Church in Zion to New York City, had counted the cost.

Mobs at all times are among the possibilities. Mobs at all times are dangerous. Crowds, too, that are made up of people, curious to see and hear, very often become exceedingly dangerous.

A young woman in passing out of Madison Square Garden, the first day of the Visitation, suddenly saw the carriage of the General Overseer coming toward the entrance.

Before she had time to think she was surrounded by hundreds of men all running wildly at full speed toward the entrance, every one determined to get a glimpse of the man of whom they had heard so much.

The young woman believes that had she not been especially protected by the Lord, she would have fallen and been trampled to death. This was not an angry crowd, but merely a curious one.

Every member of the Host knew from the past experiences of the General Overseer, that he might be in danger at any moment from a curious or an angry mob.

There were two evenings, at least, during the Visitation, when it was believed by many that there was danger.

The following shows the spirit of those who were especially detailed to protect the person of the beloved leader of the Host:

N. HARDER.—One night, during the Visitation, the Guard going on duty were forming in line in the basement.

Major Morris ordered every man who felt the least fear in his heart to leave the ranks, saying, "Tonight a stampede to the platform by a mob is considered very probable. Our duty is to be ready, behind the curtains. Be praying all the time. We may be killed tonight; for, at the first demonstration, we must put ourselves between the platform and the mob." Not one left the ranks. Thank God for that!

The spirit of obedience among the Host was noticed and commented upon by many people in New York, as is shown by the following testimony:

MRS. MARY A. BOYD.—We have great reasons to praise and thank God for His goodness in preserving us in safety throughout our Visitation to New York.

My company and I had very pleasant experiences. We were received kindly almost everywhere.

One pleasant experience was at the headquarters of the Salvation Army.

They occupy a very large four story building, which we visited from the top floor to the bottom.

As we entered the offices, the men left their desks and gathered about us to get the literature, and to learn what they could of Zion City.

Some expressed a determination to visit this "wonderful place," as they called it.

I was asked by some of the wealthier people, "Can you tell us where the secret is? When Dr. Dowie tells his people to do, or to go, they obey in thousands."

I replied, "These people have learned the secret of perfect obedience. Our General Overseer, Elijah the Restorer, obeys God's commands, and we obey the General Overseer, as he is led by God, no matter at what cost."

During our house-to-house work we were often very urgently invited to take lunch. At one place the invitation was so urgent that eleven of us accepted and were treated most royally.

Many things of interest might be added, but the half can never be told.

MRS. LIZZIE K. VIRDEN.—I see, as never before, the power of being a united people.

The best of all was, God was with us.

The members of the Host will never cease wondering at the gracious reception given by the people of New York as they presented the Message of Salvation, as shown by the following testimonies:

BESSIE T. FARNER.—Every day of my Restoration work in New York is marked by some interesting incident.

One day our district was in Hoboken.

Two of our number on their visits met a lady who, immediately upon hearing the salutation, invited them to come in and permit her to spread a lunch for them, as it was then noon.

They declined, telling her they must report at noon to the captain of the company.

She then insisted that the ladies go and bring the whole company, as she would be glad to entertain them all.

She gave us a delightful lunch, making tea and chocolate for us.

While we ate she talked to us.

We found her to be a beautiful Christian lady, in harmony with our work and teaching.

Our captain, Evangelist Gay, gave her all the teaching possible in so short a time.

She told us of a conversation which she had had with an elder in her church.

He had said that all Zion people were ignorant and uneducated.

She told him that that was false and she intended to show him what she thought of the Restorationists if ever they came to her home, and so she did.

We knew that the highways of Zion were in her heart. Pray for her.

DANIEL C. O. OPPERMAN.—In speaking of the things of interest that occurred in New York, one hardly knows where to begin and where to end.

The work was exceedingly pleasant from first to last.

My company did excellent work, and although on three days of the ten we were in sparsely settled districts on the outskirts of Brooklyn and West Hoboken, so that we could make but few calls, yet we succeeded in making in all 7,710 calls and distributed 15,990 pieces of Zion Literature.

One of the remarkable things was the courtesy we received in being permitted to pass through the shops and factories and distribute the Messages to the workmen, who were most eager to receive them.

I was especially impressed with the kindness of the managers of two large tailoring establishments on Broadway. They were Jews, as were also their employees, several hundred in number.

They not only received the Messages themselves and asked many intelligent questions about Zion, Zion City, and the General Overseer, but also permitted us to distribute the Messages to their workmen, and to talk with them.

Their intense desire to learn about Zion and her work was very impressive.

When we spoke of Elijah and his preparation for the Coming of the Messiah, they listened very attentively.

At the close of the services, on the evening of October 20th, when the General Overseer replied to Dr. Buckley and "spanked" the "yellow curs" so soundly, I had a talk with an editor of one of the New York City papers.

He said that the General Overseer was entirely right in his remarks concerning the newspaper reporters.

He said they were a pack of miserable liars, although they were not always responsible for what appeared in the paper.

The gentleman was also a campaign orator, speaking every night in the interest of Tammany and of the candidate for mayor of Greater New York, but on that evening he had canceled his engagement to hear the General Overseer. He also said that he would come again.

I had many other opportunities to tell what God was doing for His people through the General Overseer and Zion.

God gave me wonderful physical strength to endure the strain of the work while there, and blessed me greatly in spirit.

I am exceedingly glad that I went.

MR. ROBINSON, Zion City, Illinois.—I thank God for the privilege of going down to New York.

I was much surprised at the way people met us at the stations on the way to New York.

At Oswego there were a great many waiting for the Messages.

A young man began to ask me questions, and quite a crowd gathered around eager to hear what I had to say.

I spoke to him on repentance, and I was surprised to see all so earnest and interested.

Two men came up and shook hands with me and said they were very glad to meet us and to get the Messages.

One day, in New York, I was in a Jewish store, and the proprietor asked me about the Elijah.

I asked him if he were not looking for him, and he said "Yes."

I also spoke to him about Jesus, the Christ, and he said, "I want to hear what Dr. Dowie has to say about it before I say anything." They are all interested.

JOHN TAYLOR.—While I was walking up Fourth avenue, in New York, an elderly colored lady came up and stopped me. "God is going to bless you all in your great Mission," she cried, in a loud voice. "I know it," she continued; "tell your people not to get discouraged; we are praying for you."

I was rather astonished at such an interruption and impromptu address in the open street; never-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

theless, the Ethiopian stranger's benediction was indeed very inspiring.

"Look here!" said the sergeant in charge of the police on duty at Madison Square Garden, as he held up the morning paper. "Inspector Walsh and I gave our men strict orders last night, that no clubbing should be done, and not one club was lifted. Now," he added, "just look at this—the newspapers have in great letters, 'CLUBBING! MOBBING! CLUBBING!'" I left the sergeant lost in indignation at the press lies.

ELDER DIETRICH, Zion City, Illinois.—Some who do not know the General Overseer personally seem to think that I resemble him—I was taken for him a number of times—and, by my reception, I am sure he would be well received anywhere in New York.

One day two of us were in a park.

The people gathered about us and wanted to know about Zion. In a few moments we had as many as two thousand persons around us.

The last Saturday of our stay, I was looking in a book-store for some German Bibles.

The salesmen were very courteous to me. Two were waiting upon me when the head man of the institution came and said that they were greatly interested in the work we were doing, and that he would like to get our side, and to know how we figured out the results of the work.

He had been watching the work and was much interested.

I said, "I suppose you read the newspapers?"

He replied, "I do not believe a word they state, and it is a shame, the way they go on. Do not think that we believe anything they say. We know your work is one of the greatest that has ever been undertaken."

I told him that we looked upon this simply as a time of sowing; that we tried to do it faithfully, and that we left the results with God.

He said that he was much pleased that he could speak with me, and that he wished me God's blessing, in a most courteous manner.

I have since sent him a copy of LEAVES OF HEALING.

INA TURNER.—A lady in New York, whom we met on Thursday morning of the first week, said that she had believed the newspapers until that morning.

She had attended the services the night before, and upon reading the accounts of the services in the morning paper was greatly surprised at the lies recorded.

MYRTLE L. DIEBOLD AND MABLE N. SLOAN.—While on Restoration work one morning we entered a store, and as we were about to leave, we met two men at the door.

Both were very shabbily dressed, while one was blind and being led by the other.

As they passed us they asked for money; instead we gave them a Message and the beautiful card of the Christ knocking at the door.

The scene following was very touching to more people than to us two Restorationists. The man leading the blind man took the card, and as he looked at it tears filled his eyes. He kissed the picture three times, then put it within his vest, next to his heart.

Many were the eyes that were moistened at the touching incident.

LIZZIE STERNBERG, Zion City, Illinois.—We had a blessed time during the entire Visitation.

We called at the home of a lady who was very glad to get the Literature, as she had never seen anything direct from Zion City.

She was a member of the Dutch Reformed church.

Her minister had told her a great many good things about the Christian Catholic Church in Zion.

She and her husband had lately attended a "Golden Jubilee" of the church where there were many ministers.

The question came up, "What do you think of Dowie?"

Her minister replied that he had attended the meetings every day and that Dr. Dowie preached the real Christ.

The lady asked for reserved seats at the Garden, so that she might hear for herself.

In Brooklyn while doing Restoration work a policeman followed us through the entire block.

We thought perhaps he intended to stop us in our work, but when we reached the corner he asked us for a Message.

He asked us many things about Zion and Zion City.

He said that if he could get away he would come to Zion City next summer.

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

Shanghai, China.

23-24 HASKELL ROAD,
SHANGHAI, CHINA, December 11, 1903.

MY DEAR OVERSEER:—We have been feasting greatly on the good things in LEAVES OF HEALING and THE ZION BANNER reporting the New York Visitation.

It is wonderful how God has given an entrance for His messenger into the Empire City.

It is the undeniable approval of God on the organization of Zion Restoration Host for the world-wide work.

In reading some of the newspaper reports on the work done, and the comments of the wicked on the teachings of Dr. Dowie being "shallow, nothing to it," and so forth, the thought came to me: "Seeing they see not, and hearing they hear not."

Then to them the Gospel of Jesus must be "shallow" and empty. But thanks be to God it is that wonderful Gospel which is being proclaimed in Zion.

Surely thousands of sinful and sick in New York have found that what Elijah the Restorer and Zion Restoration Host have brought to them is the deep flow of life from Jesus, the Christ, cleansing their sins, healing their diseases, and making them living witnesses to the power of God, which is just the same today.

The letters show some fruit of the work of Zion in Shanghai.

We are distributing LEAVES OF HEALING and THE ZION BANNER and tracts on practically every merchant steamer, sailing vessel, and man-of-war that reaches this harbor.

Elder Kennedy and I are spending two afternoons every week in such work, and we enjoy it.

Since the middle of last summer we have visited over two hundred ships.

Of these some are from European ports; others from America, Australia, and some connecting with all the treaty ports of China, Manchuria, and so forth.

The Messages of Elijah the Restorer are being read by all nationalities and being scattered to the remotest parts of the eastern world.

We rejoice to know that all this in time will bear much fruit.

Of the fifteen cases of Zion Literature sent us from Zion last spring, we sent one case to the Yokohama Branch of Zion.

Conductor Tokida has been distributing the literature on the ships in the Yokohama harbor, and in the settlement among Europeans, and reports now having finished the supply.

We find that we can use Zion Literature in the German, French, Russian, Italian and Scandinavian languages freely.

We have during the latter half of this year also visited every house in Shanghai foreign settlements.

There are nearly ten thousand English speaking people here.

We have now begun our second visitation.

Shanghai is largely influenced by newspapers from Europe and America, and care is being taken by most of the leading papers here to put this poison of lies against Zion into the minds of the people.

We therefore meet coldness and hatred.

But on land also God is victorious.

Several read LEAVES OF HEALING regularly and carefully, and we have friends. I remain,

Yours for God and Zion, C. F. VIKING.
Elder in the Christian Catholic Church in Zion.

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 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 50 cents for six months, or 30 cents for three months. Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupes	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d. lira
Italy	08	40 centesimi	3 50	1Mr. 40c.
Switzerland	08	40 centimes	3 50	1Mr. 40c.
France	08	40 centimes	3 50	1Mr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupes	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	4l lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION RESTORATION HOST

Elder A. F. LEE, Recorder

AND the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him.—*Daniel 7:27.*

WHILE the war clouds gather in the far East and the world's hosts arrange themselves in battle array, the hosts of God and of Zion continue to go forth to the people of all the nations with the Christ's Message of Peace.

While on the one hand the boom of the cruel cannon and the clanking of side-arms toll the death knell of possibly thousands upon thousands of the world's most promising young men, to say nothing of blighted homes, on the other we hear the voice of the Prophet of old, which is a call to repentance and to a life of purity, peace and power with God.

On the one hand we see mighty hosts being led onward by the messenger of darkness—Death, the grim monster, the ambassador of the kingdom of hell; on the other we see a Host as yet small in comparison, yet destined ultimately to conquer the powers of darkness, led on by the Messenger of Light, the Holy Spirit, the representative of the Kingdom of Heaven and of Eternal Life.

This Host is represented by our Lord in Matthew 13:31, 32, as a grain of mustard seed, "which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heavens come and lodge in the branches thereof."

Again, He compares it in Matthew 13:33 to leaven which shall leaven the whole measure of meal.

This same Host is in Daniel 2:34, 45, represented as a Stone cut out of the mountain without hands, which is destined to break into pieces all the kingdoms of the earth.

Hence, with the consciousness that they have enlisted under the Banner of King Emmanuel, who ultimately must reign supreme throughout this entire earth, of which He is also the Creator, Zion Restoration Host goes forth an ever-conquering Host, with joy in their hearts because of the confidence they have in His Word, that He must reign till He shall have put all earthly rule and authority and all enemies under His feet.

Although the dark clouds of war foretell impending and terrific conflicts between the nations, the eye of faith carries them to the bright and glorious day beyond, when He shall sit as "Judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Reports From the Field at Large.

We are glad to give herewith some accounts of the faithful work which is being done by the Host in various parts of this country and of other lands, showing that the precious seed of the Kingdom is being generously sown.

We are glad to say that among the reports which we have received there has come to us an account of the faithful work which is being done by the little band of Zion Restorationists in Japan.

Our beloved brother Tokida, a native Japanese, has been busily engaged in translating special Messages of Elijah the Restorer into the Japanese language, and gathering about him, from week to week, little circles of those who are deeply interested, to listen to the wonderful truths concerning the Times of Restoration.

A request came to us from Elder Kennedy of Shanghai, China, recently, to send a supply of Zion Restoration Host Application Forms to our Brother Tokida, as a number of the Japanese were desirous of becoming members of this great Host of God's, and to do their part toward the extension of the Kingdom of God, as best they might under the difficulties with which they have to labor.

He also made a similar request that a supply of these same forms be sent to Zion Headquarters in Shanghai in order that many might be added to our forces in that great and dark land.

We have since received a letter from Elder Viking, which reads as follows:

2324 HASKELL ROAD,
ZION, SHANGHAI, CHINA, January 11, 1904.

DEAR ELDER LEE:—Peace to thee.

It is with pleasure that we send you the following report of the distribution of Zion literature among the English speaking people of Shanghai, as well as among the sailors, upon the war-ships and merchant vessels, who frequent this large port.

From July 1, 1903, to December 31, 1903, six months in all, we distributed five thousand seven hundred ninety Messages, four thousand nine hundred ninety LEAVES OF HEALING, eight hundred various tracts and BANNERS, two thousand six hundred twenty-one parts of LEAVES OF HEALING, and one thousand LEAVES, BANNERS and tracts through the mail: in all, fifteen thousand two hundred one pieces.

The English speaking people of Shanghai number nearly ten thousand.

These have been visited once during the above mentioned time.

Over two hundred fifty men-of-war of all nationalities, coast, and river steamers in China and European, American and Australian mail and merchant vessels have also been visited during the same time.

These two hundred fifty vessels have, perhaps, carried no less than ten thousand people, nearly all of whom have received some Message from Zion.

The sending of literature by mail covers the whole of China, Manchuria, Corea, Hongkong, and sometimes the Philippines and Japan.

Some of the work has been done by Chinese, but the main work is carried on by the officers of Zion now in Shanghai.

We find joy and blessing in this work, which is a part of our main work here.

The truth of Zion is reaching into all parts of the Orient, and there is hardly a place east, west, north or south where LEAVES OF HEALING is not visiting.

Asking God's continued blessing upon Zion Restoration Host, and its leader under God, I am,

Yours sincerely, C. F. VIKING.

South Africa.

Word also comes to us telling of good Restoration work being done in Johannesburg, Durban, Mooi River, South Africa, and the Gold Coast Colony, West Africa.

One writes from the last-named place, telling of some of the results of the work done by a member of Zion Restoration Host, and says:

Only last month I came across a copy of LEAVES OF HEALING, through the perusal of which I am being healed both in body and soul, having determined to abandon the use of all medicine and trust God alone for the healing of my diseases.

I am prepared to pay for postage on every paper and communication I shall receive from you about the Christian Catholic Church in Zion.

I hope to hear from you by return post.

We quote from a later letter written to this Restorationist by the same person:

In fact, suitable words fail me to express the gratitude I felt on receiving those papers which reached me the day before yesterday.

Yes, I am being saved from both the pollution of body and spirit, and trust entire salvation shall be mine through the words of LEAVES OF HEALING.

I adopt the expression of Zion and say: Peace to thee be multiplied.

Zurich, Switzerland.

A most interesting letter was again received from Evangelist Marie Hodler-Brieger, enclosing a large number of new Applications for Membership in Zion Restoration Host, and telling of the faithful work that is being done by the Host on the great continent of Europe.

She reports work for three of the closing months of 1903 as follows: 11,832 houses visited, 12,085 Messages distributed, and 351 LEAVES OF HEALING distributed.

There was also a large number of very

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

interesting testimonies enclosed, which will appear later in another part of LEAVES OF HEALING, in connection with which she makes the following statements:

All our dear workers here do their utmost, and the work is going on successfully in every line and in almost all the different places according to the special circumstances.

The testimonies herewith enclosed were given at meetings, as well as sent by letters, and prove that the power of God is just the same today.

The new Restoration Messages containing addresses of our General Overseer, and followed by testimonies of Swiss people with those of Zürich, who have been divinely healed through faith in Jesus, the Christ, are making a deep impression on the people, and are a great help to us in destroying prejudice.

Then in speaking of the All-Night with God, The Evangelist says:

The meeting will not soon be forgotten by those who attended.

The Hall was very crowded, and many could not get in.

Many who did not attend, say that they will certainly come to the All-Night with God in 1904. One business man writes: "I see more and more how necessary it is that the world shall be restored to God through Zion. I thank God for John Alexander Dowie."

Reports From Various Points Throughout the American Continent.

Cheering words come to us from workers in the various points north, such as New Brunswick and Alaska, and also from the Sunny South, including Kentucky, Tennessee, Mississippi and Texas, proving to us that the interest in Zion is daily, and we might say almost hourly, being deepened.

The call for Zion Literature is more then we are able to fill, but we trust that with the constantly increasing working force God will also send the necessary resources, so that Zion Printing and Publishing House may be enabled to turn out the ammunition for this great Host in larger quantities in the near future.

We are glad to note the great increase in the sale of LEAVES OF HEALING as reported by the Restorationists during the last month.

Boston continues to lead the list, while San Francisco makes also an excellent showing, and Cincinnati does not fall far behind.

But we are particularly pleased to notice that the work which has so recently been organized in New York City, makes a most excellent showing for the month of January.

We are also pleased to notice that the work is being more systematically pushed in Chicago, and the working forces are gradually being increased.

While we have made mention of the work in some of the great centers, we do not overlook the faithful and earnest efforts which are being put forth by the scattered Restorationists who are so earnestly laboring in the out posts.

Our earnest prayer is that God will keep each one faithful and that there may be an increased desire on the part of each one to do more each succeeding month.

It is desired that the Restorationists everywhere will systematically follow the course of daily Bible Readings as outlined by Overseer Speicher and which are given in LEAVES OF HEALING and THE ZION BANNER.

It is thought best to confine the course of study to the New Testament alone this year

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of January, 1904, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
California—				
Fresno	5	398	17	41
Haywards	1	176	....	17
Los Angeles	7	2620	557	91
Parlier	1	373	15	....
San Francisco	18	10000	1200	100
St. Johns	2	17	....	27
Taylorville	1	.....	....	12
Colorado—				
Durango	1	740	....	85
Trinidad	1	197	11	45
Connecticut—				
Hartford	1	1158	88	16
Illinois—				
Champaign	2	443	15	23
Chicago—Central Parish, German	28	1586	12	351
" North Parish	21	1882	92	184
" North Parish, German	14	1382	324	1133
" South Parish	44	7251	444	965
" Southeast Parish	18	2918	400	100
" West Parish, German	10	511	10	32
Cuba Township	1	234	91	....
Dundee	2	170	3	6
Highland Park	1	420	....	12
Lacon	1	23	....	18
Lyndon	1	47	....	2
Mazon	1	20	....	2
Vermilion Grove	1	35	5	9
Waukegan	17	668	363	13
Indiana—				
Albion	1	34	....	41
Indianapolis	4	170	45	41
Lafayette	4	662	60	71
Linn Grove	1	.....	....	21
Logansport	3	75	110	125
Marion	1	161	5	3
Plymouth	2	.....	....	11
Walton	5	23	34	22
Iowa—				
Cedar Falls	2	43	51	33
Elberon	3	27	11	44
Forest City	2	647	61	34
Laporte	1	110	11	38
Marshalltown	1	100	....	....
Rock Valley	1	1212	64	22
Tipton	4	35	....	54
Kansas—				
El Dorado	2	209	....	4
Eskridge	3	139	47	37
Salina	1	200	....	40
Wichita	10	1795	342	123
Kentucky—				
Danville	1	20	1	5
Massachusetts—				
Boston	25	11800	2549	390
Lawrence	15	800	425	1000
Worcester	1	.....	86	32
Michigan—				
Detroit	10	1060	251	39
Manistee	2	57	....	51
Republic	1	.....	28	4
Sault Ste. Marie	1	.....	139	210
Minnesota—				
Delavan	1	27	....	7
Minneapolis	5	2250	364	45
Moorhead	1	26	....	4
Rushford	2	87	....	20
Montana—				
Havre	1	13	....	26
Missouri				
Kansas City	11	2503	372	119
Springfield	1	81	....	15
Nebraska—				
Falls City	1	.....	135	7
Inman	1	5	....	....
Omaha	2	574	....	21
New Hampshire—				
Franklin Falls	2	93	37	77
New Jersey—				
Salem	1	7	20	52
New York—				
Bluff Point	2	15	....	18
New York City	20	44728	1017	2252
North Dakota—				
Goodrich	2	81	13	2
Ohio—				
Ada	3	39	19	33
Akron	2	4	....	8
Alliance	1	106	18	24
Bluffton	1	.....	58	....
Cincinnati	42	5848	1148	556
Cleveland	27	3860	182	550
Dayton	2	898	67	14
Eaton	1	94	21	11
Germantown	1	516	92	3
Lancaster	1	551	11	13
Mansfield	1	95	....	4
Oceola	2	93	....	23
Toledo	2	175	101	....
Astoria	1	13	15	14
Pennsylvania—				
Bradford	1	27	....	42
New Brighton	1	3100	60	100
Philadelphia	37	9000	384	227
West Chester	2	330	34	....
South Dakota—				
Belle	1	.....	....	73
Brookings	2	320	56	23
Centerville	1	.....	....	....
Summit	1	55	11	8
Tennessee—				
Chattanooga	2	103	....	46
Jackson	1	41	....	21
Memphis	2	313	....	53
Texas—				
Paris	1	13	....	13
San Antonio	1	318	16	95
Sour Lake	1	24	....	31
Washington—				
Clinton	1	190	17	68
Everett	2	201	35	45
Seattle	20	2106	810	221
Spokane	7	530	398	215
Tacoma	9	522	95	79
Whatcom	2	150	100	....
Wisconsin—				
Alma	1	15	6	40
Brookfield	3	330	17	39
Maiden Rock	2	104	15	44
Marinette	9	2705	121	104
Milwaukee	6	1672	253	161
Omro	3	84	16	68
Oshkosh	1	2528	71	33
Racine	2	.....	4	10
Viroqua	2	310	45	12
Wanwatoosa	2	50	5	20
West Ellis	1	38	....	31
Total	603	145605	15170	12856

DOMINION OF CANADA AND CONTINENTS.	No. of Workers	Messages Given	Leaves Sold	Leaves Given
Fredericton	2	150	100	25
London	1	117	5	12
Simcoe	2	132	65	28
Vancouver	12	1916	208	872
Victoria	3	128	86	43
Winnipeg	1	2004	173	....
Woodstock	1	7	36	79
South Africa—				
Mooi River	1	36	11	....
Total	23	4490	684	1059
Grand Total	626	150095	15854	13915

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Week Ending February 13, 1904

1,391 Rolls to.....Hotels in Various States
1,043 Rolls to....Club Women in the United States
2,385 Rolls to.....Farmers in Scotland
375 Rolls to ..... Australia

Number of Rolls for the Week.....5,194
Number of Rolls reported to Feb. 13, 1904..3,043,411

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

HE HATH sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.—*Luke 4: 18, 19.*

THE Father sent His Son into the world to save the world, to release the captives bound by Satan from the power of sin and its consequences.

The Christ proclaimed His mission.

He established His Church in the Kingdom of His Father, and sent His apostles and disciples to all the world to carry the knowledge of the redemption which He had brought to earth.

It is this Gospel, the Gospel of a perfect salvation, that God through His prophet is proclaiming to all the earth today.

Thousands and tens of thousands of people who love God are writhing under the afflicting hand of the adversary because the apostate denominational bodies have taught them in practice that what the Christ came to do on earth is only now partly being accomplished, and that the fulfilment of His purpose cannot be expected to be realized in this life.

They are taught that when the Christ died, salvation remained for the spirit, but that the power and love which thrilled the multitudes of the Christ's time with hope and life, and released them from the captivity of their maimed and enfeebled bodies, which freed them from spiritual and physical blindness and set at liberty the bruised, was buried with His body.

With joy and thanksgiving they have accepted the teaching of Zion, which tells them that what the Christ has said, He will perform; that His love and power is no less today than when He was on earth in body, and that through Him they can receive the blessing which they need for all their temporal necessities as well as their spiritual needs.

We print here a few of the letters which are constantly being received, telling of the blessing received in Zion, and expressing the gratitude of the writers that God has sent one to teach them the full Gospel of Salvation, Healing, and Holy Living.

O. R.

Healed of Piles and Constipation.

He will surely be gracious unto thee at the voice of thy cry; when He shall hear, He will answer.—*Isaiah 30:19.*

820 SYCAMORE STREET, CONNERSVILLE, INDIANA, November 29, 1903.

DEAR GENERAL OVERSEER:—I thought I would write to you once more and tell you what God has done for me.

He has healed me of the piles and of constipation; and oh, how I praise Him for His goodness and mercy!

It makes me feel my unworthiness more than ever when I remember how much He has done for me.

I am so glad that I have learned to know Him both as my Savior and Healer.

Your sister in the Christ,

(MRS.) ANNA SEPIN.

Husband Delivered From Tobacco and Alcohol—Wife Healed of Internal Trouble.

Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.—*Matthew 6:33.*

NYAR UTCZA 97, NEUPEST, HUNGARY, September, 1903.

DEAR GENERAL OVERSEER:—In sending you the applications for fellowship for my wife and me, I feel that I must tell you that God has done great things for us through BLÄTTER DER HEILUNG.

Through reading these papers we have been brought to know and understand God's Word.

I have now given up the use of tobacco and alcoholic liquors.

We have also given up the use of pork, and we do not find it hard at all to do without it.

God willing, we will come to Zion City next year, as it is our earnest desire to live with the true children of God.

Your brother in the Christ, DEAK FERENCZ.

DEAR GENERAL OVERSEER:—I thank you with all my heart for your prayers in my behalf, and for my daughter.

You prayed for us on June 11, 1903, and I rejoice to tell you that I have received perfect healing of my internal trouble, and my daughter, who had a very sore foot, is also fully healed.

All the physicians which we had could not help us; and all the steam baths and many other things which we tried were in vain.

But God has healed us in answer to your prayer.

I shall be so glad and happy to come to Zion City with my husband.

With Christian love, I am,

(MRS.) DEAK FERENCZ.

Healed of Chronic Bronchitis, Asthma and Heart Trouble.

Ye shall serve Jehovah your God, . . . and I will take sickness away from the midst of thee.—*Exodus 23:25.*

16 ORANGE ST., MEADOWS, NOTTINGHAM, ENGLAND, September 15, 1903.

DEAR GENERAL OVERSEER:—I thank God that I am alive and able to write you.

For twelve years I suffered from chronic bronchitis, asthma and heart trouble.

I wrote to Rev. H. E. Cantel several times, and asked him to pray for me, and God has wonderfully answered prayer.

On July 1st I was taken ill, and after some days my wife called the dispensary doctor.

He visited me on the 7th and 13th of July, and then said he was going for his vacation, but another doctor would take his place.

I was getting worse.

On the 27th of July my wife sent again to the dispensary for a doctor, but, without seeing me, he prescribed some medicine for me.

I could not get up to have the bed made without coughing heavily for about four hours.

On the 28th of July two doctors came to visit me, and after they had seen me said I would never be well again.

They ordered me to take brandy with the milk I drank.

I neither drank brandy, nor took medicine, with the exception of three doses on the first day.

They gave me powder to burn and inhale the smoke, but I had to give it up.

On August 4th several sisters in the Christ came at eight o'clock in the evening to pray with me.

I had written to Rev. H. E. Cantel, asking him to pray at the same time.

I praise God that He heard and answered prayer.

Three days later I went to visit a sick person, and on the 17th of August I began work, and have worked one month.

I praise God for delivering me from death.

For days my tongue was white and coated.

My feet and limbs were quite cold, and my finger-nails a deep blue-black.

My body was covered with a cold perspiration, my chest was cold and my throat began to swell, but, thank God, He delivered me, and He is keeping me.

Praying that the blessing of the Lord may be upon you and all Zion everywhere, I remain,

Yours in a very precious Savior,

A. HIDENSTEVENS.

Healed of Fever.

For I will restore health unto thee, . . . saith Jehovah.—*Jeremiah 30:17.*

14 SOUTH STREET, NASHUA, NEW HAMPSHIRE, September 28, 1903.

DEAR GENERAL OVERSEER:—We praise God for the healing of our little daughter, Ruth, in answer to Overseer Piper's prayers.

About three weeks ago she became suddenly ill with pain in her side and a high fever.

We immediately telephoned to Overseer Piper, and at once she was relieved.

The next day the pain returned, but when Overseer Piper prayed the second time, she was at once relieved, got up, and has been well ever since.

She has recently sent you her application for membership, and is looking forward to Baptism; also to attending Zion City school, as she has been put out of the schools here on account of the vaccination law.

We also praise God for reuniting our little family after a separation of eight years, in answer to your prayers and the prayers of many of Zion's faithful ones.

We desire to do God's will in all things Till He Come.

Sincerely yours in His service,

(MR. AND MRS.) FRANK E. BEHRENS.

Healed of Neuralgia and Lumbago.

And ye shall seek Me, and find Me,
When ye shall search for Me with all your heart.—*Jeremiah 29:13.*

POSTSPARKASSENAMT, MONDGASSE 4, BUDAPEST, HUNGARY, November 1, 1903.

DEAR GENERAL OVERSEER:—For the glory of God, I desire to testify to the saving and healing power of God.

From my youth I was a sufferer from neuralgia and lumbago.

All the medicines, baths and salves could not bring me any relief, the pains being all through my body.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

In consequence of the terrible neuralgia, I lost sixteen teeth.

I was converted in the Baptist church, but I was not taught that the Christ is the Healer of disease as well as the Savior from sin.

I often felt that although I had been baptized, I was not a real Christian, for I knew that a Christian ought to have the blessing of God.

I was converted like the people of Sodom before the flood; I ate and drank to my heart's content, and I did not make any progress spiritually.

I lacked the real salvation of which the Christ spoke when He said to His disciples: "Teach them to observe all things whatsoever I have commanded you."

One day while going from house-to-house to invite people to our services (Baptist), a man gave me a roll containing a copy of BLÄTTER DER HEILUNG.

I did not know what kind of paper it was, but before I had time to open it, a brother snatched it out of my hand, remarking that I must not read such a paper.

But shortly after that another copy was sent to me by mail, which I at once read very carefully, and prayerfully.

While reading it, I remembered the words of the Christ: "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 sup with him, and he with Me."

That gave me the blessed assurance that the teaching contained in BLÄTTER DER HEILUNG was of God.

In comparing it carefully with the Scriptures, I found that your teaching was fully in accordance with the Word of God, and although ridiculed by the members of the church, who said that I was being led astray, I was greatly blessed, and received joy and peace from God.

I found that the sender of that paper was Wenzel Möse, of Szömöri-ut 93, Budapest.

I went to see him and told him of my physical and spiritual condition.

He said that he would write to Dr. Dowie to pray for me, and I was quite willing for him to do so.

The last week in February he wrote to me, saying that Dr. Dowie would pray for me on March the 14th, at five o'clock, p. m., which is nine o'clock, a. m., in Chicago.

Mr. Mösè also informed me that I would have to meet the Divine conditions before the hour of prayer, which meant that I was to repent of all my sins, to confess them and to make all wrongs right.

I was glad to obey, for my heart longed for the blessing of God.

When the hour of prayer came, I went to my room and spent the time in prayer.

Thanks be to God, He heard and answered the General Overseer's Prayer of Faith, for that hour was the beginning of my healing.

The terrible pains have not returned, and I have been able to trust Him fully ever since.

God has fulfilled His promise in me and I give Him all the glory.

Thanking you for your prayers and asking you to continue to pray for me, I am,

Your brother in the Christ,

ANDREAS SCHULZ.

Healed of Neuralgia.

Thou shalt call, and Jehovah shall answer;
Thou shalt cry and He shall say, Here I am.—*Isaiah 58:9.*

MERIDEN, CONNECTICUT,
November 18, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God and to you that I write my testimony.

I had a tooth pulled and took cold. Neuralgia set in, and I suffered agony for two days and a night.

I felt that I must write to you to pray for me.

The answer came before my letter reached you, and the pain seemed to cease. The next day it left entirely.

I give God all the glory, and thank you for your prayers and kind response.

Your sister in the Christ,

(MRS.) AGNES C. HESS.

Greatly Blessed Through Zion Teaching.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward.—*Matthew 10:41.*

MISHAWAKA, INDIANA, November 17, 1903.

DEAR GENERAL OVERSEER:—Words cannot express my gratitude to God and to you, whom I believe to be Elijah the Restorer, that your teaching reached me; for through it I know Jesus, the Christ, as my Savior from sin and from disease.

I early looked to God as a Friend, yet was possessed of a devil from my earliest distinct remembrance, which is at five or six years, until the age of twenty-three.

Now the devil is gone, and I am free. I was nearly insane.

I was first given a copy of LEAVES OF HEALING, in 1897, and have read it quite regularly since that time.

I feel sure that, had not the authoritative teaching of Elijah reached me, I would either be dead, perhaps by my own hand, or in an insane asylum.

Sincerely yours in Jesus,

(MRS.) GRACE SPARKS.

Healed Through Prayer of General Overseer.

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.*

THOMASVILLE, ALABAMA, November 30, 1903.

DEAR GENERAL OVERSEER:—I praise our Father for His servant. I believe you are His Prophet, Elijah the Restorer.

Three years ago last July you prayed for me, according to Matthew 18:19.

I was wonderfully, gloriously healed, and have been sound and well ever since.

Ever since I was converted I have believed in immediate answer to prayer, but did not know how to get the answer until you taught me.

I am sound and well.

I have been in hundreds of homes and carried LEAVES OF HEALING, and told them the precious news that "He is just the same today."

I have done all I could for all that would listen.

Humbly, gratefully, the Master's servant,

(MRS.) DORA E. BARBOUR.

Thanksgiving for Safe Deliverance in Childbirth, and for Many Blessings Spiritual, Physical and Financial.

The blessing of Jehovah, it maketh rich,
And He addeth no sorrow therewith.—*Proverbs 10:22.*

1339 THOMPSON STREET,
PHILADELPHIA, PENNSYLVANIA,
November 23, 1903.

DEAR OVERSEER:—Peace to thee!

We desire to thank God for Zion, and the wonderful teaching of the Word of God by our beloved General Overseer.

We praise God for many blessings spiritual, physical and financial, received during the past.

We praise God for a Zion baby, which was born November 13, 1903.

We are glad, and rejoice that we could trust our Father for a safe deliverance.

God is faithful to His word in 1 Timothy 2:15, and we need not fear, knowing that God is sufficient unto all things.

God wonderfully blessed my dear wife with health and strength before the baby was born, and afterward she soon increased in health and strength.

Our baby, Martha Katherine, is growing, and is healthy and good.

Pray for us, as we want to train her for God, and to be a blessing to many.

Pray for us, also, that God may make us a blessing to many by bringing God's message of Salvation, Healing, and Holy Living, through faith in Jesus, the Christ, Till Jesus Comes.

God bless you all in Zion.

CHARLES ZEEB,
Deacon in the Christian Catholic Church in Zion.

Healed of Asthma.

O, 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.—*Psalm 105:1, 2, 3.*

CHATTANOOGA, TENNESSEE,
November 16, 1903.

DEAR GENERAL OVERSEER:—I wish to return thanks to God and to you, His servant, for a great blessing in the New York trip.

As I telegraphed you, I was suffering from asthma.

I was still ill when I left home, but improved constantly until Monday, when I was able to go out with the Host, and deliver the Message, climbing to the top of five and six story buildings, as easily as my partner, who was half my age, and in good health.

Yours in Christian love, MARY E. BROWN.

Child Healed in Answer to Prayer.

And Peter said unto him, Æneas, Jesus, the Christ, healeth thee: arise, and make thy bed. And straightway he arose. *Acts 9:34.*

LEGONIER, INDIANA, November 20, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

With our hearts filled with praise and thanksgiving to God our heavenly Father, we write this testimony to the healing of our baby, Richard, fifteen months old.

On Wednesday, September 23d, he was taken suddenly ill with a very severe attack of summer complaint.

He had been playing around as usual. In a short time he had a chill.

We prayed for him and called in Sister Fry to pray for him also. Still he had a high fever and about noon we were quite alarmed.

We prayed earnestly for the Lord to remove all fear from our hearts.

We confessed some wrongs and the fever left him immediately.

The next morning we telegraphed to you for prayer and he continued to improve till Friday evening. The Devil got in again.

Baby awoke right up from a nice sleep with his bowels again in a serious condition.

I repented quickly of having complained to my wife and sought forgiveness, but we had a hard conflict with the Evil One that night.

We continued to read God's promises and prayed earnestly that He would search our hearts and remove all hindrances.

We waited, watched and trusted, and, praise God, the fever left him again, his bowels were better and he improved rapidly.

Baby was also healed of a very severe cold which he took while sick.

God has been very good to us and we praise His holy Name.

We thank you for your prayers, dear General Overseer, and may our heavenly Father bless you and all those near to you and keep you for the completion of your mission.

Yours in the Christ,

(MR. AND MRS.) L. J. HIRE

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

AND into whatsoever house ye shall enter, first say, Peace be to this house.—*Luke 10:5.*

IN heralding the birth of the Christ to the shepherds in the field the annunciation was made in the words of peace.

The Christ lived and grew to manhood in a country whose social and political life was continually subjected to disruption.

The religion of the Jewish nation, with its traditions and ordinances, antagonized the rule of the conquering Romans.

There was no peace for spirit, soul, or body.

The religion with its rites and forms was a mockery to those who hungered and thirsted after righteousness, who were suffering from sin and its results.

Their God seemed no longer to hear.

The Christ began His ministry by bringing peace into the unsettled lives of those about Him.

He preached to the multitudes that Gospel which brought peace to their spirits.

Through His power He healed their bodies and calmed their troubled minds.

He sent His disciples forth to carry the Message of Peace, the peace of the Gospel of the redemption of mankind from sin and its bondage.

This Message was carried by the faithful Seventies into the villages and homes of the Jews of Palestine.

By commandment, before His ascension, this Gospel of Peace was to be carried to the world.

The world today is swayed with dissatisfaction and unrest.

The masses are eager to accept anything that will shift the state of society to their advantage.

The world is full of millions of people, swayed by the spirit of unrest which seeks satisfaction in rapine and murder, an unrest which has in almost our own times dragged one nation into the horrors of the French Revolution; an unrest and jealousy which causes nations to grapple with each other and to buy national peace and honor with blood.

The nations forget when peace is purchased at the price of the blood of their young manhood that they pay in coin which will impoverish their national resources to the state of penury, and wring from their thousands the cry of sorrow and agony which silences the plaudits for sustained national honor and victory.

Zion in these days, at the Consummation of the Age, is going forward under the banner of her Leader, carrying the Gospel of Peace that shall make man reconciled to his God, and a lover of his fellow men.

It is this work of consecration and love on the part of the many members of Zion which enables the following letters to be written, telling of God's blessing upon the efforts of those in His faithful Church in these days. O. R.

Detroit and Port Huron, Michigan, and Toledo, Ohio.

Elder-in-charge, T. Alex. Cairns, 878 Lafayette avenue, Detroit, Michigan.
Detroit Tabernacle, Twenty-second and Fort streets.
Services—Lord's Day, 3 p. m.; Wednesday, 7:30 p. m.
Toledo Tabernacle, 111 Michigan street.
Services—Lord's Day, 3 p. m.; Wednesday, 7:30 p. m.
Port Huron Tabernacle, 1110 Military street.
Services—Lord's Day, 10 a. m.; Wednesday, 7:30 p. m.

DETROIT, MICHIGAN, December 28, 1903.

DEAR OVERSEER:—Having made another circuit of the places under my charge, I will give you a few of the principal points of the battle at each place.

At Port Huron we had a good time, as usual, with the exception of the drawback there, namely, the fact that so large a number of our people have moved from there to Zion City, leaving us few in number.

Deacon Herbert Howard, formerly of this place, now at the head of the furniture department of Zion City General Stores, recently paid a visit to Port Huron and was gladly received on every side.

One of the papers printed about two columns of an interview with him, telling of Zion City and the wonderful work there.

While there we distributed a large quantity of old copies of THE ZION BANNER and also many old copies of LEAVES OF HEALING.

We also did considerable saloon work.

I took my guitar along and sang in several of the saloons.

The men were most attentive and generally left their glasses of beer alone on the bar while I sang.

Many of them spoke words of appreciation and I had a good chance to tell them of God.

Things are going nicely in Toledo.

My last visit there was perhaps the best yet.

Thank the Lord, we are moving into a new hall.

The place we are leaving is dirty, not easily accessible, noisy and dark.

The place we go to is clean, on the first floor, opening on to the street, has plenty of light, is not troubled with noisy street-cars and is in a respectable part of the city.

Our opening services will be held on the first Lord's Day in the new year.

I had the joy of baptizing four, one of whom has been healed of consumption and another of the morphine habit.

During the week we had a reception at the home of Mr. Sears and I talked to the people about Zion.

Quite a number of the neighbors were in and we had a very pleasant time.

Some of our workers were out as usual on Saturday evening, working in the saloons and houses of shame.

They found a mistress of one of those houses who was very sick in bed.

After talking with her a while she expressed a desire to have me come to see her and sing and talk to her.

So after the Baptisms on Sunday we went to see her.

I took my guitar and sang three songs.

We had quite an interesting talk.

At first she tried to parley a little about Divine things.

After talking with her for some time I told her that we would pray.

We knelt and prayed, after I had read to her about the ninety-and nine and about the woman who lost one piece of silver.

She admitted that she was away on the cold mountains of sin.

I dictated for her Zion's prayer of consecration, and added a few words of repentance.

She followed in the prayer, and said she meant it.

God saved her, and she told us she would quit her ungodly business right away, and would go home to her mother the following week.

She was thankful, and expressed her gratitude to us for coming to see her.

In the next room I talked with one of the girls who was only twenty years of age, and tried to get her to give up her life of shame, but she would not.

She said her parents were German Lutherans, but that their talk made no difference to her.

She admitted that she had no peace or joy in her heart. May God help us to win her later.

While returning from Toledo I became engaged in conversation with a man who afterwards proved to be the assistant foreman of one of the largest railroad shops in the country.

He was a Freemason and a filthy tobacco chewer and a Methodist.

I did not let him know who I was, but after a little while our conversation drifted into religious things, and all of a sudden he came out with a wholesale invective upon "that man Dowie, who is the sleekest money-grabber in the United States."

I merely listened to his talk for a little while.

Finally when he had about spent his force I reached in my pocket and said: "I would like to give you one of my cards."

He took it and saw that I was an Elder in Zion and that "Dowie" was my General Overseer.

After enjoying his discomfiture for a little while and then joining with him in a hearty laugh, I let a little light into his head about Zion and her noble Leader.

He was much pleased to hear the truth, and promised to come to our meeting in Detroit.

He was there last Lord's Day and told me that he enjoyed the service very much and did not see anything to frighten him.

Detroit is the third place on my list.

Now that I am absent so much, a great part of the work falls upon our faithful brother, Deacon Wright.

The saloon workers as well as the other workers are keeping up their share of the burden, and report many interesting experiences.

One Roman Catholic girl has been saved and brought into Zion here, and I am to baptize her at our All-Night meeting.

Because of her stand for God and Zion her father turned her out of doors and forbade her return. She is now staying with our Zion people.

Our Restorationists went to Pontiac one day and gave the Message to thousands of people.

We are happy in the wondrous work of the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Restoration, and it is a constantly deepening joy to be associated with Elijah the Restorer in this Latter Day Mission.

Will Zion kindly pray for us that the pleasure of the Lord may prosper in our hands and that the people may be saved and healed and cleansed for the Coming of the King?

Yours for God and Zion, T. ALEX. CAIRNS.

Chicago, Illinois.

Elder-in-charge of German Parish, Rev. Fred Rickert, 204 Burling street.
Tabernacle, 639 Larabee street.
Services—Lord's Day, 9.30 and 10.30 a. m. and 2 and 8 p. m.; Wednesday, 8 p. m.; Friday, 8 p. m.

We wish to call especial attention to the following brief report.

Although the membership at the Northwest German Tabernacle is not large, they are doing good work in the distribution of Zion Literature.

Our readers will bear in mind that the German LEAVES OF HEALING are published only once a month.

We would that our Branches everywhere were selling as many copies per capita as the North Side German Branch is selling.

Elder Rickert writes as follows:

204 BURLING STREET, CHICAGO, ILLINOIS.

MY DEAR OVERSEER:—As we have no parish of our own, we work together with Deacon Keller.

Deacon Rositer from the English Tabernacle directs the work of the English and German Tabernacles.

Our German Tabernacle has about eighteen workers.

Ten of our workers have moved to Zion City; thirty more have gone to other places, but God has given us new members, and by-and-by we can increase our workers.

Since the German Tabernacle was opened we have sold and given away over twenty thousand LEAVES OF HEALING in about twenty months.

If we could get new LEAVES every week, we could do far more.

Last Lord's Day I baptized eighteen persons.

We have a loving, loyal and obedient people, and always good meetings.

Your brother in the Christ, FRED RICKERT.

Yokohama, Japan.

1407 NAKAMURA, YOKOHAMA, JAPAN,
November 16, 1903.

DEAR OVERSEER:—In regard to Zion in Yokohama, I wish to say that God is keeping us and showing His goodness to us continually.

We have opened two more meetings on Lord's Day morning beside the regular morning Bible class.

The one is for inquirers and the other is an English Bible reading class for young people who are learning English.

The work in the penitentiary is continued as before by the sisters.

Three or four beside myself are doing house-to-house visitation every Lord's Day afternoon before service.

Ten of us have signed the Vow of Zion Restoration Host and are waiting for further directions. May God use us in His work.

I have visited ten men-of-war and nine or ten mail and cargo steamers, and distributed about eight hundred fifty copies of LEAVES OF HEALING and about four hundred tracts.

In addition to the above, to the Japanese Christians who can read English and to foreign residents in the city, about two hundred twenty copies of LEAVES OF HEALING and about two hundred tracts were distributed.

Since the 10th of October, Mother Saito and myself have distributed one thousand five hundred seventy-five invitation cards, calling on people from house-to-house, and have sold twenty-eight tracts.

We hope to do more in the future with the help of those who took the Restoration Vow.

I wish to testify to the immediate healing of Sister Yamada in answer to our united prayer.

Her case was a peculiar one.

She had chills every afternoon and very high fever in the night.

She could take but very little food, and drank a great deal of water.

They thought that the end of life was drawing nigh.

We remembered her in our prayers on Friday evening.

I went to Tokio to see her on the following Monday.

Praise God, I found that she had been delivered perfectly.

They said that she had been very sick until Friday evening when she suddenly asked for some food.

She tasted it and found that her taste had been restored and said that she must have been healed as the food tasted good.

She was truly healed at that time as the symptoms have not appeared again since that evening.

God answered our prayers for her.

Last year the aged mother was delivered instantly in answer to our prayer, when she had been unconscious for three days.

She was again delivered in answer to our prayer from injury and suffering caused by a fishbone which had fastened in her throat. She had suffered for three days.

This is the third case of God's especial blessing to her.

We thank Him for such a manifestation of His goodness to our people in Japan.

Yours faithfully, D. TOKIDA.

Zurich, Switzerland.

DEAR OVERSEER:—Our hearts are filled with praise and thanksgiving to God for all that our eyes can see and our ears can hear of His wonderful goodness to the children of men.

We do rejoice over the many beautiful testimonies of salvation and healing which occur in our midst.

We are so glad that we do not need to live on the old blessings, but that we have new ones every day.

A few months ago, we visited a sick woman who had not heard of Zion before.

She came to our meetings, accompanied by her husband. He was an inveterate smoker.

Even in the night when he awoke he would light his cigar.

He often went to the Methodist meetings, but he could not quit smoking.

Praise God, he did not come to many Zion meetings before he gave up his cigars.

After one of them he handed over six cigars which he had in his pocket and said: "By God's help, no more smoking for me!"

After a week had passed, he testified that God did keep him and that he had been happy ever since.

He said that the prayers of Zion helped him to overcome, because he had tried to quit it many times before, but could not succeed.

Since then, he and his wife and two sons were baptized.

The other day we prayed for a young lady in Thalweil, who suffered from anemia and was not able to work much because she always felt so tired and had severe headaches.

After prayer and the laying on of hands she was healed, and writes to us that she is greatly strengthened and praises and thanks God for Zion.

Many other healings and conversions have taken place in that town.

God is also working among the wives of policemen in Zürich.

Three of them are coming to our meetings, and one of them has been healed of many different ailments. She has now the sunshine of heaven in her heart and on her face.

Her husband said that if he did not believe in God before he would have to do so now, for he had seen that his wife had received blessings and healing.

Last summer one of our members visited her friend; and in her home she met a lady from Chicago who was in Switzerland for her health.

Like Zion people are, she could not keep quiet, but began to tell about Zion, and asked the lady if she knew Dr. Dowie.

She only knew the lies from the Chicago papers, and did not care to hear much about Zion, but our sister called on her again and again, and taught her the way to God.

When the lady was about to leave for America, she was heartily invited to attend the Zion meetings in Chicago.

First, she did not give very favorable reports, but, praise God, only a few days ago our sister received a letter from Chicago, telling her that her labor of love and patience were not in vain; that she had found her Savior, and is now a member of Zion.

Further, she tells that they are now sisters in the Christ and in the same Church.

Our men who are selling BLÄTTER DER HEILUNG are also doing splendid work.

One of them has sold about six hundred copies in one month in Zürich, Winterthur, and other places.

Another young man is visiting the little country towns, and beautiful fruits are springing out of his work.

A good number of people have been brought to our meetings, and some have subscribed for the LEAVES.

Besides selling the papers they are distributing hundreds and thousands of Restoration Messages which, through the letters we receive, seem to have brought, like a rain on the dry land, great blessings all around.

Yours faithfully in the Christ, C. HODLER.
Elder in the Christian Catholic Church in Zion.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.
Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.
Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.
Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

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

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

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

Address .....

Date .....
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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, MARCH 9th or 10th.

The Doom of Murmurers.

1. *Death is the penalty for all over twenty years of age who murmur.*—Numbers 14:26-35.
   There is no excuse for grumbling.
   One grumbler contaminates others
   Trust in God and do good.
2. *The murmurer always goes back on God and His leadings.*—Numbers 14:1, 4.
   Murmurers want to go back.
   They get full of the Devil's discontent.
   God always completes the work He begins.
3. *Even the best God does, never satisfies them.*—Exodus 16:4-8
   God gives bread and they refuse.
   God gives rain and they complain.
   God says, "Be happy," and they grumble.
4. *They always go about murmuring in a sneaking, quiet way.*—Psalm 106:21-31.
   They do not murmur openly.
   They have it in their hearts.
   They say it in their homes.
5. *All who murmur had better learn how to live and not murmur.*—Isaiah 29:18-24.
   You can see things in a better light.
   You whould be still happier.
   Learn to live without complaining.
6. *All who murmur will be overthrown at the Christ's coming.*—Jude 1:14-25.
   Some murmur at everything.
   They complain at even good things.
   They are their own enemies.
7. *History shows how murmuring destroys people.*—1 Corinthians 10:10-15.
   Every murmurer died.
   They died before their time.
   Take heed lest you fall.
8. *We are not to break the commana not to murmur.*—Philippians 2:3-16.
   Murmur at nothing.
   Be content with your wages.
   Be satisfied with bread.

The Lord our God is a Murmur-abhorring God

LORD'S DAY BIBLE CLASS LESSON, MARCH 13th

Disheartening Complaints.

1. *You cannot please God by complaining.*—Numbers 11:1-3.
   People complain against God.
   They make Him the author of woe.
   They do not give the Devil his due.
2. *Complaints grow out of a sinful estate.*—Lamentations 3:37-42.
   Sin brings misery.
   Sin fills life with disappointments.
   Sin brings its own penalty.
3. *They make one weary of life.*—Job 7:1-16.
   Sin shortens life.
   Sin makes one want to die.
   Sin fills one with despair.
4. *Such see only good days in the past.*—Ecclesiastes 7:7-10.
   Some can see no good ahead.
   Some get no consolation in the present.
   The better days of the past cause them to complain.
5. *God alone can change such conditions.*—Psalm 142:2-7.
   Keep your troubles to yourself.
   God alone understands them.
   He can turn sorrow into joy.
6. *People without complaints are happy.*—Psalm 144:9-15.
   Praise God for what you are.
   You have enough to make you happy.
   Consider the mercies of God.
7. *Think of God and you will get rid of complaints.*—Psalm 77:1-13.
   Think of the songs you have sung.
   Remember that shadows flee away.
   Not one promise of God can fail.

God's Holy People are a Satisfied People.

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 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 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 expenses 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Seven Hundred Ninety-eight Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Seven Hundred Ninety-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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months.....			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason.....	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Hammond.....	11		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Zion City by Elder Dinius.....	67		
Baptized in Chicago by Evangelist Christie.....	2		
Baptized in Chicago by Elder Cossum.....	1		
Baptized in Chicago by Elder Hall.....	25	191	
Baptized in California by Elder Taylor.....		10	
Baptized in England by Overseer Bryant.....		10	
Baptized in England by Deacon McKell.....		3	
Baptized in Canada by Elder Brooks.....		5	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Missouri by Deacon Robinson.....		10	
Baptized in New York by Overseer Mason.....		30	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington.....		4	
Baptized in Texas by Evangelist Gay.....		5	
Baptized in Washington by Elder Ernst.....		4 88	279
Total Baptized since March 14, 1897.....			17,798

The following-named three believers were baptized by Triune Immersion, in the Rotherham Baths, Yorkshire, England, Monday, January 18, 1904, by Deacon Robert McKell:

Dobson, Mrs. Elizabeth.....24 Bridge street, Swinton, Yorkshire, England
Hobson, Charles.....Belman street, Mexborough, Yorkshire, England
Wilson, Eva.....24 Bridge street, Swinton, Yorkshire, England

The following-named ten believers were baptized by Triune Immersion in the Caledonian road Baths, N., London, England, Lord's Day, January 31, 1904, by Overseer Daniel Bryant:

Boston, Miss Florence,
51 Grandison road, Clapham Common, S. W., London, England
Dobson, Mrs. Elizabeth D. W.,
18 St. Mary's square, Aylesbury, Buckinghamshire, England
Costa, Charles,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Costa, Mrs Rose,
21 Newlyn Road, Bruce Grove, Tottenham, N., London, England
Gobby, Joseph.....65 Exmouth street, Stepney, E., London, England
Perry, Miss Mary,
114 Greencroft Gardens, Hampstead, N. W., London, England
Rayment, Ellis Alexander,
18a High street, South Norwood, S. E., London, England
Richardson, Mrs. Emily,
21 Newlyn Road, Bruce Grove, Tottenham, N., London, England
Spink, Miss Ann.....14 Hillfield Park, Muswell Hill, N., London, England
Woodford, Miss Edith.....Corfe Mullen, Wimborne, Dorsetshire, England

The following-named five believers were baptized in Kansas City, Kansas, Lord's Day, February 7, 1904, by Deacon Charles E. Robinson:

Page, John.....914 Garfield avenue, Kansas City, Missouri
Page, Mrs. Mary.....914 Garfield avenue, Kansas City, Missouri
Sevier, Charles E.....1216 Gilmore avenue, Kansas City, Kansas
Sevier, Mrs. Mary M.....1216 Gilmore avenue, Kansas City, Kansas
Thompson, Mrs. Eliza...1214 Independence avenue, Kansas City, Missouri

The following-named sixty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day afternoon, February 14, 1904, by Elder W. O. Dinius:

Arends, Erma.....2803 Elisha avenue, Zion City, Illinois
Bailey, Joy Pauline.....3003 Ezra avenue, Zion City, Illinois
Baughman, Anna.....3105 Emmaus avenue, Zion City, Illinois
Baughman, Joseph W.....3105 Emmaus avenue, Zion City, Illinois
Baughman, Lloyd.....3105 Emmaus avenue, Zion City, Illinois
Baushke, Rose Mabel.....3102 Elisha avenue, Zion City, Illinois
Baushke, Tilly Jessie.....3102 Elisha avenue, Zion City, Illinois
Bennett, Dean.....2811 Gideon avenue, Zion City, Illinois
Bennewate, Floyd Charles.....2606 Elisha avenue, Zion City, Illinois
Berchtold, Harry.....2821 Gilgal avenue, Zion City, Illinois
Borland, Eva Ruth.....709 Herman avenue, Zion City, Illinois
Bowers, Oscar Dowie.....1905 Horeb avenue, Zion City, Illinois
Brown, Evan.....2409 Elisha avenue, Zion City, Illinois
Brown, Lucile.....2921 Enoch avenue, Zion City, Illinois
Bumpus, John G.....2801 Gideon avenue, Zion City, Illinois
Burr, Vorie.....2814 Edina boulevard, Zion City, Illinois
Dean, Pearl Olive.....2012 Hebron avenue, Zion City, Illinois
Deans, Royston.....2012 Hebron avenue, Zion City, Illinois
DeGroot, Peter.....Farm west of Zion City, Illinois
Detienne, Margaret.....2802 Elisha avenue, Zion City, Illinois
Detienne, Stephen.....2802 Elisha avenue, Zion City, Illinois
Dodson, Jesse J.....2011 Hermon avenue, Zion City, Illinois
Eberly, Gertrude.....2911 Emmaus avenue, Zion City, Illinois
Elliott, Frank.....3009 Gilead avenue, Zion City, Illinois
Erstrom, Edna.....3104 Elisha avenue, Zion City, Illinois
Erstrom, Florence.....3104 Elisha avenue, Zion City, Illinois
Funk, Riley M.....3009 Ezra avenue, Zion City, Illinois
Gray, Albert.....2810 Bethel boulevard, Zion City, Illinois
Griswold, Miss Hazel.....2621 Gilboa avenue, Zion City. Illinois
Hamman, Hannah Gertrude.....1713 Horeb avenue, Zion City, Illinois
Hamman, Vida Ruth.....1713 Horeb avenue, Zion City, Illinois
Hendricks, Francis.....3007 Elizabeth avenue, Zion City, Illinois
Hendricks, Oliver.....3007 Elizabeth avenue, Zion City, Illinois
Hibbiets, James B.....2816 Edina boulevard, Zion City, Illinois
Hinderman, Lucy.....2917 Emmaus avenue, Zion City, Illinois
Hughes, Walter.....2919 Gilead avenue, Zion City, Illinois
Johnson, Lucy.....2620 Elizabeth avenue, Zion City, Illinois
Kile, Myrtle Victoria.....3013 Gabriel avenue, Zion City, Illinois
Kimmel, Leo Henry.....2801 Gideon avenue, Zion City, Illinois
Kleinert, Clara.....3201 Ezra avenue, Zion City, Illinois
Kurrasch, Gusta.....3011 Gilboa avenue, Zion City, Illinois
Lively, Alva Myrta.....2600 Gideon avenue, Zion City, Illinois
McClaskey, Joseph William.....2917 Ezra avenue, Zion City, Illinois
McClay, Clyde.....3209 Elijah avenue, Zion City, Illinois
McNatt, James.....2411 Gilead avenue, Zion City, Illinois
Makovsky, Alfred Philip.....2715 Elim avenue, Zion City, Illinois
Makovsky, Lillian.....2715 Elim avenue, Zion City, Illinois
Maltby, Miss Vina.....3106 Edina boulevard, Zion City, Illinois
Mayer, Albert.....3013 Gilead avenue, Zion City, Illinois
Meredith, Hazel.....2106 Eshcol avenue, Zion City, Illinois
Meredith, Rose.....2106 Eshcol avenue, Zion City, Illinois
Mose, John.....3017 Gideon avenue, Zion City, Illinois
Mose, Miss Sophie.....3012 Gideon avenue, Zion City, Illinois
Muliken, Mrs. Shuah B. W.....Elijah Hospice, Zion City, Illinois
Owens, Anna.....2618 Elim avenue, Zion City, Illinois
Paxton, Frank.....2912 Edina boulevard, Zion City, Illinois
Puhl, Clarence August.....1912 Ezekiel avenue, Zion City, Illinois
Randell, Keith Montgomery.....3001 Eshcol avenue, Zion City, Illinois
Short, Beulah.....2016 Hebron avenue, Zion City, Illinois
Short, Paul Melvin.....2016 Hebron avenue, Zion City, Illinois
Snelling, Ruth Cleone.....2815 Ezra avenue, Zion City, Illinois
Stevenson, Gladys.....2912 Enoch avenue, Zion City, Illinois
Stevenson, Samuel Dennis.....2912 Enoch avenue, Zion City, Illinois
Wood, Gertrude Willard.....2409 Elisha avenue, Zion City, Illinois
Zechiel, Dollie May.....3011 Gideon avenue, Zion City, Illinois
Zechiel, Donald Clifford.....3011 Gideon avenue, Zion City, Illinois
Zechiel, Roy Dell.....3011 Gideon avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named four children were consecrated in Zion Tabernacle, London, England, Lord's Day, January 3, 1904, by Overseer Daniel Bryant:

Cameron, Bedford Allen Douglas, 23 Fitzroy Square, W., London, England
Cockerell, George Frank
101 Hawthorne Grove, Oakfield Road, S. E., London, England
Smith, Albert Philip,
"Plynlimmon," Salisbury Road, Harrow, Middlesex, England
Smith, Leonard John
"Plynlimmon," Salisbury Road, Harrow, Middlesex, England.

Zion in California.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion in San Francisco, California, will hold religious services as follows:

In the Public Hall at Fairfield, Solano County, Monday evening, February 29th, at 7:30 o'clock; Tuesday, March 1st, afternoon at 2:30 and evening at 7:30 o'clock.

In Elmira, Solano County, Wednesday evening, March 2d, at 7:30 o'clock.

In Public Hall at Dion, Solano County, California, Thursday evening, March 3d, at 7:30; Friday, March 4th, afternoon at 2:30 and evening at 7:30 o'clock.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York, and occupies the space between Broadway and Fifth Avenue. These two important avenues intersect at the "nose" of the building and from Twenty-second and Twenty-third Streets. Our office is on the fourth floor and faces Fifth Avenue.

? ? ? ? ? ? ? ? ?

HAVE you gotten up a club of ten yearly subscribers for LEAVES OF HEALING, in response to our request of last week?

If not please give the matter your serious consideration and help us by complying with our request. : :

"The King's business requires Haste." There is no time to be lost in preparing for the coming of our Lord. : : : : : : : : : : :

Use the blank printed on last page of last week's LEAVES OF HEALING. : : : : : : : : : : :

Zion Printing and Publishing House

ZION CITY, ILLINOIS

? ? ? ? ? ? ? ? ?

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OFFICE OF

ZION PRINTING AND PUBLISHING HOUSE

ZION CITY, ILLINOIS

February 20, 1904.

To the Readers of Leaves of Healing:

Dear Friends in the Christ:

We are printing a neat and artistic little booklet containing a list of the advantages we have over our competitors for good Commercial Printing, Electrotyping and Designing.

We will mail them to those of our readers who will interest themselves in doing what they can to send us orders for this kind of work.

We are seeking to get a list of customers who are in harmony with Zion and on whom we can depend, and those who will get orders from their friends.

We can compete successfully in material, workmanship and prices, and send your order to your address prepaid.

We have been favored with responses to our former notices and wish to interest all who are in a position to turn business this way.

Yours for the Extension of God's Kingdom.

Zion Printing and Publishing House.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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, Swine's Flesh, Theatres, Secret Societies 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 finest Lace Factory in the world, and the largest in the United States. 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; a great Banking Establishment; large Hospices (or hotels); well-ordered Department Stores, and many other important institutions.

Zion City Site

Comprises 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 rail. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the entire world. Of this land about 2,000 acres have already been subdivided into beautiful lots having frontages varying from forty feet to one hundred five feet.

Thousands of 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.

Enormous profits have been realized by investors in these lots, running as high, in many instances, as two hundred per cent in less than two years.

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 other interesting matter pertaining to our city and investments.



ADMINISTRATION BUILDING, ZION CITY, ILLINOIS

Zion Land and Investment Ass'n

(John Alex. Dowie)

ZION CITY, ILLINOIS

* * *

H. WORTHINGTON JUDD,
Secretary and Manager.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 19. *ZION CITY, SATURDAY, FEBRUARY 27, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF OVARIAN TUMOR.

COME, AND SEE THE WORKS OF GOD; . . . COME, AND HEAR, ALL YE THAT FEAR GOD, AND I WILL DECLARE WHAT HE HATH DONE FOR MY SOUL.

Those who are healed in Zion are in striking contrast with those who get well, as some do, while under the doctor's care.

When any serious case of sickness passes from the stage of doubt and danger into convalescence the doctors immediately are ready to cry out and say, "See what I have done! See what my great skill has performed! Behold the wonderful power of the science of medicine! By my own hand have I wrought this!"

But when a person is healed in answer to prayer you do not hear them declare, "See what my prayer has done! See what great faith I have had! See how God has honored me in answering my prayer!" But the whole thought and desire of the heart is to glorify God, and to give Him all the credit and honor; for it is fully recognized that it is He and He alone who is able to heal and deliver the soul and body from death.

But we would not have it understood that there is not a very warm and loving feeling, in the heart of those who have been delivered, for him who, under God, has been the means of their deliverance, and for those who assist him in his work for God. The people of Zion recognize the fact that God has sent the Rev. John Alexander Dowie to restore to them the beautiful covenant of Divine Healing, and that his Prayer of Faith has been availing for them; and it is through his teaching that many others have been able to learn how to pray the Prayer of Faith.



MRS. KATHERINE LINDQUIST.

He has been the strong rope in the hands of God that has been cast out into the stormy sea of life, which has been grasped in the death struggle and to which the dying ones have clung and been pulled safely to shore.

There is nothing in the denominations today that has such a holding influence upon the people as the beautiful truths of Zion, and that keeps them true and faithful.

Steadfastness is one of the strong features in Zion.

This is one reason why no wind of doctrine, no financial or other storm has been able to sweep Zion off her feet.

She clings to the rock and clings to the rope.

There is no hope away from God and His Word.

Thank God all Zion clings together! It is a united body, cemented in the bonds of love; love for God, love for His dear Son, love for His servant, Elijah

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

the Restorer; love for one another as members of the body of the Christ, and love for a great, dying world, lost in sin.

Only those who have been healed and have had their loved ones healed when dying or when incurably diseased, know the depth of this love.

What a light and joy comes into the home when the Hand of God has touched the afflicted one and set her free!

"For twenty years I had suffered from internal troubles," declares the witness to Divine Healing, whose testimony follows.

How many people are suffering today from diseases, the seriousness of which they very little realize, when the fact is that some hungry wolf of disease is gnawing away at their very vitals, and it is only in later years that the real condition of things is discovered and the suffering ones are able to ascertain that some tumor or some other dread disease has made inroads upon their health.

The only remedy known to the medical profession for ovarian tumor is the surgeon's knife.

Many times have we witnessed the operation for the removal of this tumor.

High hopes were held out to the sufferer that through this operation all would be well.

But a certain proportion of cases are sure to die from the operation.

Women are willing to submit to this operation, serious as it is, with the desperate hope that they may be the ones who shall escape death.

How we rejoice that in God's way of healing there is absolutely no risk; that it is perfectly safe and absolutely sure!

O bless our God, ye peoples,
And make the voice of His praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
. . . . . .
I cried unto Him with my mouth,
And He was extolled with my tongue.
. . . . . .
Verily God hath heard;
He hath attended to the voice of my prayer.
Blessed be God,
Which hath not turned away my prayer, nor His mercy from me.

WRITTEN TESTIMONY OF MRS. KATHERINE LINDQUIST.

ZION CITY, ILLINOIS, December 16, 1903.

MY DEAR GENERAL OVERSEER:—It was on Easter Sunday of 1894, that I first heard you preach.

A few days before that I read in the Chicago *Inter Ocean* of your mission in Sixty-second street, near the World's Fair Grounds, that paper having printed several columns regarding you and your dear wife and family, and of the many healings which had taken place.

I was at once greatly interested and attended your meetings twice a week for the following six weeks, and nearly every Sunday.

I lived at that time at almost the other end of the city, and the ride on the street-cars was a long and tiresome one; but I wanted to know more of God's willingness to heal His suffering people, and I was one of His suffering ones.

I had been a sufferer for nearly twenty years, and was like the woman told of in the Scriptures, who "had suffered many things of many physicians," and "was nothing bettered but rather grew worse."

I was brought up in a Christian home, where it was our custom to read God's Word almost daily; but as we were Lutherans, I, of course, was taught that God gave us sickness for our good.

Nevertheless, I remember how, as a child, I would ask mother when she was sick, "Cannot God help you?" and how I would go where I could be alone and pray to the Father.

What a relief it was to me when I heard from your lips that God could heal us, and that we did not need to go to the doctors!

In 1893, I was advised by Dr. Einarson, a surgeon of Englewood, Illinois, who had had a consultation with another surgeon, to have an operation performed.

They told me I had an ovarian tumor.

I suffered untold agony.

I had doctored and tried so many different remedies with no help that many times I emptied out the medicine prescribed for me.

When I was advised to have an operation I shrank from it and refused, saying that I would prefer to die from the effects of the tumor.

My dear mother had suffered in the same way, her trouble finally resulting in dropsy, which caused her death.

Oh, how happy I was when I heard that God was willing to heal me without the use of the knife, and that the Christ was "just the same today."

I attended the meetings about six weeks and received the teaching, and then I made application for an admission ticket into the prayer-room.

After five or six attempts, I secured one.

The first time you laid hands on me and prayed for me, all pain ceased.

The tumor which had grown to a considerable size gradually disappeared.

My general health improved at once.

For twenty years I had suffered with internal troubles, and since childhood had been troubled with constipation, for years being compelled to take water injection or laxatives for relief.

I had also suffered much from sick headaches, which lasted twenty-four hours at a time.

I also suffered from lumbago so that I could not move.

But God delivered me from them all, and now, after more than nine years of almost perfect health, I am a living witness to God's power and willingness to heal.

I am strong and am able to attend to my household duties in a remarkable way.

I praise God for His loving kindness and tender mercies.

Especially do I praise Him for recently delivering my dear husband.

About four months ago he was stricken with paralysis.

He was in a semi-conscious condition for many hours. His speech was gone and the use of his right arm and he was in a dying state.

Overseer Speicher prayed and God answered.

Within twenty-four hours from the time prayer was offered, God restored him to full consciousness, restored his speech and the use of his arm.

God most wonderfully delivered him and is daily blessing him.

You, dear General Overseer, have also prayed for him and God has blessed.

We thank you for your interest and praise God for His great goodness.

My prayer is that God will continue to pour His blessing upon you, your dear wife and son; that He will bring you all back to us after your world-wide trip, and that He will abundantly reward you for all your labors among those who were in darkness and are now enjoying the light of the Free and Full Gospel. I am

Gratefully yours in Jesus' Name,
(MRS.) KATHERINE LINDQUIST

CONFIRMATION OF MRS. KATHERINE LINDQUIST'S TESTIMONY.

2704 EMMAUS AVENUE,
ZION CITY, ILLINOIS, December 16, 1903.

BELOVED GENERAL OVERSEER:—In confirming the testimony of my dear mother, I cannot better express my praise to our Heavenly Father than in the following verse:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

If God had not sent you as Elijah, to restore His covenant of healing to His people, how many of us would be bereft of our loved ones today!

I have no recollection of mother's being in good health until God healed her under your ministry.

Concerning her testimony, I can say, It is true, but the half has not been told.

On one occasion, while she was consulting with Dr. Einarson, of Englewood, Illinois, I accompanied her, and he explained to me all about her tumor, and its location.

He advised an operation.

Although we (her family) urged her to have the operation performed, we were glad when she refused to do so.

Then God showed her a better way; and today mother is well and strong, and is able to attend to all her home duties.

I praise God, not only for the preservation of my dear mother's life, but also that of my dear father.

God took away his paralysis almost immediately, in answer to the prayer of Overseer Speicher, and he is daily gaining in strength.

I desire to take this opportunity to record God's love to me.

Since the summer of 1894, the Christ has been my Savior, Healer, Cleanser and Keeper.

In 1896 I had the privilege of being one of the few hundred who formed the Christian Catholic Church in Zion.

I was formerly a member of the Presbyterian church, but not until I heard your strong denunciation of worldly pleasures did I realize where I stood in the sight of God, for I had already begun to enter into the pastimes of the people of the world.

It was then that God saved me.

God has healed me of granulation of the eyelids in an advanced stage; also, of nasal catarrh, constipation and other minor troubles.

God has strengthened my body and cleansed my blood.

But the best of all, God has been my Keeper, and I daily praise Him for His continued blessing to me in spirit, soul and body.

I desire, also, to express my appreciation as one of your employees.

The nearly four years that I have served as stenographer in the office of Overseer Speicher have been the happiest and most profitable of my life.

My associations and duties have been a constant inspiration to me to live close to God.

My daily prayer is that God will abundantly bless you and dear Overseer Jane Dowie, and that you may continue to go forward in the great work of Restoration to which God has called you in these times until your work is done.

Yours faithfully in the Master's service,
MATHILDE E. LINDQUIST,
Deaconess in the Christian Catholic Church in Zion.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 27, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, FEBRUARY 27, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mrs. Katherine Lindquist, . . . 577
Elijah the Restorer, . . . 579
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Katherine Lindquist, . . . 578
Confirmation of Mrs. Katherine Lindquist's Testimony, . . 578
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Labors of General Overseer in Establishing Church, . . . 580
Persecutions, Riots and Attacks as They Have Succeeded One Another, . . . 580
Cablegram from General Overseer, from Adelaide, Australia, 581
Sydney Disgraced by Lawless, Masonic Mob, . . . 581
Cablegram from Overseer Voliva, . . . 581
Eighth Anniversary of Organization of Christian Catholic Church in Zion Observed, . . . 581
Fifth Anniversary of Establishment of Zion Educational Institutions Observed, . . . 581
Striking Contrast Between Zion Educational Institutions and Educational Institutions of the World, . . . 581-582
Dr. Harper Declares University of Chicago Is no Longer a Baptist Institution, . . . 582
Zion Has no Sympathy with Growing Tendency Towards Religious Communism, . . . 582
The All-Important Question in Zion, . . . 582
Tithing a Source of Great Spiritual Blessing, . . . 582
Zion Lace Industries Doing Excellent Work, . . . 582
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, . . . 583
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Subject—"Triune Immersion: The Christ's Command and God's Seal on a Living Church," . . . 583-586
THE TENTH DIVINE HEALING MEETING—
Subject "God's Perpetual Covenant of Healing With His People," . . . 587-591
CARTOON—
Elijah the Restorer Rebukes the New York Supreme Court for Its Presumptuous Interference, . . . 584
EARLY MORNING MEETING IN SHILOH TABERNACLE, . . . 592-595
MEMORABILIA OF THE NEW YORK VISITATION, . . . 596
NOTES FROM ZION'S HARVEST FIELD, . . . 597
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 598
ZION'S BIBLE CLASS, . . . 599
OBEYING GOD IN BAPTISM, . . . 599
ADVERTISEMENTS, . . . 600

Notes From The Overseer-in-Charge.

"WE ARE AMBASSADORS, THEREFORE, ON BEHALF OF CHRIST."

AS THOUGH God were entreating by us. We beseech you on behalf of the Christ,

Be ye reconciled to God.

WE ARE REMINDED very forcibly at this time of the Eighth Anniversary of the Organization of the Christian Catholic Church in Zion, of the similarity which exists between the labors of our beloved General Overseer, Rev. John Alexander Dowie, and the labors of the Apostles in the olden time in establishing the Church among the Jews, in the various countries to which they had been dispersed, and the nations generally.

This is especially true in regard to the labors of the Apostle Paul. How graphically he portrays the opposition which was brought to bear against him and the Gospel which he preached!

In everything commending ourselves, as ministers of God,
In much patience, in afflictions, in necessities,
In distresses, in stripes, in imprisonments,
In tumults, in labors, in watchings, in fastings;
In pureness, in knowledge, in long suffering, in kindness,
In the Holy Spirit, in love unfeigned, in the Word of Truth,
In the power of God; by the armor of righteousness on the right hand and on the left,
By glory and dishonor, by evil report and good report;
As deceivers, and yet true;
As unknown, and yet well known;
As dying, and behold, we live;
As chastened, and not killed;
As sorrowful, yet always rejoicing.

THE YEAR 1895, which preceded the organization of the Christian Catholic Church in Zion was the year of great persecution in Zion.

IT WAS during this year that the General Overseer was arrested so many times, and appeared before the courts with nearly a hundred cases.

IT WAS during this year that he had the opportunity of preaching to thousands of people, in the courts, when he was defending the Gospel of Jesus, the Christ, and the right to pray with the sick.

THAT PERSECUTION has never ceased.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE STORIES of Oak Park, Hammond, and the West Side in Chicago, have been fully written.

In these places the mobs did their best to take the life of our Leader, and were only prevented by God.

LATER ON came the riotous attacks in London, in Trafalgar Square; in Edinburgh, Scotland and Ballymena, Ireland.

Later still the Visitation to New York, when the howling mobs gnashed upon him with their teeth.

And still more recently in San Francisco.

IN ALL THESE places Zion was established despite the strenuous efforts of the enemy to thwart the Divine purpose.

IT IS to be expected that any true prophet or apostle of the Lord Jesus, the Christ, will be antagonized today, just as He was in the olden time.

It is one of the signs of his prophetic and apostolic office.

WITH ALL this record behind us, we were not surprised to hear that in Australia the same lawlessness breaks forth.

THE FOLLOWING cablegram from Adelaide tells very meagerly the story of the great conflict at Sydney:

ADELAIDE.

SPEICHER, Zion City, Illinois.
Christ is Conqueror.
Sydney week-day meetings attended by vast multitudes, eager to hear.
Masonic mob of few hundreds stirred up riotous rabble.
Much disorder.
Police action paralyzed by Masonic authorities.
Press denounced riots.
Sydney disgraced.
Voliva and all Zion people acted heroically.
God gave deliverance.
Excellent gathering; Zion only, on Thursday.
Many going to Zion City.
Australia everywhere aroused.
Begin Melbourne Visitation 28th, Exhibition Building, seating many thousands; intense interest and expectation.
Overseer Dowie well and takes part.
The battle is Jehovah's.
Psalm 46th.
Love to all Zion.
Pray for us.
Mizpah.

DOWIE.

SYDNEY INDEED has been disgraced.

It is to the shame of any city that the mob should be allowed to rule, no matter who shall preach there.

The worst of it is, the mob is in control of the municipal government of the larger cities today.

The Masonic mob is in sympathy with the destruction of free speech when it comes to religious affairs.

BUT GOD will care for His own, and He has in the most wonderful way cared for our beloved General Overseer through all his many years of conflict in the past.

He has had no shipwrecks nor railroad wrecks.

He has had no severe bodily injury.

He has been able to preach the Gospel wherever he has gone.

The crowds come to hear him, and it is, after all, only a comparatively few who cause these disturbances.

A CABLEGRAM was received from Overseer Voliva at almost the same moment that the General Overseer's cablegram reached us. It read as follows:

General Overseer's Party met with enthusiastic reception at Sydney. Town Hall packed nightly. Thousands turned away. Australia deeply stirred.
Love to all Zion.
Mizpah.

VOLIVA.

THESE CABLEGRAMS were received on Lord's Day afternoon, during the great meeting at Shiloh Tabernacle.

We had spoken concerning the Organization of the Church, the labors of the General Overseer, and what had been wrought during these eight years.

It was a very enjoyable occasion.

The people most heartily renewed their vows to God and to their General Overseer.

There was a large number of the Charter Members present.

ANOTHER ANNIVERSARY of importance was that of the establishment of Zion Educational Institutions five years ago, on the 14th day of February, 1899, when Zion College was formally given its place with the institutions of Zion.

The Anniversary was fittingly observed on Friday, February 19th, with exercises in Shiloh Tabernacle, which were participated in by the Kindergarten, Junior School, Intermediate and Preparatory Schools, and the College.

ZION EDUCATIONAL INSTITUTIONS are in striking contrast with the educational work of the world.

All teachers and officers in all the departments of Zion Educational Institutions are Christian men and women, and members of the Christian Catholic Church in Zion.

The advertised aim and object of these Institutions is to train young men and women in not only the knowledge of a mathematical and literary character, but especially of the

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Word of God; that they may be taught to live pure, clean, Christian lives, and learn how to pray.

The motto which is set before them continually is:

"IN THE BEGINNING GOD."

ANNOUNCEMENT has recently been made in the daily press that Dr. William Raney Harper, President of the University of Chicago, declares that the University of Chicago is no longer a Baptist Institution.

We are not surprised at this declaration, for it never really has been a Baptist Institution in fact, but only in name.

It is said that ninety-nine per cent. of all the money paid in was given by non-Baptists aside from the Rockefeller gifts.

The theological department was narrow and dogmatic enough at its beginning.

At that time it was almost a crime for a man who attended the University to believe in Divine Healing.

But the University has made long strides away from that position, and it is far more consistent for the University to make the declaration that it is not a Baptist University than to hold out the pretense before the world that it is a denominational institution.

The fact is it is not even a religious University.

While the president and a number of the professors are professedly Christian men, every phase of doctrine and philosophy is permitted to be taught today, and there are no special requirements as to religion for those who become professors and teachers.

THE TENDENCY of the times is to get away from the idea of religious universities and schools and papers.

A number of the papers which formerly were denominational papers, have no hint today as to upholding anything distinctively religious, but they have become avowedly secular.

ZION HAS no sympathy with this growing tendency towards religious communism, or any parliament of religions.

The farce will probably be reenacted at the St. Louis Fair, where all religions of the world will be gathered together, and each be given an accredited place.

THE WORD of God has no place for paganism or infidelity, or any other religion save the religion of the Lord Jesus, the Christ.

ZION STANDS by the Word of God.

THE FIRST CONSIDERATION of Zion is not a financial one. The all-important questions are, What does God say? What would God have us do? What can we do for God and humanity?

This determines the policy on every subject and on every question.

THE FINANCIAL POLICY of Zion is simply an outcome of the Spiritual work in Zion, and a desire on the part of the people to help forward the great work that God has so manifestly established under the direction of our beloved General Overseer.

Because of the unity of Zion, and the willing and hearty coöperation of the people everywhere, Zion is able to do what no other organization can do in keeping the people united under all circumstances.

THE MATTER of tithing has been a source of Great Spiritual Blessing to the people, who have given their tithes regardless of the fact that the money so given has enabled Zion to carry the Gospel into many countries.

THE INVESTMENTS in Zion answer the same purpose.

The stocks and securities that are offered bring a large return to the investors, in dividends. At the same time the investor has the satisfaction of knowing that he is helping with his means, which hitherto had been buried in the ground or invested in the world, to carry on the work of Zion.

WE ARE HAPPY to report that the prospects are exceedingly favorable for the coming season.

ZION LACE INDUSTRIES are doing excellent work.

The Lace Stock is being called for in such a way that we have determined definitely to make a permanent advance of Ten Per Cent. beginning May 1st.

THIS ACT will probably call attention to our other industries, and will cause our people to take greater financial interest in them.

WE ASK the continued prayers of all Zion everywhere, and the continued hearty coöperation.

IN OUR next issue we will publish a General Letter from the General Overseer, mailed from Pago Pago, Samoa.

We also have an extensive report from Associate Editor Newcomb, of the Around-the-World Visitation, which will appear next week.

JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY O. L. S., L. L. H., AND L. V. S.

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.

THESE were the words of the risen Christ to His disciples, not given as a timid suggestion concerning the mode of carrying on the work after His ascension, but the words had been preluded with the proclamation: "All power hath been given unto Me in Heaven and on earth," and came as a direct command, clothed in universal authority.

For eleven consecutive mornings during the Visitation, God's Prophet had spoken to the thousands who gathered at these early morning meetings concerning, first, the Ten Commandments, and the New, or Eleventh Commandment; and this morning, October 30, 1903, he took for his subject, "Triune Immersion: the Christ's Command and God's Seal on a Living Church," which he considered a continuation of the Eleventh Commandment.

The power of his Message was deep conviction and Divine Authority.

He exposed, in all its disgusting trickery and pretensions, the blasphemous travesty upon true Baptism—infant sprinkling.

He showed that for nine centuries the only baptism permitted in the early Church was Triune Immersion.

When the Congregation, composed chiefly of earnest, thinking men and women, rose to receive the Benediction, many who had before been satisfied with their flimsy shams called baptism were determined to obey the Command of the Christ and be baptized "Into the Name of the Father and of the Son and of the Holy Spirit."

Madison Square Garden, New York City, Friday Morning, October 30, 1903.

The Service was opened by the singing of Hymns Nos. 11 and 15, from the Special Song Sheet.

The Congregation then stood and repeated with the General Overseer the Eleven Commandments.

The General Overseer then delivered his Message:

TRIUNE IMMERSION: THE CHRIST'S COMMAND AND 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, 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 Command concerning which I am to speak to you this morning is really a continuation of the Command upon which I spoke yesterday morning, the last command of the risen Christ, in the last chapter of the Gospel according to St. Matthew.

The General Overseer read from the 16th verse of the 28th chapter of Matthew through the last verse.

He then said:

It is utterly useless to attempt to persuade people already persuaded, and who have obeyed; but there are some in this hall who may look to me for some special words upon this subject.

Jesus Had Risen From the Grave.

It was a wonderful thing!

Some doubted, even of the eleven disciples; but it is scarcely to be wondered at.

Such a thing had never been seen before, as that One should rise from the dead, and walk about and talk; that He should speak to them in the familiar way in which He had been accustomed to speak, asking them if they had meat, when they came ashore from their boats, to find that He had a breakfast waiting for them.

There was the fish and the honey, and the kind words of the Master.

He seems to have been a particularly genial Friend.

You notice how often you find Him talking at the dinner table.

He was also made known to them after His resurrection from the dead, as they went to Emmaus; but it was not until He broke bread in His familiar way and gave thanks that they suddenly recognized that He was the Lord.

He was again made known to them at Galilee, when He appeared to them there, and in this mountain spoke to them for many days.

The Probable Reason Why Some of the Christ's Instructions were Not Preserved.

How often we have wished that the forty days' talk of our risen Lord with His disciples had been preserved.

I have sometimes thought that I would give up one of the Gospels to get it, and perhaps all the Epistles.

Much as I value what Paul and Peter wrote, I think I should be willing to give it all up to get that forty days' talk of the Lord with His disciples.

I should value it especially for the reason that He gave commandments as to how to put His Church in order, and concerning many things about which we now have some doubts.

For instance, it is the tradition of the Church that it was then that He established the first day of the week as the day of rest and worship.

That apostolic tradition, handed down from the early fathers, changed the day of rest from the seventh to the first.

In fact, we have no other authority for holding the Sabbath Day on the first day but apostolic tradition.

Any one who is perfectly candid has to admit that.

I oftentimes wish that we had had the very words of the Lord concerning that and many other things.

However, perhaps it is best so, for this reason: the Lord knew that anything He might then say would have to be within the capacity of the disciples at that time; and that as the Church went on, and especially as it came into the Latter Days, there would be need for such development in the changed condition of the Church that it would have been impossible to give instructions at that time which would fit the present time.

Therefore, instead of giving us the detail of these things, He gave us the Holy Spirit to lead us into the way of all truth, and at the right time to raise up men who should be the interpreters of His will, and who should at the time of the Consummation of the Age do His work.

All Authority Given to the Christ.

It is wonderful to think of the things that God did not tell us, and did not preserve, that there might be a freedom in the Spirit's operations in the Latter Days.

Jesus Himself said:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth.

What can be greater than the proclamation that all Authority in the heavens and on the earth had been delegated to the Christ by the Father?

We are under no misapprehension then as to whom to follow.

The Commander-in-chief who has the delegated Authority of the Universal Father, is Jesus, the Christ, and that not only in heaven, but on earth.

The command that follows that proclamation is:

*The following reports have not been revised by the General Overseer.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER REBUKES THE NEW YORK SUPREME COURT FOR ITS PRESUMPTUOUS INTERFERENCE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

There Is No Part of the World Where We Are Not to Go.

We must go everywhere.

From the moment that I formed the Christian Catholic Church in Zion, I realized the fact that while I was doing my own little part individually, the people associated with me must go everywhere, in one form or another.

In doing God's work we are not only to preach the Gospel, but we are to "make disciples."

"Why, Doctor," some may exclaim in surprise, "do you mean to say that you are going to *make* people believe as you do?"

Certainly; that is what I came to do.

I have never entered a building to speak that I did not do so with the distinct purpose of making the people in it think as I did.

I never come before the people without a Message from God.

I come for the purpose of making the people see as I see, think as I think, and do as I say.

Jesus sent us to *make* disciples.

A great many ministers talk in this way:

"These are my opinions, and you may take them or not, just as you like. You are at perfect liberty to take them or not.

"Go about your business, and do as you like; it will not affect me."

Authority the Mark of a Real Teacher.

That is not the way for a minister to talk or think.

The minister's office is to say, "Look you here! You are here to listen to what I am commanded of God to say.

"You must exercise your reason, and if what I say is in accordance with God's Word, you must obey. You must become disciples."

The great majority of people do not like to be talked to in this way; they say, "That sounds harsh!"

Would it sound hard, if you were teaching mathematics or classics, and you said to your pupils, "You must follow me, do as I tell you and work out these problems in accordance with the rules that I give you"?

Suppose an impudent pupil should say, "I will do as I like!"

You would say at once, "Then go home! Get out of this school! I will not have a pupil of that kind, to disorganize all the rest!"

"But I claim the right to work out problems in my own way, and to have a grammar of my own, beside the right to have this, that and the other thing," he may say.

You would certainly answer, "You cannot have it in this school!"

Would not that be good sense?

You Would Never Learn Anything Unless You Were Obedient to the Teacher.

So it is in everything.

If an apprentice were to go into a factory, with much delicate machinery, where to learn the business was a laborious, delicate, difficult task, requiring close application, and the conceited young apprentice would put his hands in his pockets, and walk up and down and say, "I shall do as I like, and learn just as much as I like," the manager would very quickly say to him, "Look here! Get! You are of no use! You will disorganize this factory!"

Suppose he replied, "Oh, but I claim the right to use these machines as I please, and smash things up if I like!"

Without hesitating, that manager would say, "Go! and go quickly! You are of no use!"

Apply this principle to learning anything; I do not care what it is. You must be submissive to the Master's word.

I am a teacher, preacher and minister of God, but I am a master.

I make no pretense of telling you something and leaving it open for discussion.

I am not here for that.

I am telling you something that is true, and if you are to be a Christian you must do what I say, for I tell you God's way.

Faith Does Not Come First.

In making disciples you have first of all to tell people that faith is not the first thing. That is the second thing.

To repent of your sins and put things right with God and man is the first thing.

That is what the Christ taught when He preached the Gospel.

He came preaching the Gospel, and said, "Repent ye and believe the Gospel."

He did not say, believe and repent.

The only way to make true Christian disciples is to tell men and women that they must repent; that the lies they have told must be confessed; the things that they have stolen must be restored, and the foolish ways in which they have lived must be stopped.

If they have been robbing God all their lives in tithes and offerings, they must recognize that they have been thieves and robbers of the worst and most contemptible kind, for they have robbed their Father in heaven.

They must be penitent, and then when they become penitent they can begin to learn what faith means.

Faith means obedience.

Faith does not mean a mere intellectual apprehension; it means an act of obedience.

It is the obedience of faith that is power.

Get that word into your mind: The Obedience of Faith

Faith does what God tells us.

For a Christian Obedience Is not Optional but Compulsory.

"Make disciples of all nations!"

There is no nation so degraded, and so far from God, but that it may be turned to God.

It *must* be turned to God.

After you have made disciples, there is something else to do.

They are not asked as to whether they are willing to do it or not.

That is not the question.

If you are to be a Christian, obedience is not optional; it is compulsory.

There is no use in talking nonsense if you are to be a good servant of mine in my office, for obedience there is not optional; it is compulsory.

If you are going to do what you like, and when you like, what kind of a stenographer, or clerk, or printer, or manager or manufacturer will you be in Zion?

I do not want you.

You must keep to rules, and methods.

It is compulsory upon your honor as a worker that you shall work every hour, and that you shall not waste time.

In Zion City the Man Who Wastes Time Is Called a Thief.

If a man wastes five minutes, we call him a "five-minutes' thief."

If our four thousand workers of one kind and another were all to waste five minutes, it would amount to twenty thousand minutes.

In a day of eight hours, there are less than five hundred minutes; only four hundred eighty minutes.

The twenty thousand minutes are, therefore, considering five hundred minutes to the day, forty days' work for one man.

All the workers wasting five minutes in Zion in a day is equivalent to forty days' pay for one man.

That is stealing, is it not?

So we call people thieves who do that in Zion.

When you obey God, you must obey Him in the spirit and in the letter.

Where you have an exact command, you must obey exactly.

The command is: "Make disciples of all nations, baptizing them—"

The command is absolute, and if a person says, "I have become a disciple of Jesus, the Christ, and I desire to enter into your fellowship," we say, "There is the baptistry. Obey God."

Infant Baptism a Wicked Travesty.

"But I have been baptized!" you may say. "I was baptized when I was a baby!"

Where do you read about baby baptism in the New Testament?

When did Jesus, the Christ, baptize a baby, and when did the apostles baptize a baby?

Where is the authority for baby baptism in the Bible?

It is not there!

I do not care what the Prayer-book says!

I do not care what any one else says!

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I will be a Christian after the pattern that the Lord laid down when He gave them this command about Baptism.

He said that the people who were baptized were first to become disciples.

Are you foolish enough to tell me that a baby is a disciple?

I should like to know how a baby can become a disciple.

"Oh, but Doctor, we have godfathers and godmothers who say that they will swear in behalf of the baby," you may say.

"They take oaths and vow that they 'renounce the world, the flesh, and the Devil,' and that they will take care of that baby, and instruct him in the knowledge of the Lord; they will stand for him; they will be his sponsors."

Infant Baptism Always Accompanied by Deliberate and Blasphemous Falsehoods.

That is the biggest humbug of all.

That is not in the Bible.

I should like you to find the passage in the Bible where it says that any one can be sponsor for a baby.

Oftentimes the men and women who stand up to be sponsors, saying that they will "renounce the world, the flesh, and the Devil" for the baby have not done so for themselves.

They are often shamefully full of the Devil.

You will sometimes find them drunk, almost, when they are saying it.

Then sometimes the poor little baby has no one to stand up for him, and so the janitor is called upon, and the poor, miserable janitor undertakes to "renounce the world, the flesh, and the Devil" for the baby, whom he never saw before, and will never see again.

But he was given half a dollar for it.

He lied; and the minister knew he lied.

The minister knew that beyond a doubt he would never see that baby again.

The whole thing is a mass of lying.

Then the minister puts water upon the baby's head and says that this baby has become a regenerated child of God, and he receives the baby into the church, saying that he has a new heart.

Is that not an awful lie?

Did you get a new heart when the minister sprinkled water on your nose or in your eyes?

Have you a new heart now?

A Shameful Farce Carried to Most Shocking Extremes.

If every one who has been sprinkled and made an heir of heaven—a member of the church by the priests—was really so, there would be fewer people in the prisons, because today you will find there baptized thieves and harlots and murderers by the scores and thousands.

You have only to go into the saloons and ask the saloonkeeper, "Were you baptized?" and he will reply, "Certainly."

One man told me the other day, "Not only was I baptized in water, but after I got home, they dipped me in beer."

He was baptized in beer.

They literally filled a kind of little bath with beer, and dipped the baby's body in it, and he has been drinking beer ever since! The rascal!

He said to me, "I am of no account. I am baptized. The minister baptized me in water, and said that I received a new heart, and my father said that he would make sure of it, and dipped me in the beer."

Is not the whole thing a farce?

Where does the Bible say that babies are to be baptized?

I know the Bible, and it is not there.

I will tell you what the Bible says everywhere; that people, no matter what their ages are, if they are old enough to repent, to believe, and to become disciples, are to be baptized.

Real Meaning of Word Baptism.

How are they to be baptized?

Are they to be baptized by sprinkling?

That is the most stupid thing that ever was talked about as baptism.

Baptisma is a Greek word whose meaning every Greek knows well.

You can go to the Greeks who have no religion in them at all, and ask them if *Baptisma* means to sprinkle, and they will laugh at you.

They would tell you that the word for sprinkle is *rantisma*; but *baptisma* means to be dipped repeatedly.

There are Greek dictionaries published in this city for schools and colleges, which have for the first meaning of the word *baptidzo*, to dip repeatedly.

Bapto means to dip, to immerse; but *baptidzo* means to do it repeatedly.

Tupto means to strike, but *tuptidzo* means to strike repeatedly.

Ballo is to throw once, and *ballidzo* is to do it repeatedly.

Baptidzo is a frequentive form of the verb, and never meant to dip merely, but to dip repeatedly.

When the Christ speaks, for instance, of the woman washing pots, He uses the word *baptidzo*, and you understand, of course, how a woman washes pots.

She puts the pots and the dishes into the water, and soaks them for a while in moderately hot water—but is that the whole thing?

No; she rubs them and dips them over and over again, until they are clean, and then rinses them.

Triune Immersion, Baptism of the Early Church.

That is what they understood *baptidzo* to mean, in olden times.

All the early fathers of the Western church, as well as the Eastern, clearly understood the word to have that meaning.

Pope Gregory the Great distinctly says that if any man in the church, be he presbyter, or priest, or bishop, shall baptize by any other way than by three dippings, he shall be excommunicated.

There was no other form of Baptism.

The Christ's command was to baptize "into the Name of the Father and of the Son and of the Holy Spirit."

If I had three vats, one of black dye, one of blue dye, and one of yellow dye, and I were to give my handkerchief to some one near and say "Dip this into the black, and the blue, and the yellow," how many times would he have to dip it?

People—"Three."

General Overseer—Could you dip this handkerchief into the black, and the blue, and the yellow dye by one dipping?

People—"No!"

Single Immersion a Form Without Power.

General Overseer—Can you baptize a man "into the Name of the Father and of the Son and of the Holy Spirit" by one dipping?

People—"No."

General Overseer—The last thing you Baptists know about is Baptism.

You have a single immersion which is not worth a snap of my finger as baptism; it is worth no more than sprinkling.

"It is enough," you may say, "to be baptized into the Christ's death!"

But it is not.

If you are only baptized into the Christ's death, you may remain dead.

You must be baptized into His life and into His service.

If you read the passage in Romans, to which you refer when you speak of that, you will see that you are not only to be baptized into His death, but into His life, and His service, having risen into newness of life.

Beloved friends, a real Baptism is a great power, but an unreal baptism is the biggest kind of sham.

It does not mean anything; it is a mere form.

A form without power is an abomination.

The mere sprinkling of a number of babies—what does it amount to? Nothing at all; less than nothing!

It makes them think, by-and-by, that they have something that is a sacred ordinance, but it is no such thing.

The ordinances are contained in the Word of God; and in the commands of the Christ there is the ordinance of Baptism.

It is my duty to observe this.

It is my duty to say to you that unless you are thus baptized, you have not been baptized at all.

God's Power Manifested in Triunity.

There is only one Lord, one Faith, and one Baptism.

But that one God is in three persons—Father, Son, and Holy Spirit.

That one Faith covers three things—Salvation, Healing, and Holy Living.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

That one Baptism is into the three Names—Father, Son, and the Holy Spirit.

It is one God in three persons; one Faith covering the three great needs of man; one Baptism into the three Names, and these three are one.

"Oh," you may say, "that is three baptisms!"

No it is not.

A man said to me one day, "Doctor, I love you, but I cannot see but that Triune Immersion is three baptisms."

We had finished our dinner and I said, "Let us rise and go into my study."

When we reached my study, I said, "Have you had dinner?"

"Yes," he said "and enjoyed it."

"How many dinners did you have?" I asked.

"I had one dinner!" he replied, surprised at my question.

"Look here, my friend," I said, "did I not give you four dinners, all of which you ate?"

"No," he replied, "I ate but one dinner!"

"Did I not give you soup," I persisted, "and then fish, then meat, and then dessert, and was that not four dinners?"

"No," he insisted, "I had one dinner!"

"Then these courses, although they were quite separate, all made one dinner?" I asked.

"Yes," he answered.

"Then three separate dippings make one Baptism!" I said. And then he was ready to say, "Yes."

It is common sense.

I am one man, yet I have a spirit, a soul, and a body.

I am made in the image of God, who is a triunity; and Baptism follows that triune idea.

We Have a Triune God, a Triune Man, a Triune Faith, and a Triune Baptism.

There are many, many other triunities.

The Gifts of the Spirit are nine, three times three.

The Fruits of the Spirit are nine, three times three.

You will find triunity, and the triple triunity, running through the greatest things.

It is one of the sacred principles, representing perfect, Divine Unity.

Do you know that even the heathen have preserved that idea?

If you go into the Buddhist Temples, you will find three sandal-wood sticks burning, or else you will find six or nine, or perhaps twelve; either three or a multiple of three.

It does not matter what you think; that is what God says.

You must do what God says, every one of you; and I must teach as God commanded, and teach with authority.

I shall not talk to you and then say, "Now you can do as you like."

That is not teaching.

Teaching is telling you what is true, and then saying that you must obey.

I Was Sprinkled When I Was a Baby and It Was All a Lie.

The man who presented me undertook vows that were a deliberate lie.

I was sprinkled, and the vows were taken in church; and it was all a humbug.

Some one who was present at my alleged baptism told me that the moment the water got into my eyes I howled.

I am glad I did.

Any respectable baby would howl if its face and eyes were filled with water.

It is a ridiculous thing.

I was sprinkled, and then not knowing any better I was dipped once after I grew older.

Still I was not satisfied.

There was nothing in the ordinance.

A few days before I was to have one hundred seventy-five baptized I told God that unless I saw more in the ordinance than I had seen, I would rather that some one else did it.

Then God Showed Me That Baptism Meant a Triune Immersion.

You must know that it was hard for a man who had himself been sprinkled and dipped once, and had sprinkled and dipped many others, to have to confess that he had been wrong; but I did it.

I asked a brother minister to go down to Manhattan Beach, in Chicago, and baptize me.

There, in the presence of a few of my friends, I was baptized by Triune Immersion.

The following Sabbath I baptized one hundred seventy-five; and since then we have baptized in Zion more than seventeen thousand.

It is a real Baptism.

It brings real blessing and real power.

You who are interested had better go to the bookstand in the rear of this auditorium and get a very scholarly tract on this subject, compiled by Elder Kennedy, one of our Messengers, now in China.

He had been a Presbyterian, and he told me that he was still a little doubtful concerning Triune Immersion.

I said to him, "Hunt up this question and find if there was anything else but Triune Immersion taught for the first four centuries. I will set you free from other duties, and let you go to all the libraries and dig it up."

I set him free from all other duties for several months, I think; and he went to all the libraries, and to every college that was open to him, Roman Catholic and Protestant.

He found no trace of any other authorized baptism, for more than nine centuries, but Triune Immersion.

You will find the results of his research in the tract entitled "The Ordinance of Christian Baptism."

Triune Immersion was the primitive Baptism of the Church; and we want to get back to the primitive Baptism, do we not?

People—"Yes."

General Overseer—We want to know how Peter and Paul baptized, and how the Christ said they should baptize.

We want to do as the Christ commanded, do we not?

People—"Yes!"

General Overseer—If we are honest men and honest women we do.

May God bless the peop[illegible].

To Be Baptized Does Not Mean That You Become a Member of This Church.

To partake of the Lord's Supper does not mean that you become a member of this Church.

If you are a Christian you can be baptized.

If you are a Christian you can sit down with us next Lord's Day afternoon to the Lord's Supper, whether you are a member of this Church or not.

You have a right to be baptized, if you are a believer.

You have a right to receive the Communion, if you are a Christian.

We shall be glad for you to become a member of this Church; but that follows, and does not necessarily precede.

We are very glad to remind you that these ordinances are for all believers; whatever church they may be in.

Receive the Benediction.

The Congregation then stood, while 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 TENTH DIVINE HEALING MEETING.

REPORTED BY O. R. AND E. S.

"I am Jehovah that healeth thee."

Wonderful promise!

Yet so simple and plain was God's own Word presented by the Prophet of God to the audience in Madison Square Garden at the Tenth Divine Healing meeting, that the truth became a living, a real thing; to be grasped and applied by "whosoever will."

Yet this Covenant was not a covenant without conditions; and fearlessly, lovingly, holding out no false hope, these conditions were presented by the man of God.

God's Word was clinched by facts—incontrovertible facts, drawn from his own experience and the history of materia

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

medica; and proving that God's covenant with His people stands today by citing the fact that out of one thousand school children in Zion City last year but one was lost, while in all the surrounding towns the average was from twenty to forty in a thousand.

An intense interest was manifested throughout by the audience, the greater part of which rose at the close and joined in the Prayer of Consecration.

Madison Square Garden, New York City, Friday Forenoon, October 30, 1903.

The Services were opened by Elder W. O. Dinius, the Congregation singing Hymns Nos. 43, and 11, in the Special Song Sheet.

Elder R. N. Bouck read the 1st chapter of the book of the Prophet Jeremiah.

Prayer was offered by Elder L. C. Hall; after which Elder Dinius spoke upon the chapter read.

The General Overseer then came upon the platform and read for the Scripture lesson the 15th chapter of the book of Exodus.

The General Overseer then delivered his Message:

GOD'S PERPETUAL COVENANT OF HEALING WITH HIS PEOPLE.

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.

If thou wilt diligently harken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will permit to be put upon thee none of the diseases that I have permitted to be brought upon the Egyptians: for I am Jehovah that healeth thee.

The verb used in the above text is clearly permissive.

Robert Young, the author of the Concordance, who is one of the ablest biblical scholars, puts this in the permissive: "I will permit to be put upon thee none of the diseases which I have permitted to be brought upon the Egyptians, for I am Jehovah that healeth thee."

Divine Healing Is Not a Novelty.

I am introducing no innovation.

In the Church of the Living God any other kind of healing except Divine Healing is an innovation.

God made no provision for any other form of healing than directly by Himself.

Doctors, drugs and surgeons are spoken of in the Old Testament in terms of contempt, such as these: "Ye are all physicians of no value."

"In vain shalt thou use many medicines."

Such passages as these are not the only references in the Old Testament to doctors and drugs; but all through the teaching is maintained that God is the Healer of His people.

If you were to open your Bible to the middle verses, you would find them to be the 2d and 3d verses of the 103d Psalm, and read thus:

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

Those are the middle verses of the Bible.

It is the Central Truth of the Bible that God forgives our sins and heals our sicknesses when we do His will.

When the Covenant Was Given.

I desire to talk about this as a solemn Covenant made between God and His people.

The Covenant was made by God three days after Israel was brought out of Egypt through the Red Sea.

The people had wandered in the wilderness of Shur along the margin of the Red Sea, in a waterless country.

No doubt there are many persons in this meeting who have journeyed through the Suez Canal and the Red Sea, who will bear me out in saying that even far out at sea it is intensely hot, and the fine, red sand often falls on the deck of the ship.

It is almost suffocating some months of the year.

When you think that the Israelites went along the border of that Sea three days without any water—multitudes of people, fathers, mothers and little children—you can understand how the people groaned and murmured.

But there was the cloud and the fiery pillar.

God was in it, leading them on by day and night.

Moses led the people where God led him, and it did not matter that there was neither shelter from the sun nor water to drink.

That was the way that God led.

That principle, let me say, is the underlying principle of a truly Divine Life—people must follow where God leads, no matter where it is.

At last the Israelites came to water, but it was brackish.

It was a bitter spring; indeed, it was more than that.

The words indicate that it was a polluted spring; that the water was bad because of decayed vegetable and other matter, and poisonous to drink.

Bitter water could be tolerated, but polluted water could not.

When the people, in their thirst, hurried up, they found they could not drink it, and they cried out to Moses, "What shall we drink?"

Moses Was a Very Great and Learned Man.

He was a princely man.

He had been trained in the household of Pharaoh, the King of Egypt, and, I suppose, was really the proper successor to that throne, he being the adopted son of Pharaoh's daughter.

I should like you to look at Moses for a minute or two.

Think of the man to whom God gave this Covenant, and think of what that man did before that Covenant was given.

That man was no fool.

Forty years he had lived in the court of the highest rank, and had been generalissimo of the army.

It is quite evident that the name upon the monuments, of Osarsiph, has reference to Moses.

Josephus tells us that he was a great general and had complete command of the military forces of the Egyptian kingdom.

He was learned in all the learning of the Egyptians; and he knew besides that that he was not an Egyptian.

The Rash Act Which Made Moses an Exile for Forty Years.

The knowledge that he was an Israelite had been conveyed to him at the proper time, and so, conscious that, while an Egyptian prince, he was a member of the oppressed and enslaved Israelitish race, he allied himself secretly with the Israelites, and in a moment of foolish passion he killed an Egyptian and fled for his life.

For forty years he was an exile in Midian.

Then he returned and faced the Pharaoh of the oppression and demanded in the Name of Jehovah, the Most High God, that the Israelitish nation, which was enslaved, should be set free.

You know the wonderful story, and I hope you believe it.

If you do not you are not a Christian, because the Lord Jesus, the Christ, put His imprimatur upon the Old Testament and called it the Sacred writings, the Holy Oracle.

The man who doubts the historical facts set forth, when it is clear that they are not set forth by ignorant men but by the inspiration of God—that man is not a Christian, for the Christ believed in these facts and taught His disciples to so believe.

The Story of the Changing of the Waters of Marah.

The wonderful story goes on, until, as you know, Moses leads them between the rocks, Pi-hahiroth and the awful desert, with the Red Sea in front of them and Pharaoh's army coming after them, when it seems the army is ready to drive them into the Sea or capture them.

You know the story of how they passed through the Sea on foot, and how the Egyptians, essaying to do so, were drowned.

It was after three days' wandering in the wilderness after that day of triumph, that the people were reduced to the utmost misery, because, not only was there no water to drink, but the water to which they came was an aggravation to their misery, for it was undrinkable.

"What shall we drink?" they cried to Moses.

Moses did the right thing; he cried to God and asked Him what he should do.

When you get into a tight place, do not bother yourself about

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

your fellow men until you have gone to God and asked Him what you should do.

God said, "Do you see that tree?" and pointed out to him a tree.

I never saw that tree, but I know what kind of trees grow there; they are narrow, miserable, and for the most part wretched and utterly contemptible-looking trees.

God said, "Take that tree, Moses, cut it down, put it into the water, and I will give you good water."

Moses came out of the tent with an ax and walked to this tree.

Have you ever thought how all the wise (?) doctors of the time must have laughed at him and perhaps said, as he began to hew into the tree, "What is the old fool doing? we want water."

"I am going to give you water," he perhaps made answer, and gave another cut into the tree; then called, "Joshua, Caleb, come here, all pull together."

Down it came. Possibly Joshua and Caleb, who were always faithful, helped him to drag this tree along to the spring.

Foolish Boys Wise in Their Own Conceit.

"What is the old maniac doing? He has lost his head. It is time we had another leader; he is too old." Such perhaps were some of the things said.

I notice that the boys of about sixteen to thirty consider a man of fifty or sixty old.

I was never as young in my life as I am now. I am fifty-six years young.

I do not understand being old.

When Moses was one hundred twenty years old his eye was not dimmed and his natural force was not abated.

He was a mighty, powerful man.

All the clever youths, some of whom had been reporters on the Egyptian *Tribune*, the Alexandria *Herald*, the Alexandria *World*, or something answering to that kind of thing, would say: "Oh, look at that old fool! We came here because we had to; but Moses is off his dot."

"Come along, Caleb and Joshua, never mind these poor creatures," Moses perhaps said, and they dragged the tree to the spring.

Then they threw it in.

Moses prayed to God, then he said, "Joshua, Caleb, take some of that water and drink it."

Perhaps they had tasted it before, and they did not like the thought of it.

But they cautiously came up and tasted, then exclaimed, "Sweetest water I have ever tasted!"

Then Moses took a drink and said, "Come, people."

Perhaps they were a little doubtful at first, but when some one braver than the others, came up and took a little of the water, and exclaimed, "How good!" then the people came with a rush, and they drank their fill of the sweetest water that they had ever tasted.

The Bitter Spring Had Been Made Sweet.

Marah—bitterness! But it was all changed—it was sweetness.

I suppose that as the excitement wore off and the cattle were watered the people were all ready to shout, "Hurrah for Moses!" "Hurrah for Moses!"

That is like the people.

They are saying, "You old fool!" one minute and "Hurrah!" the next.

They will shout "Hallelujah!" one day, and "Crucify Him!" the next.

A man that bothers about what the people, parsons, or papers say, will never do anything.

I only bother long enough to try and get them straightened a little, and when they will not do right, and I have done fairly and given them a good chance, I say, "You get out of my sight."

The Israelites were hurrahing because the water had been made sweet.

That was proof that Moses was the right man, and that he was in communion with God.

That tree is the symbol of the Cross.

That bitter spring is the symbol of humanity in its sickness and sorrow; and the wood of the cross, the atoning sacrifice of the Christ, is that which sweetens all the bitter springs and brings salvation, healing and complete transformation.

So when everything was quiet and the lovely evening came, Moses would stand up somewhere, where they could all see him, and they would repent.

It is strange what changes come upon people.

As they looked at him an hour or two before, he looked like an old lunatic.

Now they looked at him, and his face was as one that had been with God.

They listened, and he explained to them the wonderful story of the transformation of the water.

In the Name of the Most High God he says, "O Israel, God makes a Covenant with you here, and it is this: 'If thou wilt diligently harken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His Statutes, I will permit to be put upon thee none of the diseases which I have permitted to be brought upon the Egyptians; for I am Jehovah that healeth thee.'"

That is the Covenant, and it is true in every age.

No Covenant Was Ever Entered into Without Conditions.

This Covenant is a conditional one.

It does not say, If thou wilt diligently hearken unto the voice of the doctors.

It does not say, If thou wilt do that which is right in the sight of the surgeons.

It does not say, If thou wilt take all the medicines that are prescribed; opening your mouths and shutting your eyes, and swallowing whatever they like to pour down, not knowing what on earth it is going to do when it does go down; and the doctor knows less.

He comes next morning and says, "What on earth has happened?" and then exclaims, "My goodness! I have given you the wrong medicine! Let me change it."

After he has changed it, he comes next morning and at once says, "Oh, that will not do; I will change it again."

Then perhaps he will change it a third time; and if you do not change him, you will change your condition from earth to —somewhere else, because you will not be alive long.

There is no doubt about that.

A Science Founded upon Disagreements.

If thou wilt diligently harken unto the voices of the doctors you will find that one man will tell you, "*Similia, similibus, curantur;* I am a Homeopath, and like cures like."

You will find that the other fellow says, "You homeopaths ought to be hung. I am the right fellow. I am of the regular school.

"I say *contraria, contrariis, curantur:* that when you have a disease you must get a medicine that is stronger and knock the disease out."

"What do you do with the medicine after it has got in, if it kicks up a row?" you might ask.

"Get another medicine and knock that out," he will answer.

"What do you do if the medicine last given kicks up a row?"

"I get another medicine and knock that out."

"What is the end of it?"

"The end of it is that I will knock you out." (Laughter.)

Then some one comes along and says, "The homeopath is wrong, as well as the allopath; but I am the only right one."

"What are you?"

"I select the best from the homeopath, the allopath, the osteopath, the hydropath and the psychopath, and I am an 'eclectopath.'"

And if he were honest he would say, "Yes, come along my path and get to the grave a little quicker."

The fact of the matter is that if you diligently listen to the voice of the doctors, druggists or patent medicine venders who give you Mother Seegle's Soothing Syrup and Carter's pale pills for pink people, or pink pills for pale people, you are on a short path to the grave.

Let Those Who Say That Medicine Is a Science Demonstrate It.

They never have, and they never can.

Honest men in the profession will tell you it is an art, and not a science.

Yes, it is an art—an artifice, all humbug!

There is nothing as sure as that.

All the modern doctors will tell you that all the other doctors that preceded them were fools, and did not understand

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

the nature of disease; but that nowadays they know all about it. They will tell you that disease is merely the result of a miserable little microbe that gets into the wrong place; and all you have to do is to get a vermicide to kill that microbe.

Then some one else says that is not true.

He says there are many good microbes, and asks in the name of God that they be not killed, because if you do kill all these good microbes, the man will die.

Where is the sense of it?

Get on your thinking cap and think a little.

Where is the sense of listening to a man and his theories about vermicides, lymphs and so on.

The Facts Concerning Dr. Koch's Lymph.

Dr. Koch found a lymph, and did not the Emperor William, with his wonderful perspicacity, find that Koch was the greatest man living and make him a baron for discovering the lymph which was to kill tuberculosis?

How many doctors in New York would use Koch's lymph?

How many in Germany?

Virchow, the famous pathologist who recently died, made post-mortem examinations of some of Koch's patients. I think he made thirty-five altogether.

Koch's contention was that he had discovered a lymph, which, when it was injected, drove the miserable parasites that created tuberculosis from the diseased tissue.

After Virchow had examined thirty-five bodies of those who had taken the lymph, he said, "That is true. Koch has discovered a lymph that drives the parasites from the diseased tissue but it drives them into the healthy tissue and causes death twice as soon."

That was demonstrated.

That is Koch versus Virchow, and Virchow was right.

No greater pathologist ever lived in the world than Virchow.

No man knew more of the human body than he.

That is admitted even by his greatest critics.

Where is the foundation for the cry that we must bow before the physician and surgeon and swallow whatever he likes to prescribe?

Where is the Divine direction that we are to take doctors, drugs and surgeons for our guidance? Where?

Where is the common sense of it, apart from Scripture?

I was dying, at the age of sixteen, of that dread disease called chronic dyspepsia.

I did not weigh eighty pounds; but they could do nothing for me.

Undisputed Character of Average Physician.

The doctor who came to see me was a kindhearted man.

Many of them are kindhearted; but many of them are very bad.

I know it, because I was educated with them in the Edinburgh University; and they were the greatest scamps there.

They got drunk, smoked, associated with harlots, and did every devilish thing they could.

The larger proportion of them were a curse and an abomination.

I knew others that were good men, honest and earnest, and studied to see what they could do for humanity.

However, the majority of them are bad and the doctors themselves will say so.

They are not Christians.

They do not pray.

It is your own New York State Medical Association that not long ago brought out the fact that more than twenty-seven per cent. of the physicians of the United States were victims to alcohol and other narcotic poisons.

Twenty-seven per cent. of one hundred twenty thousand doctors means that over thirty thousand of them are actual victims of alcohol and narcotic poison.

What right have they to demand that we shall turn our children over to them, from the cradle to the grave?

What right has the Supreme Court to make such a demand?

In Zion City last year in our schools of one thousand children we lost only one child.

Diphtheria was around us in Chicago, Waukegan, Evanston, Kenosha, and Milwaukee, and struck our children too; but we lost one child out of one thousand. All around us they were losing twenty, thirty and forty in a thousand.

A Right Wrongly Assumed by the Supreme Court.

I have a right to demand that I shall be permitted to trust God for my child, the Supreme Court notwithstanding. (Applause.)

When the Supreme Court drives out of its way to say that I must send for a doctor, perhaps the Supreme Court will at the same time tell me what kind of doctor I am to send for.

Perhaps the Supreme Court will help me to find the kind of doctor that will suit the judges of the Supreme Court.

Is he an allopath, is he a homeopath, is he an osteopath, or is he a hydropath?

I think it is incumbent upon the Supreme Court, if I must send for a doctor, to tell me what kind of doctor he is to be.

If the Supreme Court has a right to tell me what kind of doctor I am to get, it had better tell me to what denomination I must send my child, because the intellectual and spiritual care of my child is greater than the physical.

The Supreme Court had better give me a ruling as to what parson to take my child to.

Is it to be the Episcopalian, who prays: "Lord have mercy upon us miserable sinners, for we have left undone all the things we ought to have done, and done all the things we ought not to have done, and there is no health in us?"

I Do Not Care for That Kind of Praying.

That kind of praying is an abomination to me.

When I am through with a day's work I say, "My Father, I did not do all I wanted to do, I came short; but, my Father, I did the best I could with that stiff-necked lot in Madison Square Garden. I did the best I could with a lot of people whose brains seemed to be in their boots. (Laughter.) I did the best I could with the thoughtful people who remained. When I get the yellow curs and the Buffalo Bill people cleaned out I shall get down to some sensible people, and I shall do better. Father, show me how to do better. I am not a miserable sinner. I am Your child. I did not wilfully transgress. I am not without health, because I am filled with good health."

That is a better prayer than the other, is it not?

People—"Yes."

General Overseer—Of course it is.

Am I to send my child to be taught to grind out prayers in which I do not believe?

The Supreme Court had better mind its own business.

It has gone out of its way to touch that which it ought not to have touched—the sacred right of a father to take his child to his God.

A Triumphant Passing Away.

I know what it is to be a father.

I have had three children and I never failed to take them to God and God blessed them.

The only sad loss I have had was when one dear child was dead before I got to her.

Her body was dead.

She had been burned by the horrible alcoholic poison, and her body was dead.

It was merely a question as to how long her spirit would remain in it.

She turned to me with a calm, sweet face when she understood the pathological conditions, and that a series of miracles would have to be performed, which I did not think it was right to ask God to work, because her beautiful, splendidly formed body had been burned in such a manner and destroyed, that if she had lived, instead of being a beautiful, strong, lovely formed woman, she would have been a miserable object.

I would rather she would go to heaven than live to be a care, and I let her go.

Some of you dogs have flung that in my face.

I know where to find her.

She was calm, and when she knew the whole truth, she simply said, "Will it be long, papa?"

I told her just how long I thought, and she said, "Sing to me 'Lead, Kindly Light.'"

I sang it to her.

She was without pain up to the end.

She triumphed, and I know where to find her.

All through her life she had found the healing and the Healer; but death had been there and the horrible work had been done.

I say to you women, never use an alcohol lamp.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Never allow one in your house.

It is the only thing in which she ever disobeyed me in all her life; and that disobedience cost her life.

Covenant of Divine Healing Rests Upon Obedience.

The Covenant rests upon this: "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," then God will heal.

But you must do what God tells you.

You are under no obligations on earth to do what the doctors tell you.

When did God Almighty direct this State and Nation to hand over the whole population, from the cradle to the grave, to the doctors?

When? Never, never!

The Covenant of Divine Healing stands out boldly in the Word of God, and you do right to repent of sin, trust in your God, and get the healing.

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 and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may diligently obey Thee, and do that which is right in Thy sight; keep Thy commandments; trust Thy Son and find in Him Salvation for my spirit, soul and body. In His Name I ask it. Amen. (*The congregation repeat the prayer, clause by clause, after the General Overseer.*)

The Service was closed with the

BENEDICTION.

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

CHANGE OF LOCATION.

The Boston Branch of the Christian Catholic Church in Zion will in future hold services in Highland Hall, 203 Warren street, corner Walnut avenue, Roxbury, instead of Huntington Chambers, as follows: Lord's Days, 10:30 and 3 o'clock. Friday 3 and 7:30 o'clock.

The Lawrence Branch will in future hold services at 291 Broadway, corner of Green street, instead of 407 Broadway.

REV. WILLIAM HAMNER PIPER,
Overseer Christian Catholic Church in Zion in New England.
71 Perkins street, Jamaica Plain, Massachusetts.

REV. HELEN A. SMITH, Assistant,
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.

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 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 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY A. C. R. AND E. S.

SACRIFICE! A new meaning was read into the Word at the early morning meeting of Lord's Day, September 13, 1903, in Shiloh Tabernacle.

With a bold hand the messenger of God stripped off the tattered rags with which an Apostate Church has so long disguised it, and the beauty of sacrifice stood revealed—the beauty, the duty and the privilege of sacrifice to every child of God.

Not in high sounding, distant phrase was this done, but in simple, homely fashion, with confident appeal to the Word of God; and illuminated with almost sacred glimpses into his own life and experiences, the Message, impregnated by the Holy Spirit, was read into the lives of those who listened.

"Whoso offereth the sacrifice of thanksgiving glorifieth Me, and prepareth a way that I may shew him the salvation of God."

This was the keynote of the Message.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 13, 1903.

The Services were opened by the Congregation's singing Hymn No. 315:

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

CHORUS—O wondrous cross where Jesus died,
And for my sins was crucified;
My longing eyes look up to Thee,
Thou blessed Lamb of Calvary.

The General Overseer then said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God in the 50th Psalm, beginning with the 1st verse.

God, even God, Jehovah, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined forth.
Our God shall come, and shall not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about Him.
He shall call to the heavens above,
And to the earth, that He may judge His people:
Gather My saints together unto Me;
Those that have made a covenant with Me by sacrifice.

He then said: That is a far-reaching word.

Primarily it would have reference to the sacrifices which, under the law, were offered to God.

Under the Gospel How Much Greater Is the Privilege of Sacrificing?

The sacrifice has been offered and perfected by the Christ Himself, and our sacrifice should be of some proportion surely to the immensity and boundless love that has made such sacrifice for us.

I was wondering as you sang that last verse of the hymn whether you really meant it; whether any of us really understood what we were singing.

Were all the realm of nature mine,
That were a gift by far too small.

That is quite a big thing, you know, the whole realm of nature.

The whole realm of nature throughout the universe is a wonderful thing even to dream about; but it is wonderful to see even this little earth, to travel over the wide sea, and great continents, and to see something of the teeming populations of the world, the great wide plains and mighty mountains, the fruitful valleys and great prairies covered with corn.

A Wolf in Sheep's Clothing.

I remember that once, when I had been given collegiate charge of the body in Australia—one of those old conservative Congregational churches—I became very angry. My predecessor had been a smoker, and, I found afterwards, a tippler, taking his wine and his brandy, and joking and chaffing with the people that had not been converted.

One man came to me with a broken heart and said, concerning him, "I went to see Mr. K—— to ask him to pray with me, because I was convicted of sin, and he said, 'Ah, how do you do, Jones? It is nice of you to come in to see me; have a cigar.'"

He gave him a cigar and ordered up the whisky.

He knew this man was not a Christian.

My friend said in speaking to me: "I came to ask him about my spirit; I thought I was condemned. When he gave me the cigar and the whisky, I decided that Christianity was one vast humbug.

"Presently I said: 'Mr. K——, I did not come here for that; my wife and I have been talking about my being out of the church.'"

"'Oh, is that it?'" he said. "'You want to join the church, do you? Glad to see you, old boy; that is the right thing to do; join the church. Just take another glass. I will have the deacons come to see you.'"

My friend did not understand that at all; then he thought that perhaps the deacons would explain things.

The deacons came to see him, and they had a jolly time.

The last thing they talked about was that man's conversion.

When I came I found him in the church, an unconverted sinner.

He walked around and around that same manse where he had gone to see my predecessor, and was afraid to come in to see me, and yet he wanted to.

I looked at his face and said "You want to see me about your spirit, do you not?"

"Yes" he replied.

A Practical Application of Sound Doctrine.

"It is time," I said, "for you are going to hell, and your wife and family to heaven."

"What do you mean by that?" he asked, astonished.

"I hear things about you," I answered, "and I shall discipline you. I have just learned that you are a member of this church."

"Oh," he then said, "I need more than discipline; I am a humbug, a hypocrite."

He told me this story that I have just told you, and said, "I do not know what to do, I have been trying to serve both God and the Devil. I have been far worse than I would have been had I not come into the church."

The way for that man to get back was hard, but God brought him back.

In that church there were many of these people that had been drinking.

I went around to the deacons and prominent members and said, "You must banish liquor from your homes or I shall banish you from the church. Do you hear that?"

"You cannot banish us without a vote of the church," said one deacon, putting up his back.

"Yes, but I will," I said, "I will suspend you, without taking a vote of the church, if they do not vote with me. You cannot drink Liquid Fire and Distilled Damnation and be a member of any church over which I preside."

There was a regular eruption.

In the early part of the week a member of the church had died, and I said on Wednesday night, "Do not come next Sunday night if you do not expect to hear the truth."

I gave for my text: "Who slew all these?"

I piled up the heads of the dead at the gates of the city, the "heads of the King's sons" that had been slaughtered—children of God, who might have been in heaven—and I went for them.

A Song Not All Can Sing.

Before I delivered my sermon I gave out the hymn we have just sung, and when they were about to sing the last verse I jumped up and shouted to my organist at the other end of the

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

church, "Mr. S——, stop! Do not play! You shall not sing that verse and lie!"

Were all the realm of nature mine,
That were a gift by far too small;
A love so great and so Divine,
Demands my soul, my life, my all.

"There are some deacons and some members of this church," I said, "who, before I am through with them tonight, will have to get down on their knees, and ask God Almighty to forgive them—the miserable sinners they are!

"They will have to ask God to save them, for they are not saved, the wretches!

"You have no right to sing that verse. I will tell you how to sing it.

"I have been to see you all this week, who have refused to give up liquor; I have prayed with you, wept with you, and scolded you. I will tell you how you had better sing this verse:

"Were all the realm of nature mine,
That were a gift by far too small;
But to give up my glass of wine,
Lord, that will never do at all."

Some of you here, perhaps, can say:

Were all the realm of nature mine,
That were a gift by far too small,
But to give up a few paltry dollars, and a little time,
Lord, that will never do at all.

Any one that talks like that I wish were in heaven.
I do not care to have them in Zion.
They are of no account.

Zion Must Learn to Sacrifice.

I like to see you make the sacrifice yourself.

Gather My saints together unto Me;
Those that have made a covenant with Me by sacrifice.

It is delightful what sacrifices we can make.

What, wearied out with half a life?
Scarred with this smooth unbloodly strife?
Think where thy coward hopes had flown
Had heaven held out the martyr's crown.

There are not many such in Zion.

Gather My saints together unto Me;
Those that have made a covenant with Me by sacrifice
And the heavens shall declare His righteousness;
For God is Judge Himself.
Hear, O My people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before Me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is Mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are Mine.
If I were hungry, I would not tell thee:
For the world is Mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon Me in the day of trouble;
I will deliver thee, and thou shalt glorify Me.
But unto the wicked God saith,
What hast thou to do to declare My statutes.

I Have Been Much Impressed With That Passage This Last Week.

Many wicked people in New York have been wanting me to give them a thousand words to publish all over the world.

They have asked me to tell my plans.

I said to one the other day, "What hast thou to do with that?

"Unto the wicked God saith,
What hast thou to do to declare My statutes,
And that thou hast taken My covenant in thy mouth?
Seeing thou hatest instruction,
And castest My words behind thee.
When thou sawest a thief, thou consentedst with him,
And hast been partakers with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother;
Thou slanderest—

"That is just the thing that you do. I will not bother with you."

I have been feeling that New York will be easier reached by not having anything to do with these papers.

I have not seen more willingness on the part of papers to do anything on earth for me than now; but they will do anything on earth for the Devil at the same time; even in the same breath.

A person said to me a few days ago, "Doctor, I wish you could take another view of it."

I said that the only view I could ever take of it, would be that if I had anything to put down the sewer or common gutter I would give it to the papers.

The Visitation Is too Holy a Thing to Be Touched by the Papers.

I shall send my people from house to house with the beautiful picture of Holman Hunt's, of the Christ knocking at the door.

My heart has been sick because of these papers.

One paper wrote to me that they would give me pages and wanted to treat me most fairly.

I did not answer the letter and in a week there came out in that very paper the most scandalous mass of lies concerning me.

It was the Chicago *American*.

They said that I did this, that, and the other thing.

They published pictures of Zion, which they said were up-to-date, and gave a picture of Zion City General Stores that must have been taken before the City gates were opened.

It was our first tiny store.

They gave other pictures of the same kind.

They were altogether out of date.

That paper that claimed to want to do me justice was full of lies.

They came to me again with all the impudence in the world and told me they had nothing to do with that; it had just gotten in somehow.

The Devil cannot keep me out of even his own paper.

But God Will Overrule and Send the People to Me.

What have I to do with such things as these?

I have never been more disgusted than since they wanted to do everything for me.

They have no affection for me, for you nor for God; it is only a question of selling the paper. Villains!

Oh, the shamefulness of that daily press! it is getting worse and worse.

It is the common sewer into which every iniquity flows.

These things hast thou done, and I have kept silence;
Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee, and set them in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver:
Whoso offereth the sacrifice of thanksgiving, glorifieth Me;
And to him that ordereth his conversation aright
Will I shew the salvation of God.

This 23d verse, with the one I commented upon, has been very much in my mind the last few days.

I should like you to take the reading in the margin, which is by far the better reading:

Whoso offereth a sacrifice of thanksgiving glorifieth Me; and prepareth a way that I may show him the salvation of God.

An Interpretation Not a Translation Needed.

This is one of those passages which often makes me say that what we really need is not a translation of the Hebrew or the Greek in which this Bible is chiefly written.

The idioms in any language are not translatable in exact words in any other, because in language, and especially an Oriental language, even its letters represent things.

The ideas that they have in words are always connected with thoughts of things that make it almost impossible to find an equivalent in our English tongue.

What is really wanted is an interpretation; not a translation.

While this is given as an exact a translation as you can get, it is really an interpretation that gives you light.

This marginal reading is an interpretation rather than a translation, and is far better than the text.

I will read it:

Whoso offereth the sacrifice of thanksgiving glorifieth Me; and prepareth a way that I may show him the salvation of God.

By offering the sacrifice of thanksgiving, you prepare a way by means of which God can show you His full Salvation.

It is not a question of talk; it is a question of sacrifice—real, absolute sacrifice.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I Have to Make More Sacrifices Now Than Ever Before in My Life.

I have to make the kind of sacrifices that amount to giving your life's blood.

The work involves a tremendous toil.

I have frequently to rise at five o'clock one morning and go to bed at five or six or seven o'clock the next morning, and work all around the clock twice with sleepless eyes.

I have to pour out my life.

I would not do it for any money that could be given to me.

I would not do for money the things that I do willingly and gladly for God.

What God wants is for you to do things that cost something.

He is not asking for the blood of bulls and goats.

God Does Not Ask for a Sacrifice for Sin.

There is no more sacrifice for sin; it is all made.

You cannot sacrifice for sin, and I cannot sacrifice for sin.

The Lamb of God who taketh away the sin of the world has made the Sacrifice, and it is complete, perfect; but oh, there are some of the sufferings of the Christ that we have to suffer.

We must fill up the measure of the sufferings and sacrifices, the inevitable sacrifice of self, and perhaps wife, son, daughter, home, money, and everything for God when the call comes.

Some of you may say, "I desire to see more of God and more of salvation."

Sacrifice; that prepares the way by which God will show you His full Salvation.

If Zion were to consist of this sweet, lovely, little, quiet City, and all its blessed enjoyments, and that were all, you would wax fat, and be a miserable flock—a herd of Jeshuruns.

I Do Not Intend to Let You Rest.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest,

And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

Until God's flag waves over Jerusalem I will give you no rest, and I will not promise it then.

What a glorious thing it will be for this and all other Zion Cities to help prepare the way, when the time comes, to rebuild the Temple at Jerusalem.

That is a glorious thing.

It is worth living for.

Shall we not all prepare a way that God shall give us a blessing?

Let us offer the sacrifice of thanksgiving.

The text to which I have repeatedly called your attention is very, very precious to me, especially since I saw the marginal reading.

I came across it in talking to a brother.

I had seen it some years ago, but it did not impress me so much.

He was asking about giving his testimony, and I said, "'Whoso offereth praise glorifieth Me.' But there is a better reading than that;" and read to him the marginal reading:

Whoso offereth the sacrifice of thanksgiving glorifieth Me;
And prepareth a way
That I may show him the salvation of God."

I believe that every one who makes a sacrifice, will not only take a blessing to New York, but will receive such a blessing as will make him rejoice in his sacrifices.

Careful Preparation Made for Caring for Children.

There will be no excuse for mothers with children, because we will have plenty of nurses to take care of them here, and will also have a place in New York, where we can take care of three hundred babies at a time.

When the Indian tribe moves to war, the squaw gets the baby on her back and goes off with the brave.

There is no one braver than the squaw with the babe on her back.

But we will do better; we will take care of the babes.

You are not asked to carry your baby on your back and trudge along night and day.

You are asked to ride in a Pullman car.

Take the baby to war.

Why not?

Have we not as much courage as Indian women?

Has civilization lessened our courage? Then we had better go back to ponies.

Let us have more grit.

The average Christian is a flabby thing.

Take the baby with you, and be able to tell him when he has grown up that he accompanied the very first Legion of Zion Restoration Host on its first Visitation.

I believe that I can say from my heart:

Were all the realm of nature mine,
It were a gift by far too small—

and that everything I have shall be consecrated to God; spirit, soul, body, time, talents, wife, son, everything.

I have kept nothing back from God, and He knows it.

Let us pray.

Overseer Speicher then led in prayer, followed by the General Overseer who prayed for the sick and for Zion throughout the world.

The Congregation joined in singing Hymn No. 350, after which some testimonies were given of how God was opening up the way for many to go to New York City.

The General Overseer then said:

God's Wonderful Dealings in the Life of the General Overseer.

I am glad to know that you are "offering the sacrifice of thanksgiving," and God is preparing a way through that offering that He may show you the salvation of God.

Some day when I can take a little rest I will dictate the story of God's dealings with me.

It is a story I have not told.

I have not been willing to tell what sacrifices I have made for God, and what wondrous deliverances God has given me.

While I have offered the sacrifice of thanksgiving to God, I did not care to make public my private, close relations with Him.

I can remember one occasion when I was short a trifle above six hundred pounds, which is about three thousand dollars; something I had promised in the Name of the Lord to pay.

It was not a matter of my own; it was for His glory entirely, and something which others should have paid.

But I undertook it and got it together all except three thousand dollars.

If I did not get that three thousand dollars all of the rest was of no avail.

I remember that there came now and then a temptation to be anxious, but I simply would not be anxious.

It was ten o'clock on the morning on which that money had to be paid.

It had to be paid at twelve o'clock, and the three thousand dollars were still short.

I was very happy.

I was singing about the house, feeling perfectly sure that the three thousand dollars would be there.

Then a man came whom I had seen only twice before.

He was going to Ireland.

He said, "Doctor, I must leave Melbourne in an hour.

"I am in quite a hurry, and, if you will excuse me, I shall go; but before going, if you will allow me, I shall put something on this mantelpiece which I desire you to get after I am gone."

I was at my desk, writing.

I said, "All right, put it there and I will get it after you are gone."

I was very busy at that moment, and went on writing, not thinking of the man standing at the mantelpiece.

Presently I said, "Well, what are you doing there?"

"I am just finishing," he said. "Good by; bless me before I go. You know that you have been the means of my salvation and healing."

When he had gone I turned to the mantlepiece, and there were six hundred gold sovereigns.

I had not told that man or any one else what I had wanted.

Elijah's Needs Have Always Been Supplied.

Before I left Australia for America I had considerable gold; but I went up and down the Coast and spent the money I had intended to take with me to America, except a few hundred dollars, in God's work.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

When I got on board with my family going to a new country, hat was all I had.

I spent still more of it for God on the way.

When I reached America and got to my hotel, I was tempted o think it was a very cold country.

There were people who knew I was coming, and I knew they ad friends in San Francisco.

The only person that greeted me was a reporter from the San rancisco *Call*, who begged me to give him an interview.

That night I was seated in my hotel; my children had gone o bed, and my wife was tired.

I said to her, "I am going out. Do not be at all anxious. I ant to see this town."

There was a great racket going on.

They called it a Ratification Night.

I did really wonder if this was not a nation of lunatics when saw a lot of men dressed in Uncle Sam's costume with mbrellas and baby rattles, shouting, "What's the matter with leveland?" "He is all right!" "You bet!" "Every time!"

I thought they were insane, and the actions that night were o me awful.

I was accosted by a friend and begged to speak the next lay.

I returned to the hotel very sad, and just as I entered, whom hould I meet but this same man who had seen me in Australia

He was going to Ireland, and he said, "I heard you were oming from Australia and I hurried down to meet you.

"But I must go on to Ireland. I only wanted to come for he purpose of greeting you and laying something on the mantle." (Laughter.)

That man went up with me to my room and gave me the ame thing as before, and I have not seen him since.

I do not know where he is. I have not even heard of him since.

I had only seen him twice before, and that in Australia.

I prayed with him, and he received a great healing.

If I were to tell you other things of this kind that have come into my life they would seem to you incredible; but God does these things.

He raises up a man at the right time.

If it is ravens to feed Elijah, or if it is a man from Ireland, he comes at the right time.

Some of you know nothing of such things.

You do not prepare a way by which God can give and show you His salvation. You make no sacrifice.

What Have You Sacrificed?

The mere coming to Zion City is not a sacrifice.

You have made money.

A man said to me the other day, "People talk about sacrificing in coming to Zion City! Why, I have more money now than ever before!"

I have not met any one in Zion City who has not made money if he has been here long enough.

What is the use in talking about all this abomination?

There is much joy in real sacrifice.

Who for the joy that was set before Him, endured the cross, despising the shame, and hath sat down at the right hand of the Throne of God.

I desire you to be healthy, and I desire you to prosper.

Zion is prospering.

Although it is a vast sum we are spending upon this Visitation to New York God will give it back to us.

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, in soul, and in body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee with my spirit, soul, and body; that I may offer unto Thee the sacrifice of thanksgiving, even if it is with my very life's blood; that Thou mayest prepare a way by which Thou mayest show to me and through me to others, the salvation of God. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The Service then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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 TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us, to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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.
FIELDING H. WILHITE, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective November 30, 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.	*10.45 a. m.	12.38 p. m
*9.00 a. m.	10.13 a. m.	7.03 a. m.	8.30 a. m.	2.15 p. m.	4.04 p. m.
*11.30 a. m.	12.37 p. m.	*8.24 a. m.	9.45 a. m.	*8.00 p. m.	9.11 p. m.
2.00 p. m.	3.08 p. m.	*9.45 a. m.	11.10 a. m.	ZION CITY TO CHICAGO.	
3.00 p. m	4.16 p. m.	*11.49 a. m.	1.15 p. m.	Leave Zion City	Arrive Chicago
4.15 p. m.	5.39 p. m.	*11.18 p. m.	2.50 p. m.	*8.29 a. m.	9.45 a. m.
*5.20 p. m.	6.50 p. m.	*12.33 p. m.	4.00 p. m.	5.05 p. m.	6.40 p. m.
		5.05 p. m.	6.20 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.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

DURING the Visitation to New York one room was set aside in Madison Square Garden for the display of Zion City products.

This was filled with visitors each day, who expressed their surprise at all they heard and saw in this department regarding Zion and Zion City.

The following testimonials are a few among the many received by Deacon Henry Stevenson, manager of Zion Lace Industries, and others who had charge of the exhibits:

A silk lace manufacturer said: "Your lace is first class. If it were not you would not find the market you do. I can see at a glance that you have up-to-date, skilled lace makers."

Two lace manufacturers from Brooklyn, New York, praised all our laces and were very much interested in looking over all the lace on display. They also looked through the entire sample-book, and said they could find no fault. In one dress net they suggested a change, but they admitted it was only a matter of taste.

Another gentleman said, "Dr. Dowie's lace is all right, his bitterest enemies will have to admit that he has established a wonderful industry."

One lady could scarcely believe that the lace shown her was manufactured in this country.

Another lady said, "Praise God for Dr. Dowie. The lace is so beautiful, yes, wonderful; also the Gospel he proclaims."

Scores of ladies and gentlemen could only express their appreciation by saying, "Beautiful! Wonderful! How I should love to see it made!" and others would say, "I shall come to see your lace factory and City."

Among other things said were the following:

"I never saw a prettier display of lace. It is simply marvelous to see what designs can be woven into lace."

"If this is only the beginning, surely this institution is destined to become a tremendous one."

"A factory that begins with prayer surely ought to turn out better work than any other, and I believe it does."

"I never saw the equal for originality of designs and variety of patterns."

"Your display of lace convinces me more than anything else that the man who can establish such an industry is no ordinary man."

Almost every lady before leaving would say, "will you please tell me where I can buy these laces. I must have some."

"You do not mean that these are made by machinery! Why! they look like handmade laces."

"I am surprised at the variety and excellence."

Even the enemies of Zion could not help but praise the goods Zion manufactures.

Much more was said but no one could remember the half of what we consider the best testimony we could have.

POTHEA HANSEN.—During our Visitation in New York City, great crowds of prominent people visited our lace display, and many kind remarks were made by them both concerning our beloved General Overseer and the work of Zion in general.

One morning a very bright woman was standing in the office room for some time watching the people who had charge of the different departments of work.

After awhile she said, "I am astonished and am glad I came up here, for this tells a different story from the papers; you are certainly all a bright, intelligent looking people and it has done me good to see you."

A number of ladies said: "We are praying for you, and it has been requested in our churches that as long as Dr. Dowie and his people remain here, that we pray for them morning, noon and night, and trust much good may be done."

Many expressed a desire to come to Zion City and said, "How pleasant it must be to live in a clean city!"

One lady said, "I have been watching you people for at least an hour, and it has done me good. Many things can be learned from you."

Quite a number of ladies testified to having received great spiritual blessing and instantaneous healings in the Divine Healing meetings.

One gentleman said, "It was the reports in the papers that led me to come and see for myself, and I am deeply impressed with all I have seen."

Several ladies said: "You all look very happy and have such peaceful faces, it does us good to look at you. We trust you do not feel hurt on account of the reports of the papers."

Many inquired as to how the Host had been received at the homes of the people. When told they were kindly received they said, "We are so glad to know it."

Many expressed their regret that the papers had attacked the General Overseer so bitterly, and said, "We do not believe the papers."

My experience in meeting the people was one shower of blessing from beginning to end, and, thank God, I was permitted to come in such close contact with the people.

They were all very eager to know more about Zion, and the love and kindness shown us can never be expressed.

MISS SADIE CODY.—I was only out on house-to-house visitation work one day, and after that I was wanted in the lace office, which, however, afforded a splendid opportunity for testifying.

The day I did house-to-house work, as I came out of a house, a lady in a wheel chair, with an attendant, passed.

Something told me I must see her.

I ran a few steps and caught up with them.

I told her I must speak to her a moment, for my heart went out to those in misery as I had been.

I briefly told her how God had healed me in answer to prayer; how He is just the same and has not changed, and was willing to heal her, not wanting her to be sick.

With tears in her beautiful eyes she reached both hands out to me and said, "Oh, how glad I am that you told me this. It is so beautiful and sweet to me; will you not come to my home and tell me more?" and as I continued repeating promise after promise, her sweet face fairly shone as she said earnestly, "How plain it is! I see it all so clearly now and I know it is for me. I know as well as I know you are standing there that I shall soon be walking. Tell Dr. Dowie to pray for me."

After two hours' conversation with a man who was the son and grandson of a Methodist minister, he said thoughtfully, "You will reach every person with a Message of God, and then the Gospel will have been preached to every creature for a witness. I wonder if the Christian Catholic Church in Zion will not be the one hundred forty-four thousand."

The next morning he came up more interested than ever and exclaimed, "I have heard your Dr. Dowie and must say, I find no fault in him at all."

The third day he came bringing a friend and the way he talked Zion to that man one might have easily taken him to be one of us.

A railroad official stood listening as I talked with a business man of the city.

The man had just remarked, "Miss Cody, I like the teaching very much; it is what is needed; but do you think the harsh way he speaks—for instance, last night to the smokers—will win the people? It makes them angry."

The railroad man said, "Pardon me for interrupting, but I am beginning to see that, although we get angry at first, we soon see he has spoken the truth, and are ashamed of the just title he gives us."

A doctor and his wife passing through manifested much interest. She stepped up close to me and raising a beautiful, tender face, said, "We want so much to hear Dr. Dowie, and have not been able to do so. Yesterday I stood close by his carriage as he drove out, and had a good look into his face. As I did so my heart was so touched with pity for him that I said to myself, 'Man, how do you bear all you have to bear, the misrepresentation, persecution, and threats?' I knew he would never do it for money, no, not for anything else on earth but love for God and humanity."

Then I told her the story he tells us of the girl and her crosses and how he added, "Do not envy me. If you think my cross looks jeweled it is heavier sometimes than I can bear alone."

She wept and said, "How he loves the people and yet they do not understand him."

Mr. Vanderbilt stepped to the counter and said, "I have read your testimony, Miss Cody. Please allow me to shake hands and tell you that while I do not agree with your belief in everything, I believe every word of your story and I am going to hear the Doctor."

A gentleman representing the Prudential Insurance company, before hearing the General Overseer, said, "That Dr. Dowie must be an extraordinary man or the papers would not pay so much attention to him."

After hearing him the man said, "No wonder the papers are full of Dr. Dowie. He does not preach like any other man; if he did he would not have such audiences."

One lady said: "Other preachers *ask* the people to do right and obey God, but Dr. Dowie *commands* them to do it. That impressed me more than anything else, and it seems to be the effective way."

One gentleman, after examining the lace, said, "Well, these products betoken a different class of people from those described by the New York papers."

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.—*Isaiah 35: 1-2.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

Logansport, Indiana.

Officer-in-charge, Mrs. Maud Hanna, Logansport, Indiana. Tabernacle, 403 Linden avenue.
Services—Lord's Day, 10:30 a. m.; Saturday, 7:30 p. m.

LOGANSPORT, INDIANA, January 1, 1904.

DEAR OVERSEER:—I send a report of the ll-Night meeting, held at the home of Mrs. lartha Chapplear.

Some of the members from the Walton Gather-ig came, and we had a very precious night with od.

We all thanked God for the many wonderful ictories He had given Zion over her enemies the ist year; and all prayed that He would give more ictories and blessings during the coming year, nd great success in all the undertakings of Zion, nd greatly bless our beloved leader, the General verseer.

The following are a few of the testimonies iven:

MISS JENNIE UMBARGER, Walton, Indiana—"I m so thankful for salvation and healing during the ast year, and the courage to do Restoration work.

"I am so thankful that I was permitted to go to lew York, and for the many blessings of the trip.

"I desire to be more and more used of God in he Restoration of All Things."

MRS. RAIKES, Walton, Indiana—"I am so hankful for the many blessings of the last year, nd the many healings I have received.

"I desire to do more work for the Lord this com-ng year than in the past."

GEORGE SHELLEY, Walton, Indiana—"I praise he Lord for the victories He has given me.

"I am so thankful that I was permitted to attend he New York Visitation.

"I feel more and more encouraged and inspired o work for the Lord in future years.

"I am willing to say what He wants me to say, nd to go where He wants me to go. I am hankful that I have the disposition to do this.

"I praise the Lord that He is with me in our ome, and enables me to live as I should, and that ie influence is being felt.

"One of my sons was sick with heart trouble and e wanted me to pray for him.

"I told him to throw away his tobacco, and I ould pray with him.

"He did, praise God, and he is much better. Ie is very close to the Kingdom.

"I have reason to praise God for His goodness nd many blessings."

MRS. CAROLINE STOTLEMIER, Walton, Indiana —"I praise God for Zion.

"I praise Him for healing me of grip, and for ie strength He gives me at my age (sixty-three ears), so that I am able to do all the work of a arm life.

"I praise and thank Him for keeping me from aking cold."

MRS. ZEDA ENGLER, Walton, Indiana—"I raise God for His keeping power, for the victories f the last year, and for the peace that is in my eart.

"If it were not for God's great love, I could not o on bearing my cross; but He sustains me.

"I praise Him for answering prayer for me to go o Zion City last fall.

"Although I could not go to New York, I was nabled to see the Host come back, heard the re-ort of the trip, and had the great joy of being in ion City."

MRS. CAROLINE BERNDT, Logansport, Indiana —"I praise the Lord for the blessings of the last year and the strength to do all my work, which I could not have done thirty years ago.

"Although now in my sixtieth year, I have been growing younger and stronger every year since I have been in Zion.

"I praise God for Zion, and that we have come out of darkness into light. I pray that we may do more for Him in the coming year than in the one that is past."

MRS. SADIE BEALL, Walton, Indiana—"I praise God for the healings and all the blessings He has given us.

"I praise Him for three that have been converted, and for another who has been saved and blessed in Zion."

DEACONESS MARY BOHN, Walton, Indiana—"I praise the Lord for His keeping power, as well as His healing power.

"Last year was the best year of my life.

"I praise God so much for the last seven years that I have been in Zion.

"I have had better health than ever before in my life, and the spiritual blessings have been much greater than I ever experienced before.

"I praise God that I see His Word clearer.

"I praise Him for healing me of a very heavy cold. It settled on my lungs, but God has taken it all away.

"I praise God for the deeper teaching of Zion which we get through LEAVES OF HEALING, and that He has led me to understand the command to tithe all our increase.

"He has blessed me so much in tithing. I have so much more than I used to have.

"I praise Him for the many wonderful blessings I have received through Zion."

MRS. MARTHA CHAPPLEAR, Logansport, Indiana—I have so much to praise the Lord for this year, I hardly know where to begin.

"I have been kept so exceptionally well.

"God has wonderfully kept my husband, although he is not a member of Zion, so that we have not had to have doctors and drugs in our house.

"I praise the Lord for Zion this year more than ever. I understand it better; I love our General Overseer better; and I praise God for the many wonderful victories He has given Zion. It has been wonderful.

"I had been entangled by the doctrines of Christian Science and Christian Alliance; but I praise the Lord, I can see the truth of God's Word clearer and better now.

"I thank God that although there are such a few of us here, He gives us the grace to stand and face the very great opposition which is here.

"There are a great number of 'We-are-good-enough, leave-us-alone' people here, and there are also a great number of bitter enemies of Zion.

"I want to be a better woman this coming year, and to be more fully obedient, that I may be more used of God."

The following is my own testimony which I also gave at the All-Night meeting:

I praise God for the many blessings He has given us the last year.

I have had three very wonderful deliverances.

Last winter the smallpox was very prevalent here in the school and everywhere, but God kept us as we lived in the 91st Psalm.

In the spring I was driving slowly along one day, lost in thought, when all at once my horse stopped.

She had gone down in a gutter and stopped in front of a small house, right by the sidewalk.

The doors and the windows were open, and the breeze wafted the fever-laden air from the infested house to me.

Fear struck me then, but I soon forgot about it.

However, in due season I had a very high fever.

One morning I was hardly able to get up, but prayed, and, by God's help, kept up all day.

As soon as I ate my breakfast, I began to break out.

There were great lumps in my mouth, and I could not eat much dinner.

My husband wrote Dr. Dowie to pray for me that morning, and that evening I received complete victory.

Next morning there was hardly a trace of the breaking out, just a dry scale where the pimples had been.

I praise God that He kept me through that day without fear for myself and for those that were with me, and that He delivered me so speedily.

I felt better afterward than ever.

Just before going to New York my eyes began to trouble me.

I had a trying time, but God was with me to deliver.

They were particularly troublesome one Lord's Day evening, when I was to lead the Bible class.

When I opened my Bible I was so blind that the pages appeared to be perfectly white.

I could not read at all.

Deaconess Nellie Hanna took the meeting. I did not get healing until I was on my way to the depot to go to New York.

I could not tell you all the many testings of faith through which I passed, and how the Devil tried me; but I told God I would go to New York to work for Him, and I was quite sure that it would not be to His glory that I should go with my eyes so sore, and to be so blind.

So we see that faith is the victory.

How I praise God that He healed my eyes so that I can study His Word again, and go about telling the Wonderful Story of His love to His children, and that the life of the Christ has been manifested in my body!

We have numberless victories and blessings through the power of God.

He has kept my little girl and husband.

The last four years since I have been in Zion are worth more to me than all the other years of my life.

I praise God for the blessed freedom and joy we have in Zion, and the privilege of working for God in Zion Restoration work.

I praise Him that He has opened my eyes to see the Prophet of this day, and that He permits me to work with His people in the Latter Days.

Yours faithfully in the Christ,

(MRS.) MAUD HANNA.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Week Ending February 20, 1904

1,038 Rolls to.....Hotels in the United States
8,197 Rolls to.....Various States in the Union
1,200 Rolls to.....Club Women in California
1,796 Rolls to.....Hotels in Europe, Asia, Africa, and to the Islands of the Sea

Number of Rolls for the Week.....12,231
Number of Rolls reported to Feb. 20, 1904..3,055,642

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

IF THOU wilt diligently harken to the Voice of Jehovah thy God,
And wilt do that which is right in His eyes,
And wilt give ear to His commandments,
And keep all His statutes,
I will (permit to be) put none of the diseases upon thee,
Which I have (permitted to be) put upon the Egyptians:
For I am Jehovah that healeth thee.—*Exodus 15:26.*

THIS is the glorious Covenant which has been neglected throughout centuries of the Christian era, as it was in the times before the coming of the Christ.

It was not realized because they did not "diligently harken to the Voice of Jehovah," nor did they "do that which was right in His eyes."

The teaching of this great Covenant of God has brought joy to thousands of hearts; and knowledge of it has been the means of bringing healing to multitudes of God's children.

The blessings have been received because the conditions have been met.

The people have been taught by the Prophet of God that they must "diligently harken to the Voice of Jehovah," and that they must "do that which is right in His eyes and give ear to His commandments and keep all His statutes;" and having done so, it is their right and their duty to receive the blessing of Jehovah in their spirits, their souls and their bodies.

We again print letters from those whose hearts are rejoicing in the love of God and in the realization of His care for their every need. O. R

Healed of Crushed Leg.

And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward His servants, and he will have indignation against His enemies. *—Isaiah 66: 14.*

HARVEY ROAD, DURBAN,
NATAL, SOUTH AFRICA, November 23, 1903.

MY DEAR GENERAL OVERSEER:—Peace to thee from God the Father, and the Lord Jesus, the Christ!

I am thankful that God, in His mercy, brought me to Zion.

I had copies of LEAVES OF HEALING in my room a long time, sent to me by a member of Zion, but was afraid to read them.

Soon after, my lungs became diseased, which continued getting worse and worse.

Thus I was compelled to read the papers, in which I found many of the testimonies to tell of experiences similar to my own.

I thank the good Lord that it opened my eyes to see the truth.

I also received a wonderful healing when on the east coast of North America, when a heavy beam of sixty feet fell on my right leg.

It took fourteen men to roll it back.

Just before it fell this thought came to me: "If the beam falls on your leg what will you do?" and the answer came, "I will ask God to restore it."

When they got me out my leg was cut to the bone from both sides.

Within a few minutes it turned quite black.

I jumped on one leg to my box, and this word came to my heart, "Do you believe anything happens to you without God's knowing it all?"

So I prayed to God, and it was healed instantly.

I showed it to my shipmates, and they were astonished, and at first did not know what to say.

Some of them were converted, I believe, through this same miracle of healing.

Many, even professed Christians, when I have told how God healed me then, think that I have been a lunatic.

But praise the Lord in whom I have believed, He is my witness that I lie not.

I also have many other witnesses that it is the truth.

We have had many healings in our family since we have been in Zion, for which we thank God.

I am also a member of Zion Restoration Host, and am carrying the Message of Peace, which is a grand privilege.

I do not need to tell you that I love you and thank you for your teaching.

By the grace of God, I am prepared to obey to the utmost of my ability.

Praying and working for the welfare of Zion, God's Kingdom, and assuring you that I am following you, your wife, and your son with my prayers, I am,

Faithfully yours in Jesus, Till He Come,
JOHN ROOS.

Healed of Sore Throat—Son Healed of Growth in Side.

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.—*Psalm 103:1, 3.*

EAST TAWAS, MICHIGAN, January 26, 1904.

DEAR OVERSEER:—On the 14th day of last April I began to plow.

As it was my first day of that kind of work, it made me very sore, and I was taking cold at the same time, having also a sore throat.

That night I could scarcely walk.

I prayed and went to bed.

In the night I awoke in a profuse perspiration.

I realized at once that I was healed.

I felt so well and happy!

I had not one vestige of pain left, no sore throat and no headache

I praised God, and the next day I worked with ease and with much joy.

Last winter our son, four years of age, fell on a board, which struck him under the arm.

In consequence of this a lump formed which, while it was very hard, grew also very large, until it resembled an egg in size and form.

We prayed at different times while this lump was growing, but the prayer was not answered in our way.

The lump continued to grow until it looked frightful, and persons without faith in God's power to heal might have become frightened.

We did not, however, and at the end of one week, on Lord's Day morning, we prayed that it would break that day, which it did that afternoon.

In a short time it was all gone, and it very quickly healed. Our son had no pain all through this trial.

We praise God for this wonderful deliverance.

Yours in the Christ's service,
FRED STEFFLER,
Deacon in the Christian Catholic Church in Zion.

Deliverance at Childbirth.

Jehovah is thy Keeper:
Jehovah shall keep thee from all evil;
He shall keep thy soul.—*Psalm 121:5, 7.*

MCIVOR, MICHIGAN, January 23, 1904.

DEAR OVERSEER:—I desire to praise God for a wonderful deliverance at childbirth.

On January 16th, my little daughter, Margaret Esther, was born without the aid of a doctor.

As no Zion women could be got at this critical time, we had in attendance two other women who are bitterly opposed to God's way of doing things, so most naturally they would expect us to have a doctor.

My husband and I had determined to trust God, firmly believing that He would come to our aid and deliver.

The women in attendance most vehemently urged us to get a doctor, and declared that if we did not they would get one.

I told them that I objected.

My husband and I prayed as taught by our General Overseer, and I was instantly delivered.

A neighbor lady, one of those who was with me, was sick the same way, employed a doctor and nearly died.

I praise God for Zion!

(MRS.) WILLIAM NORRIS.

Healed of Typhoid 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. *Matt. 18:19.*

413 FORT STREET,
SAULT STE. MARIE, MICHIGAN,
November 20, 1903.

DEAR GENERAL OVERSEER:—Our little daughter, Bella, was perfectly healed in answer to the prayers of Zion members in this city.

She was taken with typhoid fever in its worst form, and kept growing worse. We sent for Evangelist Lake to come to our home.

She appointed eight o'clock, Wednesday, for prayer, and at precisely ten minutes to eight my wife noticed a change for the better.

She revived, and asked for something to eat, which she had not done for some days.

The next day Miss Lake came to our home, and when my wife told her that the change had come at ten minutes to eight instead of eight o'clock, Miss Lake said they had knelt in prayer for her at the Tabernacle at ten minutes to eight.

She then requested that we should all kneel in prayer to God for her complete healing.

This was Thursday noon, and on Monday she went to school as usual, perfectly healed.

I cannot find words to express our thanks to God for His mercies to us.

I thank Him that He has sent you, Elijah the Restorer, into the world, and that through you we have found the necessity and beauty of living every day and every hour the full Gospel instead of part of it, as we had been taught.

I pray that God will bless you and your family in all your undertakings. I am,

Yours respectfully, THOMAS MILLIGAN.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, MARCH 16th or 17th.

The Quickening of the Body by the Spirit.

1. *Our relation to God is vital to the life of our bodies.*—Romans 8:7-17.
The Spirit of God quickens mortal bodies.
Those who live after the Spirit enjoy health.
The fulness of the Spirit casts out fear.
2. *No want can come to those whom He fills.*—John 4:10-14.
The love for sin is then gone.
When there is no sin there is health.
This is God's reviving water.
3. *He is the Fountain of Life.*—John 7:37-39.
Drink of Him and live without pain.
Drink of Him and be satisfied within.
Your body will be clean with such water.
4. *He leads into fulness of life.*—Romans 6:13-22.
Yield every member to God.
Do not serve sin in any form.
If you serve sin death ensues.
5. *The man of faith has a refreshed body.*—Jeremiah 17:5-10.
He is refreshed in times of want.
He is kept in times of trial.
He is showing increase of life.
6. *The Devil always lies about the work God does.*—Acts 2.4-13.
The Spirit of God gives animation.
The Holy Spirit gives lively utterances.
The new wine keeps the body alive.
7. *Be filled with the spirit, and pain and disease disappears.*—Ephesians 5:15-20.
You will be dead to pain.
You will not be conscious of want.
You will sing and shout for joy.

The Lord our God is a quickening God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 20th.

The Holy Spirit Safe-guards the Health.

1. *By love subduing selfishness.*—Galatians 5:22.
Love forgets self.
Love rests on another.
Love empties itself.
2. *By joy preventing sorrow.*—Galatians 5:22.
Never a grief is felt.
Never a care is taken in.
Never a trouble is lodged.
3. *By peace controlling anger.*—Galatians 5:22.
It always gives a soft answer.
It is always slow to speak.
It is not easily offended.
4. *By longsuffering eliminating impatience.*—Galatians 5:22.
Longsuffering bears all things.
Is not easily provoked.
It endures all things.
5. *By gentleness preventing fierceness.*—Galatians 5:22.
Careful of the feelings of others.
Remember that the measure meted is received again.
It has the lowly mind of the Christ.
6. *By goodness controlling evil.*—Galatians 5:22.
Do good and never evil.
Bless them that curse you.
Do good to them that despitefully use you.
7. *By faith subduing doubt.*—Galatians 5:22.
One can doubt God.
They can doubt others.
They can doubt even themselves.
8. *By meekness preventing pride.*—Galatians 5:23.
The Christ teaches lessons of lowliness.
Receive every gift as a child.
Be not wise in your own conceits.
9. *By temperance mastering desires.*—Galatians 5:23,
Control every appetite.
Keep the body under.
Mortify every member on earth.

God's Holy People are a Spirit-revived People.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Eight Hundred Six Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Eight Hundred 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, 1903, by the General Overseer..	37			
Baptized at Zion City by the General Overseer.....	583			
aptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	4717			
Total Baptized at Headquarters.....				10,091
Baptized in places outside of Headquarters by the General Overseer.....		641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787		
Total Baptized outside of Headquarters.....				7,428
Total Baptized in six years and nine months				17,519
Baptized since December 14, 1903:				
Baptized in Zion City by Overseer Mason	11			
Baptized in Zion City by Overseer Speicher.....	47			
Baptized in Zion City by Elder Hammond.....	19			
Baptized in Zion City by Elder Royall.....	17			
Baptized in Zion City by Elder Lee.....	10			
Baptized in Zion City by Elder Dinius.....	67			
Baptized in Chicago by Evangelist Christie	2			
Baptized in Chicago by Elder Cossum.....	1			
Baptized in Chicago by Elder Hall.....	25		199	
Baptized in California by Elder Taylor.....		10		
Baptized in Canada by Elder Brooks.....		5		
Baptized in Canada by Elder Simmons.....		3		
Baptized in England by Overseer Bryant.....		10		
Baptized in England by Deacon McKell.....		3		
Baptized in Missouri by Deacon Robinson.....		10		
Baptized in New York by Overseer Mason		30		
Baptized in Ohio by Elder Cairns.....		4		
Baptized in Ohio by Deacon Arrington		4		
Baptized in Texas by Evangelist Gay		5		
Baptized in Washington by Elder Ernst.....		4	88	287
Total Baptized since March 14, 1897.....				17,806

The following-named eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, February 10, 1904, by Elder Gideon Hammond:

Anderson, Mrs. Kristine.....Burkhard, Wisconsin
Beckman, Ernest Paul Frederick.....3208 Ezra avenue, Zion City, Illinois
Brown, Lloyd.....2807 Elisha avenue, Zion City, Illinois
Hollingsworth, Edmund B...3846 Brown street, Philadelphia, Pennsylvania
Jones, Mrs. Lillian A.....3002 Elizabeth avenue, Zion City, Illinois
Mentzer, Oscar.....2712 Emmaus avenue, Zion City, Illinois
Wheeler, Mrs. Lettie F.....North Chicago, Illinois
Zimmerman, Clarence.....Zion Farm, Zion City, Illinois

Expiration of Subscriptions.

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 15—11, you may know that your subscription expires with Volume XV, Number 11, which will be July 2, 1904. 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

LOVE

YOUR NEIGHBORS *as* YOURSELF

SEE THAT THEY ARE READERS OF LEAVES OF HEALING *and* THE ZION BANNER IN ALL POSSIBLE CASES

IF the giving of "a cup of cold water" in the Name of the Christ "shall in no wise lose its reward," how much more blessed is he who shall lead many into the light of the *Full Gospel.*

A good way to do this is to keep our literature constantly before your circle of friends and acquaintances....Do your full duty in this respect and your reward is sure.

Zion Printing and Publishing House.....Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 20. *ZION CITY, SATURDAY, MARCH 5, 1904.* *Price Five Cents*



This picture represents the General Overseer and members of his party on a yachting trip on the Gulf of Mexico during his recent journey in the South. There are also several southern gentlemen with him.

The names of the party, from left to right, on the first row, are as follows:

1. REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.
2. EX-GOVERNOR WHEELER, of Texas.
3. DEACON GEORGE F. LUPTON, Assistant General Passenger Agent San Antonio & Aransas Pass Railway, Texas.
4. BOAT'S PILOT.
5. DEACON DANIEL SLOAN, Inspector General and Auditor General Zion Institutions.
6. DEACON V. V. BARNES, Judge of the City Court of Zion and General Counsel.

In the back row, counting from left to right, are,

1. DEACON H. WORTHINGTON JUDD, General Manager of Zion Land and Investment Association.
2. DEACON A. W. NEWCOMB, General Manager of Zion Printing and Publishing House, and Secretary and Special Correspondent of the Party.
3. OVERSEER J. G. EXCELL, General Ecclesiastical Secretary.
4. MR. FULTON.
5. DEACON CARL F. STERN, Personal Attendant to the General Overseer.
6. JUDGE SHELTON.
7. DEACON JAMES F. PETERS, General Manager Zion Transportation Bureau.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, MARCH 5, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MARCH 5, 1904.

ILLUSTRATIONS IN THIS NUMBER—

General Overseer and Around-the-World Visitation Party on a Yachting Trip on the Gulf of Mexico, ... 601

Elijah the Restorer, ... 604

EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—

Wonderful Developments to Take Place in Zion, ... 602

General Overseer and Party Will Escape All Cold and Snow Throughout Entire Trip, ... 602

Honest Christian Hearts Everywhere Eagerly Awaiting General Overseer's Coming, ... 603

The World's Great Need of the Full Gospel of Zion, . . . 603

Zion Rejoices, ... 603

Facts Which Indicate that the South Has Been Largely Misrepresented, ... 603

Action of Governor Vardaman of Mississippi Worthy of High Commendation, ... 603

Peace and Lack of Crime in Zion City in Striking Contrast to Conditions in Other Cities, ... 603

GENERAL LETTER FROM THE GENERAL OVERSEER, ... 605

CARTOON—

Elijah the Restorer Shows that Fear is from the Devil, . . . 606

AROUND-THE-WORLD VISITATION OF THE REV. JOHN ALEX. DOWIE, ... 607-613

MEMORABILIA OF THE NEW YORK VISITATION, ... 614

DAILY BIBLE STUDY FOR THE HOME, ... 615

DIRECTORY OF THE ORDAINED OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, ... 616-620

NOTES FROM ZION'S HARVEST FIELD, ... 621

ZION'S BIBLE CLASS, ... 622

OBEYING GOD IN BAPTISM, ... 623

ADVERTISEMENTS, ... 624

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.

Notes From The Overseer-in-Charge.

"FOR YE SHALL GO OUT WITH JOY, AND BE LED FORTH WITH PEACE."

THE MOUNTAINS and the hills shall break forth before you into singing, And all the trees of the field shall clap their hands.

IN THIS ISSUE of LEAVES OF HEALING we give a General Letter from the General Overseer, mailed from Pago Pago, Samoa.

This Letter is retrospective, introspective and prospective.

IT IS READILY seen that our beloved General Overseer is not idle, but, wherever he may be, he is busily planning for the great things in the future of Zion.

No one can doubt for a moment but that the future prosperity of Zion will be tremendous.

IT IS PROBABLE that even our beloved General Overseer, with his broad view of things, does not begin to see the wonderful developments which shall take place in Zion.

WE SEE MORE and more the great wisdom in his laying the foundations deep and permanent, for a Great City and a Great Work.

This has been done at a sacrifice and a difficulty, and perhaps an apparent detriment to the immediate wants of the City, but undoubtedly time will show his wisdom in what has been done.

WE CALL ATTENTION also to the report of the Around-the-World Visitation.

ONE INTERESTING feature of this trip is that the General Overseer and his party will have escaped the winter, and that through the entire trip, after having left Zion City, they will have been in the land of summer, while we have been enduring one of the hardest winters known to the oldest inhabitants of Zion City, and for that matter perhaps the oldest inhabitant in this part of the State.

THE GENERAL OVERSEER has seen no cold and no snow, save that which is visible on the tops of the highest mountains. In fact during our coldest days he was crossing the equator, and sweltering in the heat of the torrid sun.

At this time it is midsummer, or else just beginning to verge on toward the autumn time, in Australia.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

BUT THE General Overseer goes regardless of weather.

He proceeds on his journey with a great determination to preach the Gospel, preparing the way for the messengers whom he shall send forth.

IT IS ESSENTIAL that he shall open the work on every Continent personally.

HE IS going forth with joy, and he is being led forth with peace.

The mountains and the hills are breaking forth with the songs of Zion.

The trees and the fields are reëchoing the glad tidings.

HONEST CHRISTIAN hearts everywhere are looking forth with great eagerness and desire for his coming.

A beautiful letter from a native of India, received this morning, tells of the wonderful esteem and veneration held for this Prophet of God, and of the great thanksgiving to God that he is soon about to come to India with the Gospel of Peace.

HOW MUCH the world needs this Peace and this Gospel!

How the hearts are breaking in despair because of the dread calamities that are overwhelming the earth!

The heart is failing within them. They know not which way to turn. The sudden destruction is coming upon them.

BUT ZION is rejoicing, and the cry is heard:

Break forth into joy,
Sing together, ye waste places of Jerusalem:
For Jehovah hath comforted His people,
He hath redeemed Jerusalem.
Jehovah hath made bare His holy arm in the eyes of all the nations;
And all the ends of the earth shall see the salvation of our God.

AS WE read of the General Overseer's journey through the South, and the kindly way in which he was received by the people there, we are made to feel that the South has been largely misrepresented, partly for political purposes, but largely because of a misunderstanding of the temperament and character of the people of the South.

IT IS REALLY refreshing to read in the papers that the Governor of Mississippi had the courage and fortitude to call out the militia and go to the town of Tutwiler and take into custody a poor, miserable colored murderer who was about to be burned at the stake by an angry mob.

THE SHERIFF of the county in which the negro had committed his crime had taken every precaution to keep the negro from falling into the hands of the mob.

This would have been praiseworthy in any community, but when it is remembered what has been said about the condition of affairs in Mississippi, we cannot but feel that affairs have been largely misrepresented.

IN ONE of our northern states, some few years ago, it was impossible to get the governor of the state to call out the militia to protect innocent citizens from the hands of a filthy, drunken mob, who took Christian men and Ministers of the Gospel, and on the public streets of the city, stripped them naked, and painted their bodies with poisonous paint, exhibiting them to the gaze of women and children.

IT IS but a few weeks ago, in another State, that a poor criminal was shamefully mutilated and burned.

GOVERNOR VARDAMAN'S action in Mississippi is worthy of high commendation.

IT IS high time that in every section of the country lawlessness at the hand of the individual and the mob as well shall be sharply and quickly punished.

IN THESE days, when the war spirit is rampant, there is great danger that men will forget themselves, and determine to take law into their own hands and bring about a reign of anarchy.

THE BEAUTIFUL peace of Zion City is in striking contrast to the turmoil of criminal prosecution in the cities about us.

There has not been one arrest nor one criminal prosecution in Zion City for many months.

ZION CITY harbors no criminals.

Our people walk the streets day and night without any fear of molestation.

It is an exceedingly great joy to feel that we are in the midst of a godly, law-abiding, humanity-loving people.

WE DO NOT wonder that the faces of thousands are turned Zionward.

We welcome the coming of every loyal Christian from all the world. JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

General Letter from the General Overseer

On Board Steamship Sonoma,
Pago Pago, Samoan Islands,
February 3, 1904.

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 the Christ:

Grace to you and Peace from God our Father, and from the Lord Jesus, the Christ.

After a very stormy voyage from San Francisco to Honolulu, during which, in nearly six days, we saw the sun for only a few minutes, it has been our delight to have, from Honolulu to this port, a very enjoyable passage, notwithstanding the great heat of the tropics.

At a very early hour this morning we entered Pago Pago Harbor, which is now, as is well known, a naval station of the United States of America. I have felt it well to postpone the writing to you of a lengthened letter, reviewing the present condition and the immediate duties which lie before the Christian Catholic Church in Zion and Zion Restoration Host throughout the world.

The conditions have not been favorable for my preparing that letter on board this vessel, and it may be that I shall not send it until I arrive at Sydney, New South Wales, Australia, which great harbor we hope to enter about Friday, 12th inst. I rejoice to say that all that travel with me are in good health and spirits, and were very useful to me in the twenty-one days which I spent in the southern and western states from New Orleans to San Francisco.

I have many things to tell you which it would not be expedient for me to publish at the present time, connected with the possible establishment at an early date of a Zion City and Plantation on the shores of the Gulf of Mexico.

Large numbers of our people who have been accustomed to live in tropical and sub-tropical climates, will rejoice to hear of this movement, and be glad to establish their homes in a Zion City there.

It will also be a great economic advantage to Zion, and a source of great spiritual power throughout the Southland, and to many "regions beyond."

My treatment in the Southern States was extremely courteous and kind, and the large audiences which gathered, showed appreciation in overflowing the buildings, and extending to me many courtesies.

We are especially indebted to the President of the San Antonio and Aransas Pass Railroad, Mr. Hudson, and to our brother, Deacon George F. Lupton, Assistant General Passenger Agent of that road.

The President's car was placed at my disposal all the way from Chicago to San Francisco, and we had a special engine detached to take us where we wanted to go, and sidetrack our car, and enable us to visit extensively in the country we desired to inspect.

Reports of our movements, and of some of the discourses which I have delivered, will be found in the correspondence of my General Associate Editor, Deacon Arthur W. Newcomb, who, with Deacon Ernest Williams, has carefully prepared these reports.

Approaching the beautiful island continent of Australia, from which I sailed nearly sixteen years ago for America, I am filled with many thoughts of the Past, of the Present, and of the Future in connection with Zion's work for God.

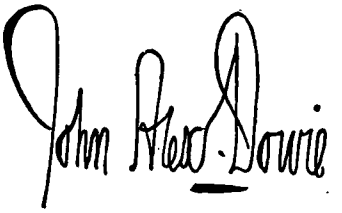
I am glad to tell you, as I have already done by cable, that Overseer Jane Dowie has arrived in good health, with our son, Dr. Gladstone Dowie, and Deaconess Stern, Mrs. Dowie's Secretary.

I expect to meet a portion, if not all, of these on our arrival in Sydney, where we shall have a four days' Visitation, from Lord's Day, February 14th, to Wednesday, February 17th.

I am already looking forward to my return to Zion City in time to conduct the Annual Feast of Tabernacles next July, and I earnestly ask you all everywhere to pray for us that our way may be Divinely Directed, and our Visitation around the world be made a blessing to multitudes in opening the Gates to Zion.

With very hearty Christian love to you all, assuring you that you are all in my heart, and many times daily in my prayers, I am

Faithfully your Friend and Fellow Servant in Jesus, the Christ, our Lord,



General Overseer of the Christian Catholic Church in Zion.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



There is no greater enemy to the Christian than the Fear which makes him a coward and afraid to face the consequences of a bold avowal and fearless Obedience to God. The great object of Satan is to inspire fear in God's children. . . . Some one comes in saying, if you do that you will lose your friends; if you do that, you will lose your money; if you do that, you will lose your wife; if you do that, you will lose your lover, you will lose your acquaintances, you will lose everything that hitherto has made life pleasant for you. "Now, take care what you do, because if you do that, you will lose." Vast numbers of people do not do right because they say, "I cannot pay the price."—The Voice of Elijah the Restorer.

ELIJAH THE RESTORER SHOWS THAT FEAR IS FROM THE DEVIL.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Around-the-World Visitation

OF THE

Rev. John Alex. Dowie

ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion.

By Arthur W. Newcomb, Special Correspondent.

IN the midst of the cold and snow of the short winter afternoon of Friday, January 1, 1904, God's Messenger of the Restoration to all the nations of the earth left Zion City, Illinois, for his first Around-the-World Visitation.

Zion City had been awake all the night before, at the most blessed and wonderful All-Night with God of all the eleven that had been held during the work of Zion in Chicago and vicinity.

Soon after noon on New Year's Day, however, the people began to gather from all parts of Zion City, and by two o'clock the broad platforms of the Chicago and North-Western depot were filled.

At half past two, a splendid column of uniformed men, marching with vigorous, swinging strides and exact military precision, swung out of Shiloh boulevard into Elisha avenue.

It was the First Regiment of Zion Guard, under the command of Major B. F. Morris, coming down from Shiloh Tabernacle, where it had formed, to escort its Commander-in-chief, the General Overseer, and its Colonel, Deacon Carl F. Stern, to the train.

The General Overseer, accompanied by the Rev. John G. Speicher, who was being left as Overseer-in-charge at Headquarters, during the absence of his chief, took their carriage, and the march to the depot was resumed.

It was an inspiring sight to the thousands gathered at the station, as the Guard and its commanders came down Shiloh boulevard, a concrete example of the love, loyalty, unity, and obedience of the people whom God's prophet was leaving behind as he went forth to minister to God's people in many distant parts of the world.

Upon arriving at the depot, the Guard drew up at attention, and all the people, as far as possible, gathered around the General Overseer's carriage as he spoke the words of farewell.

The General Overseer's Parting Words.

Beloved in the Christ: I know that you will not expect me to speak more than a very few words.

As you know, I have had a great strain in the last month.

But I am happy that the Devil is a fool.

If he had not been a fool he would have attacked Zion when I was a thousand miles out at sea.

I am so glad I was here and I give God the glory for the Victory.

Eternity will never obliterate the memory of the people who, in thousands upon thousands, placed all their affairs in my hands and never wavered for a single moment.

God bless you my friends, my brothers, my sisters!

I want you to know that I shall never feel that I am far away from you.

I do not want to cry, but I have had loving thoughts of you all morning, more than I can utter.

You must bear me up in your hearts before the Throne of Grace.

Travel is always accompanied with peril by land and by sea; but the Prophet of the Restoration must of necessity be exposed to extreme peril.

May God give me Wisdom!

May God give me Patience!

May God give me Knowledge!

May God give me Faith, Hope, Love, Purity, Peace and Power!

Every blessing I ask for myself, I ask also for you.

Take care of this dear old Mother (referring to Mother Stewart, who had come to see the General Overseer off); and take care of all the mothers.

Take care of all the fathers, and be good.

I know you will all be good to one another.

Let us promise that we will be loyal to God and to one another.

The General Overseer then prayed:

Father, bless this company of our beloved people. Take us around the world, and bring us safely back to this spot. Keep them all here in Thy love and in Thy peace. For Jesus' sake. Amen.

While the General Overseer was speaking, the other members of his party and several of the heads of the departments of Zion boarded the special parlor car which had been attached to the regular through train that passes Zion City at a quarter to three o'clock. This car was added to the train, and the train stopped at Zion City by the kindness and courtesy of the Chicago & North-Western Railway Company.

The thousands of people at the station and their departing leader were in a very tender mood, and a word would soon have caused weeping; but there was also great joy in the hearts of all that a Visitation of so great importance in the Restoration of All Things was at last begun, although the enemy had put forth every effort to prevent it.

It was, therefore, a joyous farewell that came back to the man of God from many hearts and voices as he stood on the platform of the rapidly-moving car and shouted "Peace to thee, Good-by, Hallelujah!"

And so the last sight of Zion City to the departing travelers, was that of thousands of happy faces, smiling back the tears that were very near to the surface; thousands of waving handkerchiefs, that seemed a signal of love, not only to the Messenger of God but to the peoples to whom he was carrying the Message of the Everlasting Gospel.

At Waukegan, Illinois, there were a number of friends at the depot, many of them business and railroad men, who had learned to love the man of God who had come, with his people, into their neighborhood. Their farewells were heartfelt, and some turned away with overflowing eyes and choked voices, unable to say more.

Then the train rushed on, in the gathering night, to Chicago.

There the transfer was quickly made to the central station of the Illinois Central railway, where the party boarded the private car Tecalco, kindly furnished for the trip to San Francisco by President C. R. Hudson, of the San Antonio & Aransas Pass railway.

The car was in charge of Deacon George F. Lupton, of the Christian Catholic Church in Zion, Assistant General Passenger Agent of the San Antonio & Aransas Pass Railway Company, who met the party at the depot.

When the last good-by had been said to the friends and officers of the Church, who had accompanied the General Overseer to the car, the party gathered in the dining-room of what was to be their home for three weeks, and found the roster as follows:

Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

Overseer J. G. Excell, General Ecclesiastical Secretary.

Honorable V. V. Barnes, Judge of Zion City Court, and Zion General Counsel.

Deacon John A. Lewis, Vice-president Mississippi Cotton Oil Company, of Meridian, Mississippi.

Deacon George F. Lupton, Assistant General Passenger Agent, San Antonio & Aransas Pass Railway.

Deacon H. Worthington Judd, Secretary and General Manager, Zion Land and Investment Association.

Deacon Daniel Sloan, Inspector and Auditor General Zion Institutions and Industries.

Deacon James F. Peters, General Superintendent, Zion Transportation and Railway Affairs.

Deacon Carl F. Stern, Personal Attendant to the General Overseer.

Deacon Arthur W. Newcomb, Secretary and Special Correspondent.

Deacon Ernest Williams, Special Stenographer and Photographer.

Samuel Nelson, Porter and Steward.

Thomas Price, Chef.

At twenty-five minutes after five, the car was attached to an

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Illinois Central train, and was rolling out of the great train-sheds, bound for the Sunny South.

At Champaign, Illinois, the car was made a part of the "Cannon Ball" train, the "flyer" between Chicago and New Orleans.

When the excellent dinner served by the faithful Samuel Nelson, for so many years janitor of Central Zion and Shiloh Tabernacles, had been disposed of and the table cleared, the first of a most memorable and delightful series of expositions of the Word of God was begun by the Prophet of the Close of the Dispensation, in connection with the first evening worship on board the car.

The Service was opened by the party's singing Hymn No. 4, in the Around-the-World Visitation Program:

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 then read the 27th Psalm, after which he said:

FEAR.

TEXT.

Jehovah is my Light and my Salvation; whom shall I fear?

That question, "Whom shall I fear?" is one which might briefly engage our attention.

"Whom shall I fear?"

There Are Two Ways in Which the Word Fear Is Used in Scripture.

One of these is to express reverence—godly Fear, filial Fear, the Fear of a good child, as an obedient and loving child who fears to offend or grieve father or mother.

That is filial Fear, the Fear of a good son; not slavish Fear.

It is Fear based upon the best of motives, and is really an expression of Love in its highest form—a Love which trembles lest it should offend and grieve. That same Fear is the Beginning of Wisdom.

The Fear of Jehovah is the Beginning of Wisdom.

But in the other sense in which the word is used, it is the worst of all enemies that man has.

There is no enemy greater to the Christian than the Fear which makes him a coward and afraid to face the consequences of a bold avowal and fearless Obedience to God.

The Great Object of Satan Is to Inspire Fear in God's Children.

He does this in many subtle ways.

He creates fearfulness of heart by teaching, as if he were a minister of light, that God is to be greatly feared because He is the author of evil; because He sends disease, sends the whirlwind and the storm, dashes vessels to pieces, wrecks houses, takes delight in murdering in the ruthless tornado; because He sends pestilences, blight and mildew; because all kinds of miseries are His creation.

When cancer comes, such Satan-inspired teachers say that it is the hand of the Lord.

When war comes, they say "It is of God."

The "God of Battles" is petitioned on both sides.

God's children are told to bear with equanimity the foulest crimes, because it is the "will of the Lord."

The inspiration of Fear in the heart of the Church is the surpassingly clever act of the Devil.

He makes poets sing it:

God in Israel sows the seeds
Of affliction, pain and toil;
These spring up and choke the weeds,
That would else o'erspread the soil.

He tells them that they are to be put upon the anvil by their Heavenly Father, as the smithy beats the hot iron.

Satan teaches them that God strikes them, melts them in fierce anger; that all manner of evil things come from God.

God is no wrecker.

God is no creator of pestilences.

God is no creator of famine, or war, or bloodshed, or misery, or murder, or crime.

But even in the Scriptures, the Devil has got his lie into the translation.

Take, for instance:

Shall evil befall a city, and Jehovah hath not done it?

I am Jehovah, . . . and create evil.

These are mistranslated, and shockingly misrepresent God.

That which is permissive is translated causatively, and God made the author.

When you come to reflect upon it, the inspiration of Fear which Satan has put into the hearts of multitudes of good people in the church, he has put into the hearts of the whole world, so that even in insurance policies they say that "there is an exception made for an act of God," making the act of God cover lightning, thunder, storm, and so on.

There Is no Fear in Love, and God Is Love.

That one thought alone ought to settle the whole matter.

"There is no Fear in Love."

"God is Love."

Therefore there is no Fear in God.

It is a simple piece of reasoning.

It is a syllogism that cannot be overcome.

"There is no Fear in Love," and "Perfect Love casteth out Fear."

God is Perfect Love, therefore He casts out Fear.

Put it in that form, and you see not only that there is no Fear in God, but that there is a casting out of Fear.

Fear hath torment. There is no torment in God, therefore there is no Fear in God.

The application is: "He that feareth is not made perfect in Love."

Multitudes of Christians Are Kept by Fear from Doing Things.

They say they believe; they say they love; they say that they trust God with a full heart.

Some one comes in saying, if you do that you will lose your friends; if you do that, you will lose your money; if you do that, you will lose your wife; if you do that, you will lose your lover, you will lose your acquaintances, you will lose everything that hitherto has made life pleasant for you.

"Now, take care what you do, because if you do that, you will lose."

Vast numbers of people do not do right because they say, "I cannot pay the price."

A Jewish lady, who loved me very much, lay upon her dying bed.

Her husband, a noble fellow, had called me to see her.

She was a lovely woman.

She came to see that Jesus was the Christ, and she loved Him.

I said, "You will get your healing, and you will get a Full Salvation, if you will confess Him."

"Doctor," she said, "my mother would spit in my face, and would say to me, 'your father would turn in the grave.' My brother would spit in my face, and when I died my remains would not be permitted to be interred beside those of my mother.

"I should be an outcast.

"I cannot pay the price."

Follow the thing, and you will see that

Fear Is the Parent of All Crime.

A man robs; somebody comes along; he is afraid he will be detected, and that the person whom he has robbed will inform upon him. In a panic of fear lest he should be arrested and detected he murders.

Fear is the parent of the greatest of crimes.

It caused the crucifixion of the Christ.

The priests and rulers envied Him. They feared that His continued success would alienate the people from them.

One of them said, "The world has gone after Him. You cannot do anything unless you kill Him; that is the only way to stop Him."

The high priest said, "It is expedient for one man to die;" then he hypocritically added, "not the whole people," and in that he was fulfilling prophecy.

Fear Is the Cause of the Greatest Disasters.

But for Fear, many fires might have been put out, and put out quickly.

Some fearless man in the Iroquois Theater the other day could have stopped all that panic.

It began exactly in the same place where a fire broke out in

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

he Chicago Auditorium one Lord's Day, when I was speaking here.

That burned under my feet, too. I felt the heat.

I saw the smoke begin to crawl up under my feet.

There were present at least twice the number that were in he Iroquois Theater.

I closed my services at once, saying, "Stand up and sing the Doxology; be perfectly calm, no matter what you see. You ill now quietly retire. The Auditorium is on fire; but there to be no panic. You will all get away easily, without any ifficulty at all."

Our people went out like soldiers on parade. There was not he slightest difficulty.

A Terrible Panic of Fear.

The other afternoon, in the Iroquois, they were piled on top f one another six, and seven, and eight deep.

It was not the fire that killed them; it was Fear.

They had crowded one another; they fell on top of one nother; they grasped one another's throats in the panic.

There they lay, and the smoke choked them.

If they had followed one another out—there were thirty-two xits to that theater, and there were only two thousand people n the theater, sixty people to an exit—they could easily have valked out in single file.

There would have been no difficulty at all.

There did not need to be one life lost; there was plenty of ime.

But there was no man with sufficient courage to stand there, except a poor clown who stood for a few minutes.

The panic of Fear was there.

I do not hesitate to say that it was Fear that killed the scores who perished.

I believe that if a fire had broken out at the beginning of the All-Night of prayer, my people would have walked out like soldiers on parade.

I should have stood there until it was all over.

Nothing could have got me to move out of that building.

Fear Causes Wrecks.

Just a moment's coolness, and many a wreck could have been avoided.

The other night, two trains came together in a disastrous collision. A little coolness on the part of one man would have saved all those lives.

He lost his head—Fear! Fear!!

Fear the Cause of War.

What is it, after all, that lies at the bottom of War?

One nation inspires another nation with Fear.

If they do not do this, and thus, and so, they will lose territory, money.

Under the impulse of Fear they go to War.

There is no question whatever, that large numbers of persons die of Fear.

I have known people to die of Fear.

There is another thing about this Fear.

You Can Fear a Fear, and It Will Come to You.

There is no surer way to get beaten than to be afraid. You will be defeated, because you are half beaten already.

The man that never fears has this advantage; he will never be defeated, because he will never know it.

He will be like the Highland piper who was captured in one of Napoleon's campaigns.

Napoleon had not seen a piper before, and did not know anything at all about them.

"Is that a woman?" he asked.

"No, he is a man," was the reply.

"He has a woman's clothes on," said he.

"He is the man who plays the pipes," he was told.

"Let him play," said Bonaparte, and the piper went up and down and played a pibroch.

"Now play an advance," demanded the Emperor, and he played an advance.

Then he said, "Tell him to play a retreat."

The man could not understand for a while—did not want to understand.

"The Emperor wants you to play a retreat," they told him.

He threw down his pipes, saying, "She never learned to play a retreat, and she is no going to learn noo."

Zion Has no Fear.

Its principle of action is perfect love for God and for humanity.

You can destroy this city or that city, but you cannot destroy Zion, because we could reconstruct it.

A fearless, confident people, pure and true-hearted, can do anything, and there is no destroying them.

That first generation of Israel that came out of Egypt could do anything.

They could obey and walk around the walls of Jericho until they fell down.

They could be calm and they could fight, and did fight until they swept off the heathen that had made Canaan a vast mass of corruption, the land vomiting out its inhabitants.

Fear, and its opposite, Love, are the greatest powers in the Universe; for Fear destroys, and Love creates.

Fear will weaken.

Love will strengthen.

Love is not lust.

By Love, I mean that which is Divine; not the mere animal passion of hellish lust.

I am speaking of Love that finds its highest expression in self-sacrifice, in self-abnegation, and self-repression; not in being gratified by mere lustful possession, but in sacrificing and seeking, not one's own but another's good.

I speak of Love that loves as the Christ loved—not as ourselves, but better than ourselves.

This Power of Fear Is Self-destructive.

Criminals, for instance, will begin to fear that this one is going to tell, that one is going to tell. Then they hurry up and betray one another.

Fear is destructive of empires.

Nations go to pieces through Fear.

Business goes to pieces through Fear.

Panics sweep over the land, not because of any change of conditions, but through Fear.

In the panic, the people will rush, just as in a theater fire, to sell stocks that they could easily hold, and, with a little patience, could strengthen.

So in political, in financial, in religious and in personal matters Fear is a most destructive power.

When a man can say, "Jehovah is my Light and my Salvation," then he can say, "of whom shall I be afraid?"

When, the other day, there were persons who offered me consolation on the ground that I must be terribly afraid, I smiled. Fear had never entered my heart, and I do not believe it entered Zion's.

There may have been some who were tempted to fear and were trembling, but when we met each other face to face on that Wednesday night, December 2d, God made every man and woman a hero.

There was not one out of four thousand five hundred depositors in Zion who wanted to file a claim.

They got their reward, but a panic would have been disastrous.

Hence it is that I am thankful that I have created, under God in Zion, a fearless people.

It is a fine thing, when a receiver is appointed, to be without Fear.

It is a fine thing to have instead, Love—Love for God, and for the leader, that is so strong that you cannot break it down.

They would have waited and fought with me to the last ditch had there been any fighting to be done.

Zion's Unbroken Record of Victories.

When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled, and fell.

How often has that been true regarding Zion!

I have been in this country nearly sixteen years.

I have never seen the wicked and my enemies and foes come upon me to eat up my flesh, but that they all stumbled and fell.

When I was fighting my battle in Chicago in 1895, a friend came to me and said: "Doctor, I love you, but—"

He was one of these wretches who cannot complete a sentence without a "but."

When a man says to me "but," I say "tub,"—turn it around. I say, "I shall have to turn your 'tub' upside down."

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I said to this man, "Now, you say you love me, but you would like me to make terms with the enemy, would you not, and make reconciliation with the city?"

"Yes."

"And betray God?

"I will never do it.

"I will never concede to George B. Swift, and the doctors, and the lawyers who are bribed, probably, by a thirty thousand dollar bribery fund."

I refused at that time to concede for one minute that I had not the right to pray with the sick in my own home. That was all I was contending.

A Forehead of Adamant.

This man said to me, "Doctor, I love you, but, do you think you can fight a city of two million people with twenty million dollars, and the whole police force, and all the papers, and all the doctors, and all the churches against you?"

"Yes," I said, "I will whip the whole outfit. That is a small contract."

"It does not look so to me," he said. "It looks to me as if you were just putting down your head, and going for the stone wall."

"So much the worse for the stone wall," I replied.

"No," he said, "it is your head you should think of."

"You are mistaken," I said. "I just read in this Bible this morning in Ezekiel: 'As an adamant harder than flint have I made thy forehead.' Now, if a fellow is adamant, harder than flint, what is the matter with the stone wall?"

"Doctor," he said, "I am afraid at your rashness."

"Where is the rashness? I am trusting God. I am fighting God's battles; is that rash?"

"Well," he said, "it looks rash to me."

"You are a fine kind of Christian!" I said. "Get away! Some day you will come and see me after the battle is over."

One day we met on the street. I had won everything, knocked the city out, and the papers were all coming out with big head-lines, "Dowie has won!"

"I say, friend," I said, "what about that wall?"

"What about your head?" he asked.

"Look at my head."

"Why," he said, "it shines!"

I said, "That is because I have been through the wall; but there was no stone wall there; it was only paper."

When a man's ways please Jehovah, He maketh even his enemies to be at peace with him.

But when a man fears, he will be knocked out as sure as you live; not only the leader but the people. Half the battles in the Civil War were lost through fear.

A company or two would get scared, and say, "Let us get away."

That would begin the rout.

I look upon it as did that Scotch colonel, who led the Highland Brigade during the Crimean War.

They numbered less than four thousand men. In one battle they held one of the keys of the position.

If the Russians had broken through them, they could have smashed the allies.

Suddenly there came from one of the gates of Sebastopol, in rapid march, a whole army corps, with artillery and cavalry, numbering perhaps two hundred thousand men, who advanced to this position.

It was so situated, that only a certain number could come at one time.

The Scotch colonel, who was in temporary command of the brigade, drew up his men in two lines. The enemy could not see how deep these lines were.

He said to his men: "There is the enemy; if you do not kill them, they will kill you."

These men just stood and fought, until the enemy lay in the road in heaps. There was no getting over these dead bodies.

By the time they had got through, reinforcements came in, and the Russians had to retreat.

Suppose that man had said, "I am only four thousand; they are two hundred thousand. I had better retreat." But he never counted the odds; the thought of retreat was not in his mind.

That kind of fearlessness is the only thing that will ever make Zion a power.

Zion must realize everywhere that one man with God on his side is an absolute majority. It does not matter if you stand alone, if God is with you.

The General Overseer then offered prayer, closing 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.

Soon afterward, all the little party was sound asleep, while the train sped farther and farther into the Southland.

When the morning light came streaming in through the windows, the car was passing through the fields of western Kentucky, and at ten o'clock in the morning, Memphis, Tennessee, was reached.

Here there was afforded a glimpse of the great Father of Waters, the Mississippi river, as the car was leaving the Tennessee metropolis.

This city is the greatest inland cotton market and the greatest hardwood lumber market in all the world.

Long before reaching Memphis, we began to see evidences of the fact that we were passing out of the frozen North into the balmy warmth of the South. Before we left Illinois, we saw the last of the snow, and by the time we were in Tennessee there was a decided change in the appearance of the landscape.

Most of the trees, however, were deciduous, and there was no verdure. The country looked very much like Northern Illinois in October, except that there was everywhere visible the bright red clay that marks the greater part of the lower Mississippi valley.

When we passed into Mississippi, the change became more apparent.

Cotton fields, brown and sere, with here and there a gleaming shred of unplucked cotton, became more numerous along the line of the railroad, and mules and saddle ponies began to take the place of wagons and buggies on the roads.

In each of the little villages through which we passed were seen, instead of the long lines of farmer's wagons hitched along the streets, a little square, with ponies and mules, saddled, waiting for their riders.

As we went farther south occasional palms along the roadside added a tropical note to the landscape.

Meanwhile it seemed that God was tempering the change of climate to those who were leaving weather far below zero for a land where it is always summer. As the train sped southward, it was followed by a "Norther." In other words, a chill wind from off the fields of snow, that made the people of the South scuttle in from their piazzas and balconies, and clothe themselves in something warmer than the white, fluffy, summer dresses that they had been wearing up to this time.

The way was enlivened by table-talk, which was of the greatest possible range, but always pure and wholesome. Much was said of the deeply spiritual truths of Zion, and the great educational, commercial, and political interests of the Kingdom of God were discussed. There was frequent and lively discussion of practical affairs which was of deep interest to all, and occasionally there was a flash of wit, a delicious bit of humor, or some one was reminded of an apt story.

It would take many columns of LEAVES OF HEALING to report all the good things that were said on board the private car Tecalco; and even then there were many that could not be reported in their richness of meaning, given by a gesture or an expression.

By Saturday evening, January 2d, the party reached New Orleans, Louisiana.

At Hammond, about an hour's ride from New Orleans, we were met by Mr. James G. Bennett, a reporter for the *Times-Democrat*, one of the principal dailies of the Crescent City, who desired an interview with the General Overseer.

He was invited into the car, and there given the desire of his heart. He afterwards told his city editor, in the presence of the writer, that Dr. Dowie was one of the most intelligent men and the most entertaining conversationalist he had ever met.

As a result of this interview, the following article appeared in the New Orleans *Times-Democrat* for Lord's Day, January 3, 1904:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"ELIJAH THE RESTORER"

JOHN ALEXANDER DOWIE HERE FOR BRIEF REST.

ACCOMPANIED ON TRIP BY OVERSEERS AND DEACONS

HAS BEGUN TOUR OF THE WORLD TO LAST UNTIL JUNE.

"GENERAL OVERSEER" TRAVELS IN STYLE IN A PRIVATE CAR.

SAYS SOUTH IS SO PROSPEROUS HE MAY ESTABLISH ANOTHER ZION DOWN HERE.

New Orleans today is the temporary abode of the "Rev." John Alexander Dowie, "Elijah the Restorer," general overseer of Zion City and its varied industries.

Where Dr. Dowie is staying no one except his immediate party, those who will accompany him on his trip through Louisiana and Texas, prior to his tour of the world, know, as he desires rest and recreation, and will avoid, as much as possible, anything tending to ostentation. How long he will remain in New Orleans he says he does not know, and it depends entirely upon whether he will be permitted to have quiet and rest here.

"Elijah the Restorer," who is the head of the Christian Catholic church, has started out on a tour of visitation around the world, and will not return to the United States until about June 20 next. During his trip he will visit every branch of the church in Australia, Europe, Africa and other countries. And it is possible that his present trip through Louisiana and Texas may result in the establishment of a Southern Zion City at some point in one of these States, probably in Texas, where he will spend several days after leaving New Orleans. Dr. Dowie said he likes the South, though this is his first trip here. He has a number of warm personal friends among the Southern people, and is very conversant with its progress and prosperity, and because of the known prospects and possibilities of this immediate section he says he regards with much favor the proposition to establish a branch of the Christian Catholic church at some point in this section, founding a city on the same lines as Zion City.

IN LUXURIOUS PRIVATE CAR.

Dr. Dowie and those of his party are traveling in a private car of the San Antonio and Aransas Pass Railroad, placed at his disposal by President Hudson, of that system, and under the personal direction of George P. Lupton, assistant passenger and ticket agent of the road.

The party left Chicago Friday evening and arrived here about 8:40 o'clock last night, the private car being attached to the Illinois Central fast train due to arrive at 8 o'clock, which was late.

The party was met by a reporter of *The Times-Democrat*, and he was readily granted an interview by Dowie, who discussed many things in connection with his trip and his church.

The personnel of the party is as follows:

Rev. John Alexander Dowie, General Overseer; Overseer John Gabriel Excell, General Ecclesiastical Secretary of the Christian Catholic Church in Zion; Deacon Carl F. Stern, the General Overseer's personal attendant; Deacon Arthur W. Newcomb, General Associate Editor of Zion publications, Secretary and Special Correspondent of the party, and Deacon Ernest Williams, Special Stenographer and Photographer, all of whom will accompany Dr. Dowie on his tour of the world; V. V. Barnes; Judge of Zion City Court and General Counsel of the Law Department; Deacon H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association; Deacon James F. Peters, Superintendent of Zion Transportation and Railway Affairs; Deacon Daniel Sloan, Inspector General and Auditor General of all Zion Institutions; Deacon George P. Lupton, Assistant General Passenger Agent of the San Antonio and Aransas Pass Railroad, and Deacon John A. Lewis, of Mississippi.

The officers of Zion City who are with the party, aside from those who will make a tour of the world with Dr. Dowie, are going to Texas with him, presumably to look over the field with a view to selecting a location for the colony to be established by the Christian Catholic Church in this section. The General Overseer did not say this was the object of the visit of these men, but, on the contrary, stated that he would spend a few days with his party tarpon fishing on the coast of Texas, which is exceedingly well adapted for the establishment of the Zion City of the South. When the reporter of *The Times-Democrat* was ushered into the private car, Dr. Dowie, after shaking hands, introduced him to his followers, with a few humorous remarks. He did not seem, in the least, the man he has been pictured by the newspapers of the North, and stated that he was not so afraid to talk for publication in the South, as the press here seemed accurate in its statements.

DOWIE MAKES INTRODUCTIONS.

He began the ceremony of introduction with Deacon V. V. Barnes, describing the law department of Zion, presided over by the judge. It is constituted of four regular attorneys, special counsel being employed when the necessity arises. "This dignified gentleman at my right," said Dr. Dowie, indicating Deacon Barnes, "is Hon. V. V. Barnes, Judge of the Zion City Court and General Counsel of the Zion Law Department. This gentleman on my left is Rev. J. G. Excell, General Ecclesiastical Secretary of the Christian Catholic Church of Zion." Then came Deacon Judd, Deacon Peters, Deacon Sloan. "And that gentleman behind you," indicating Deacon Newcomb, "is 'one of the boys.' While the gentleman with the white cap is Deacon Lupton, who cut your interview short a few moments ago. The next member of the party is a bloated officeholder, my confidential and personal attendant, Deacon Carl F. Stern, who also is Chief of Police of Zion City, and who will, if you are inclined to smoke in Zion, tell you that it will cost twenty-five dollars and a free night's lodging. But he will not arrest you, as we never arrest any one. We have an ordinance against tobacco, which is rigidly enforced. He is also fire marshal and colonel of the Zion Guard of one thousand men. They carry no arms, but are simply a guard of honor. That genial little gentleman," indicating Deacon Lewis, "is a thorough Southerner, a Mississippian, a resident of Meridian and Vice-president of the Mississippi Cotton Oil Company, and this young gentleman," pointing to his stenographer, "is Deacon Ernest Williams, the recording angel, Special Stenographer and Photographer, who thinks much and says nothing." He then turned to the cook and porter, who were standing in the doorway. "That is Sam Nelson, Janitor of Shiloh Tabernacle, who looks after our comforts, and the other," he continued, "is Thomas Price, and he cooks well."

"LOVE AND GOOD WILL."

Having gone through the ceremony of introduction Dr. Dowie then discussed many things of interest to the Christian Catholic Church, taking occasion to refute certain statements alleged to have been made by him.

"The General Overseer desires in a most emphatic manner to express his love and good will for all the South, every color and shade of color—political shades, too)," he remarked. "I want to emphatically deny the reports in the Chicago papers of the mean things I am alleged to have said of the Democrats of the South. They are absolutely false. What I did say was that I was not a Democrat or a Republican, but a Theocrat, a new party, because I believe in the rule of God in the heart, home, workshop and all places of business, city, county, nation and world. God has a right to rule His world. The Ten Commandments are better than any law the State of Louisiana or any State can place on its statutes, but the Eleventh Commandment is the best of all. Jesus bade us love our neighbor better than ourselves. What I said about the Democrats was a mere passing remark regarding the last Presidential election, when a seriously repeated attempt was made to make silver the standard of values. This doctrine was a fallacy, and I do not hesitate to repeat that I was opposed to it.

"The standard of free trade also is a fallacy, especially for the South, for, to build up industries you must have protection. You can't build cotton and woolen mills here without protection. I am building lace mills at Zion, and I am glad I have protection. If you plant a tree you place something around it to guard it, which is protection; and so with an industry. You must protect it in order to compete with England. That's what I said, and not the naughty things about the South as reported. I have no warmer friends or have I known any more chivalrous gentlemen or cultured ladies than those of my large circle of friends in the South. Many of them are members of the Christian Catholic Church, and we have a number of branches in the South, one at Patterson, La. It is the Church of the whole world.

"LET US HAVE PEACE."

"The South is just entering upon a new era, an era of development. There are many signs of development and industry, which are improving our people, and I say, 'Let us have peace.' That is what I would say if I were speaking to a New Orleans audience. If I establish a city in the South I must be considered friendly to everything, and I think we would not be bad neighbors. I planted a little city half way between Beer and Babel two years ago (Milwaukee is famed for its beer, while Chicago is a veritable babel,) and we are just half way between the two, and have a population of ten thousand with flourishing industries.

"You can also state that Dr. Dowie is very tired and desires to rest. We came this way because of the breakdown of one of the steamers sailing from Vancouver for Australia, which caused the steamer upon which we were to sail to leave ahead of time. This trip through the South is a pleasant transition, and we will better be prepared for the tropical climate we are to visit soon. We will spend several days in Texas, going from there to San Francisco, whence we sail Thursday, January 21, for Australia, where we will join Mrs. Dowie, my son, Gladstone Dowie, of the law department, and Mrs. Stern, who took the Eastern route. I have no plans for the immediate present, and we may remain in this section for two or three days or we may get out on short notice. The object of our trip is to visit the different branches of the Church in other countries, and we will not return to Zion until the end of June.

"It has been stated that our recent visit to New York was a failure, but that is untrue, as we have a large branch there with eleven ordained officers."

Upon the arrival of the car at the outskirts of the city, reporters for three other New Orleans papers attempted to get interviews; but, as the General Overseer was wearied with the day's travel, they had to be denied.

Unable to get what they wanted, these ingenious young gentlemen proceeded to construct a wonderful series of fairy tales that showed that however much they might be lacking in honor, there was no failure in their imaginative powers. It must be said for some of the papers they represented, however, that they afterward denied their former falsehoods and published very fair articles.

After a night of refreshing sleep, the little party of pilgrims awoke to find themselves in a summer-land—a land where the live oaks, magnolias, privet hedges, palms, and many other trees were rich in their coats of perennial green; where the bananas were growing and roses and many other flowers were in bloom.

After breakfast, some friends, citizens of New Orleans, came in, and the General Overseer began the morning devotions.

After lunch, the entire party accepted the very kind invitation of Deacon John A. Lewis, for a drive about the city.

New Orleans, one of the oldest cities in the United States, is a quaint and charming place, remarkable for its very distinctive domestic architecture, all the homes, even the smallest cottages, being provided with ample piazzas and galleries or balconies. The great business thoroughfare, Canal street, which divides the American city from the old French quarter, is very broad and handsome, as are some of the finer residence streets; but most of the streets are narrow, and not too clean.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

One of the most striking features of this Southern city is its trees. Of these, there is a great abundance everywhere, and they are most beautiful in form and foliage. Here and there, one is draped with the funereal Georgia moss, which hangs from all the branches in grim gray streamers two or three feet long. The effect is picturesque, but somewhat mournful.

The trees are some of them deciduous, and at this season of the year are bare, while others are always green. Of these, the palms, magnolias, and live oaks are the most numerous.

The drive taken was down St. Charles avenue, one of the most beautiful residence streets in the city, to Audubon Park; thence to Metairie Cemetery, thence through the French city and back to the car.

Audubon Park was without special interest, except for a complete and beautiful conservatory.

Metairie Cemetery is one of the most strikingly interesting points in this remarkable city.

Owing to the fact that New Orleans is built upon the deposits laid down in its delta by the Mississippi River, the ground is very low, and water is reached by digging a very little below the soil; hence graves cannot be dug in the ordinary way.

The dead are interred, instead, in mausoleums built above the ground.

Those who can, build very costly and beautiful structures of marble, granite and other fine building stones.

In some of these, architectural and sculptural art find their highest expression; in others, a striking effect is produced by massive simplicity; others seek to impress by an ornate style; and still others are marked by their eccentricity of design; in fact, in this city of the dead, there is as much diversity of taste and lack of taste as is to be found in the residences in the cities of the living.

Some of these silent homes are built for but one body, some are for families, burial associations build others; while churches, fraternities, lodges, and other organizations build resting-places for the dust of their members.

For the poor, who cannot afford to build for themselves or to belong to any association, there are long brick buildings, about twelve feet high, with spaces for scores of caskets. Each space, when filled, is supposed to be hermetically sealed with a slab, which also does duty as a headstone. The sealing, however, is not always perfect, and there is in the balmy air of this strange city of the dead an unpleasantly suggestive odor.

As may be imagined, however, the general effect of the cemetery is most picturesque, and it is well worth a visit.

In the French section of the city, the most noticeable feature was the succession of markets—places under one great roof, without walls, where meats, fruits, garden truck and other such provisions are sold. Of these there are many, some of them being in the American section also.

Before returning to the car, the party visited the St. Louis Roman Catholic Cathedral, where mass was being celebrated.

There was very little light in the great building, and very few people were present. In the rear of the gallery, out of sight of the audience, a duet was being sung as the party entered, while a white-robed man was swinging a smoking censer before the candle-laden altar. A verger, in a long red coat trimmed with gold lace, and armed with a great sword, was silently passing a plate for the offerings of the people. There were pictures and images all about the vaulted interior.

The party remained a few minutes, and then quietly passed out.

After a short drive, we bade a reluctant farewell to Deacon Lewis, whose business recalled him to his home in Meridian, Mississippi. His deep, spiritual insight into God's truth, and his sweet, Christian spirit, had endeared him to every member of the party, and it was with a sense of loss that the good-by was said.

A good dinner, followed by a blessed season of reading of the Word of God, teaching by God's Prophet, who opened our eyes to many wonderful truths, and prayer, closed a day of rest, worship, praise, and communion with God.

It was also the last event of our visit to New Orleans, except one, for the car made the last of a long train called the "Sunset Limited," pulling out of the Crescent City, on the Southern Pacific Railway, shortly after nine o'clock that evening.

The one event referred to above was a visit from a reporter for the New Orleans *Picayune*, who said that he had had nothing to do with the misstatements in that paper on that morning, and offered to write an article denying them and giving whatever the General Overseer might desire to make public.

After some consideration, the interview was granted, and, as a result, a story appeared in the New Orleans *Picayune* for Monday, January 4, 1904, part of which read as follows:

At eleven o'clock this morning Dr. Dowie held, as he stated, a short service in his car. After the service, at about quarter of one, eight of the party emerged from the car, and proceeded to take a short stroll about the city. . . .

All of the seven deacons who accompanied Dr. Dowie are men of magnificent build, being of great breadth and apparent muscularity. They walked in close-drawn ranks,

WITH DR. DOWIE IN FRONT,

his venerable appearance in the midst of their stalwart strength drawing much attention. Dr. Dowie himself is somewhat short and stout and a little bow-legged. He wears a large brown muffler around his throat and gesticulates with his umbrella while talking. He walked arm in arm with Judge Barnes, who is the tallest man in the party, and the disparity in height was so great that the Overseer had to shout up into Judge Barnes' much-inclined ear. Sometimes, indeed, so earnest did Dr. Dowie become that he walked around in front of the Judge, talking vehemently up to him, while the Judge looked reverently down. At such times the Judge was, of course, compelled to stop, and the whole cortege stopped with him until Dr. Dowie resumed his place at the Judge's side and allowed him to move forward without running over him.

When the *Picayune* reporter was received in the car, Dr. Dowie sat at the end of the dining table, his stenographer at the other end, and all the dignitaries of Zion ranged themselves around the car. A breathless silence was maintained while the Prophet spoke, all listening with intent eagerness, and the stenographer taking down in shorthand every word that was spoken. Even the twin Thomases, Price and Nelson, the colored attendants, came and stood in the doorway to hear Dr. Dowie speak. When any one uttered a word or murmured anything beside the purpose, Dr. Dowie requested him not to speak until he was through. The most perfect decorum was maintained. The awe and respect in which this man's followers hold him is very evident, and the reason for it apparent, for Mr. Dowie at close view is impressive. His patriarchal beard and quiet dignity of manner, and the perfect courtesy he maintains in personal conversation, notwithstanding the reported outbreaks in New York, impresses an interviewer with a lively sense of something beyond the ordinary. His eyes are gray and wonderfully keen and penetrating. His accent is not noticeable, the harsh Chicago "r" and the Scotch burr being both absent from his speech. His native humor is also strongly apparent, for occasionally a flash of personal wit makes his eyes to twinkle and his shoulders to twitch. At such times he appears quite jolly. "I did not speak in New Orleans," he said, "because I have of late been speaking to such vast crowds that I am tired. I am taking this little trip South for rest. With the exception of promises to speak in San Francisco on January 19th and 20th, I have made no engagements to speak on this trip and will make it my business to keep silent, but," he said, and the twinkle came into his eyes, "in spite of good resolutions, the ruling passion is strong. Naturally," he added, "I am a quiet and studious man. Nothing gives me more pleasure than to spend an occasional day in my library." . . .

Dr. Dowie was very much interested in everything he saw. He greeted an old negro mammy with a hearty "Good morning to you, auntie," which made her chuckle all over her vast bulk and respond with effusive African courtesy. He looked for some moments at Lee Statue, commenting on the magnificence of the monument and the nobility of the hero it commemorates. The width of the avenue and the neutral grounds impressed him, and he stopped for some moments to examine a banana tree with much interest. The palms along the banquettes interested him greatly, and he examined the texture of the palm-fan by chewing a short portion of one.

The following from the *Times-Democrat* for Monday, is also of interest:

John Alexander Dowie and his retinue spent a quiet Sunday in New Orleans, leaving at nine o'clock last evening for Texas.

While some of the members of the party spent Saturday night at the St. Charles Hotel, Dr. Dowie remained aboard his private car, all gathering at the car at an early hour for devotional service and breakfast. The forenoon was spent on the car, the party reading and writing letters, and it was not until about noon that any of them left the station.

Carriages were ordered during the morning, and about twelve o'clock the party, headed by Dr. Dowie, left the car for a drive about the city. All points of interest were visited, but few persons recognized the head of the Christian Catholic church and his followers, who attracted only passing interest.

Dr. Dowie had said Saturday night that his one desire was to rest, and that he hoped he would not be disturbed. He had few callers during the forenoon, while there was an absence of a crowd at the station except upon the arrival or departure of trains, and few persons seemed to know that the party was still here. The car was parked at the lower end of the Illinois Central shed, where it remained all day, and while the entire party was on board during the forenoon, only Mr. Lupton and the cook and porter were there during the afternoon. Early in the evening, the Zionist leader and his followers returned for dinner, after which preparations were made for the departure.

The party will not make another stop till it reaches San Antonio, where a day or two will be spent; then a side trip will be made down on the coast, where the General Overseer and his Deacons will inspect sites for the location of the Southern Zion City. Several days will be spent in Texas. . . .

Dr. Dowie was very much pleased with New Orleans, and spoke only words of praise of the city, which he thinks has a remarkable future. While he met only a few local people, he was very much impressed with them, and stated that, at some future time, it would be a source of great pleasure to him to come here, when he could make a longer stay.

The entire party ridiculed the report sent out from Boston to the effect that Mrs. Dowie, when she went abroad, carried with her seven million dollars. The report originated, as they explained, from words of caution by

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Mrs. Dowie to persons handling a typewriter. They pointed out that that sum of money would almost fill a freight car, while the bag supposed to contain the wealth was only sufficiently large to hold a typewriter.

It was learned yesterday that Dr. Dowie and his advisers had long considered the advisability of establishing a city, as well as colonizing at some point in Louisiana or Texas, and at one time a point near New Orleans was under consideration. While the trip to the Texas coast is primarily to select a location for a city, there is yet a possibility that this State may also have a colony of Zionists. Inquiries were made while here as to the price of lands and geographical locations, but nothing definite will be decided till Dr. Dowie's return from his tour around the world.

The Zionists are much interested in the movement of immigration toward the Southwest, and like all who have studied the conditions and watched the progress and development of the South, believe there are greater opportunities in Louisiana than any other State. They attach more importance to the agricultural products of this State, because of the proximity of the markets of the West and the transportation facilities of this immediate section.

Soon after leaving New Orleans, we reached the Mississippi River, where the train was divided into two sections, loaded upon a ferry boat, and carried across the great stream. By the time it was well on its way westward, on the other side of the river, all were sound asleep.

(To be continued.)

ZION IN CALIFORNIA.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion, San Francisco, California, will hold religious services as follows:

In Armory Hall, Santa Rosa, California, Wednesday, March 16th, at 7:30 p. m., and Thursday, March 17th, at 7:30 p. m.

In Zion Tabernacle, 334 South First street, San Jose, California, Friday, March 25th, at 7:30 p. m.; Saturday, March 26th, at 2:30 and 7:30 p. m., and Lord's Day, March 27th, at 11 a. m., 3 p. m. and 7:30 p. m.

At Santa Clara, California, Monday, March 28th, at 7:30 p. m.

At Ben Lomond, California, Tuesday evening, March 29th.

At Santa Cruz, California, Wednesday, March 30th, at 7:30 p. m., and Thursday, March 31st, at 7:30 p. m.

Baptismal services will be held at each of these places where arrangements can be made.

ZION IN KANSAS.

Rev. David A. Reed, Elder in the Christian Catholic Church in Zion, Wichita, Kansas, will visit the following places and hold services:

Capron, Oklahoma, March 22d, 23d and 24th.

Blackwell, Oklahoma, March 25th.

Enid, Oklahoma, March 26th and 27th.

Arkansas City, Kansas, March 28th and 29th.

Winfield, Kansas, March 30th and 31st.

Expiration of Subscriptions.

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 15—11, you may know that your subscription expires with Volume XV, Number 11, which will be July 2, 1904. 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, *sickness*), 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 Healings Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healings 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

THOUGH he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves with him.—*Psalm 126:6.*
But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.—*Matthew 6:33.*

IT will be well for every one to remember that the time for rejoicing over the work done in New York City has not fully come.

The testimonies given here from week to week are for the purpose of showing the royal welcome accorded the Prophet of the Restoration, and Zion Restoration Host; and also to refute the numberless falsehoods of the New York Press.

The success of the work done, and the result of the seed sowing cannot be known in its entirety for many days.

We know that God's Word cannot return unto Him void.

We know that there must be a harvest from such a seed sowing in such receptive ground.

We know that those who sacrificed to carry this seed must "come again with joy," bringing their sheaves with them; and we know that God will not allow those to suffer in any temporal way who have in sincerity sought first His kingdom.

We have His Word for it, and His Word cannot fail.

"Heaven and earth shall pass away, but My Words shall not pass away." (Matthew 25:35.)

MRS. MAGGIE WILLARD, Zion City, Illinois.—At one home we met a lady, who, through reading the newspapers had become bitterly prejudiced against Zion.

After I had told her of my wonderful healing, her attitude toward us changed and she invited us in and insisted upon giving us refreshments.

She also told us of a sick neighbor, showed us from her window where he lived, and asked us to call on him.

She accepted the Messages and took tickets for Madison Square Garden for herself and husband.

At a restaurant in Brooklyn the proprietor said, "I am glad of work like this; I do not know what the world would come to if it were not for work like this that you are doing."

A Roman Catholic woman refused the Message, saying that we abused the Virgin Mary.

After a short conversation with her she received not only the Message, but a copy of LEAVES OF HEALING and wished us well.

At the large establishment of Abram & Strauss, Brooklyn, we were given permission to distribute Messages among the clerks.

We gave about fifty.

One young lady said to us, "We are Jews; we do not believe in Jesus, the Christ."

We told her of the General Overseer's love for the Jewish people, and she became quite interested.

She wished to know if Dr. Dowie was going to help them build up Jerusalem.

In one store where there were three Italian girls, we left two Messages.

After we had gone on, the girl who had not received one came running after us, asking if we would not give her one also.

When we gave it to her she reverently kissed the picture on the card and then began to read the Message almost as a starving man would eat a dinner.

One lady said to us, "We know you must be right, or you would not be so persecuted."

Another, on hearing of Zion City, said, "I am glad there is one place where the people are helped to know God."

MISS ANNIE BRISON, Zion City, Illinois.—The day the news of Mrs. Booth Tucker's death came, we called at the home of a lady to whom we gave the LEAVES and an invitation to the services.

During the conversation she said to us, "Is it not sad that God should take away so useful a woman as Mrs. Tucker?"

I said, "We do not blame God for those things."

She answered, "I believe God wanted her and took her."

I replied again, "I believe God wanted her to work for Him here on this earth, but that it was the Devil who took her life from her."

I then quoted to her the last clause of the 14th verse of the 2d chapter of Hebrews, which says that he who has the power of death is the Devil.

A light seemed to break over her face as she said, "Is that true? It certainly is more reasonable."

DEACONESS K. H. PECKHAM, Zion City, Illinois.—Although not assigned to the more active work of the Host, yet I am most happy that God was able to use me even in a small way—that of distributing literature to the people who came to Madison Square Garden during the day.

I distributed about two hundred fifty Messages, booklets and copies of LEAVES OF HEALING.

I talked with many, and all seemed interested.

I also visited friends in East Orange, distributing Messages on the way; praying also with our friends and leaving Literature with them.

MISS E. J. RUSSELL, Zion City, Illinois.—I thank God for the privilege of doing Restoration work every day during the Visitation.

I was not sick an hour during the entire time.

In Brooklyn, we met a physician who seemed very much interested in Zion.

He said that he was once a missionary, but when he began the practice of medicine somehow he got away from God.

We were not surprised at that.

I was able to get eleven subscriptions for LEAVES OF HEALING.

One day we met a man in the doorway of a large apartment building.

He asked us for a copy of LEAVES OF HEALING, which we gladly gave him.

He said, "I am a saloon-keeper. About a year ago a copy of this paper was left at my place of business, and I know it is good."

He then gave us the money for a year's subscription, and offered to distribute the Messages for us through the building.

In another place we took a year's subscription for LEAVES OF HEALING from a saloon-keeper, and another from a poor drunkard, who desired to lead a better life.

Almost every one seemed eager to get the Messages, many coming to us on the street and asking for them.

We were invited into many homes where they wished to hear about Zion.

MISS MARIA DEAN, Elberon, Iowa.—I am very happy when I recall the Visitation of Zion Restoration Host to New York.

We were received into the hearts of the people.

One, a Scotch lady, at whose door we called, asked us to come to a room where her grandson, a noble little fellow of about ten years, lay sick with what was thought by a specialist to be an abscess near the shoulder.

We prayed with them, pointing them to God as the only Healer.

They received all we said very sweetly and gratefully.

The lady had sons in the Brooklyn navy-yard who had met some of the Host, and had said to their mother, "You must be sure to see the Zion people when they call, for they are very lovely."

She constrained us to remain to lunch with her, and our hearts were touched with her confidence in us.

A beautiful portrait on the wall, recalled to her mind the departed daughter, the mother of the sick boy, and she told us how she had been killed by the doctors.

We have not forgotten this lady, nor another, as ovely, with her daughter who lived in Brooklyn, and who sweetly compelled us to stay and lunch with them.

They gave us words of sympathy, as did we also to them, for the daughter had need of healing.

We prayed with her and departed, greatly rejoicing for all God had done in the hearts of His people.

One Syrian father grasped our hand warmly, expressing in broken accents his appreciation for us as God's servants. His wife received the card, and as she kissed it she said, "O, Messiah!"

Their daughter interpreted for them, and they expressed their desire to become allied to such people, as they believed the people of Zion City to be. Many poor Italians received the Message gladly, hunting up a neighbor to read it for them.

In one place a fine-looking health officer responded to our invitation to the meetings at Madison Square Garden by asking for a ticket of admission, saying he would be most happy to come; also a minister received the Message and tickets most kindly.

We called where an officer of the fire department had charge. He took several copies of LEAVES for his men, whose lives are so often hanging in the balance for their fellow men.

We met many Jews, and generally found them kind and considerate, for we told them how our General Overseer and Zion people raised a thousand dollars for the widows and orphans of Kishinef.

These are a few of the things that make our hearts grateful to God for the great privilege of going to New York in the Name of Jesus.

We earnestly hope we may be able to return with the Host under our beloved leader in 1905.

Each member of the Host is ever in our prayers, as is also our General Overseer.

It is a constant inspiration and benediction to remember the services, and to know that an ever present God cared for our aged parents while we were absent from them doing His work in the great city of New York.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

THOSE who have followed the Daily Bible Reading have noticed the brief outline of the contents of each chapter. This is of necessity very brief, and gives but a hint of what the chapter contains.

Yet, a knowledge of this outline will aid very materially in calling to mind the most important things recorded in the chapter.

In order to carry out our policy of beginning the month with the first chapter of a book, we close this month with Ephesians and Jude.

FRIDAY, MARCH 18TH.

Luke 18.—God's Vengeance and Reward chapter.

Memory text—Verse 7. "Shall not God avenge His elect?"

Contents of chapter—Parable of the unjust judge and the widow; Parable of the Pharisee and publican praying; Jesus blesseth the children; Tells certain ruler how to be saved; Speaks of the rich and the kingdom of God; Reward of those who have left all for the Christ's sake; Foretells His death; Blind man healed.

SATURDAY, MARCH 19TH.

Luke 19.—Riding into Jerusalem chapter.

Memory text—Verse 13. "Trade ye herewith Till I Come."

Contents of chapter—Zacchæus converted; Parable of the pounds; The Christ rideth into Jerusalem; Weeps over Jerusalem; Prophesies its desolation; Cleanseth the temple.

SUNDAY, MARCH 20TH.

Luke 20.—Vineyard chapter.

Memory text—Verse 13. "I will send my beloved son."

Contents of chapter—Pharisees ask concerning Jesus' authority; He answers by another question which silences them; Parable of the vineard; Scribes and chief priests seek to entrap Jesus by His words; Jesus answers their question regarding tribute money; Pharisees once more put to silence; His answer to Sadducees' question regarding resurrection; They ask Him no more questions; Warns the people against actions of the scribes.

MONDAY, MARCH 21ST.

Luke 21.—Sign chapter.

Memory text—Verse 33. "My words shall not pass away."

Contents of chapter—Rich man and the widow giving into treasury; Jesus prophesies destruction of the Temple; Gives signs preceding the desolation of Jerusalem, and which will be at the Consummation of the Age.

TUESDAY, MARCH 22D.

Luke 22.—Last Supper chapter.

Memory text—Verse 46. "Rise and pray, that ye enter not into temptation."

Contents of chapter—Chief priests and rulers seek opportunity to take the Christ; The Christ tells disciples where to prepare the Passover; Establisheth memorials of His suffering and death; Teaches them humility; Tells disciples they are to sit on thrones judging the twelve tribes of Israel; The Christ forewarns Peter; The Christ's agony in prayer in the garden; Disciples asleep; Betrayed by Judas; Taken by enemies to the High Priest's house; Peter denies the Christ; The Christ mocked and smitten; The Christ before the council.

WEDNESDAY, MARCH 23D.

Luke 23.—Crucifixion chapter.

Memory text—Verse 34. "Father, forgive them."

Contents of chapter—The Christ before Pilate; Sent to Herod by Pilate; Mocked by Herod and his soldiers; Pilate seeks to release Him, but finally delivers Him up; Barabbas, the robber, released; Jesus led away to His crucifixion; Speaks to the women who follow; Two malefactors crucified with Him; Jesus gives up His Spirit; Body buried by Joseph; Women behold His burial place.

THURSDAY, MARCH 24TH.

Luke 24.—Resurrection chapter.

Memory text—Verse 36. "Peace be unto you."

Contents of chapter—Women go early to tomb; Angels tell them the Christ is risen; Disciples disbelieve the story told by women; Peter goes to tomb; Two disciples walk to Emmaus; Jesus walks with them, explaining the Scriptures; Becomes known to them as they sit at meat; They go immediately back to Jerusalem; They tell the rest of the apostles what has happened; Jesus appears in their midst; Shows His hands and feet; Eats with them; Explains the Scriptures; His ascension into heaven; Disciples return to Jerusalem; Blessing God continually in the Temple.

REVIEW FOR LUKE.

How many and what miracles of healing in Luke?

What other miracles?

What seems to be the object of the Christ in healing the sick?

Is there any absurd or unreasonable miracle?

In what chapter is the Christ shown to be greater than the Sabbath?

What miracle is recorded only in Luke?

Name the parables recorded.

What parables are peculiar to Luke?

Where is divorce forbidden?

Give an orderly statement of the events connected with the last week of Jesus' life.

State what occurred after His crucifixion.

How many times did Jesus appear to disciples?

FRIDAY, MARCH 25TH.

Ephesians 1.—Inheritance in the Christ chapter.

Memory text—Verse 7. "Redemption through His blood."

Contents of chapter—The calling in the Christ; Forgiveness through His blood; God's will made known; Inheritance in the Christ; Sealing with the spirit; Faith of Ephesians; Hope in the calling; Riches of the glory of His inheritance; Greatness of His power; The Christ's place at God's right hand.

SATURDAY, MARCH 26TH.

Ephesians 2.—Reconciliation chapter.

Memory text—Verse 13. "Made nigh in the blood of Christ."

Contents of chapter—Quickened when dead in sin; "Prince of power of the air" is "spirit of disobedience;" By nature we were children of wrath; Quickened through the Christ; Raised to heavenly places; Saved by grace; We are God's workmanship; Strangers made nigh in the Christ; The Christ our Peace; Through Him access to the Father; No longer strangers, but fellow citizens; Jesus, the Christ, the chief Corner-stone; Building thus becometh "holy temple in the Lord."

SUNDAY, MARCH 27TH.

Ephesians 3.—Gentile chapter.

Memory text—Verse 19. "The love of Christ which passeth knowledge."

Contents of chapter—God's revelation to Paul; Gentiles fellow heirs, fellow members, and fellow partakers of the promise; Grace given to preach to Gentiles; Wisdom of God made known to principalities and powers through the Church; Boldness and access by faith in the Christ; Comprehending the fulness of the Gospel.

MONDAY, MARCH 28TH.

Ephesians 4.—Unity of Faith chapter.

Memory text—Verse 5. "One Lord, one faith, one baptism."

Contents of chapter—"Walk worthily of the calling;" Keep the "unity of the spirit;" Order of the ministry; Grow in grace; Warning against walking after manner of the Gentiles; Putting away "the old man;" Fruits of putting on the "new."

TUESDAY, MARCH 29TH.

Ephesians 5.—Purity chapter.

Memory text—Verse 17. "Understand what the will of the Lord is."

Contents of chapter—Walk as children of God; Uncleanness not becoming to saints; "Rather giving of thanks;" Wrath of God on disobedience; No fellowship with works of darkness; Walk carefully, filled with Spirit, singing spiritual songs; Subjecting ourselves; Wives to husbands; Husbands to love wives as the Christ the Church.

WEDNESDAY, MARCH 30TH.

Ephesians 6.—Whole armor chapter.

Memory text—Verse 13. "Take up the whole armor of God."

Contents of chapter—Obedience to parents; Fathers to love their children and train them for God; Servants obey masters; Masters forbear with servants; Be strong in the Lord; Our wrestling is with spiritual hosts; Whole armor of God necessary to successful fight; With prayer and watching; Tychicus sent to the Ephesians; Benedictory words.

THURSDAY, MARCH 31ST.

Jude 1.—Saints' Judgment chapter.

Memory text—Verse 24. "Him that is able to guard you."

Contents of chapter—Introduction and salutation; "Contend earnestly for the faith;" Warning against certain men; Israel, angels, and cities that did not continue faithful came to judgment; Evil dreamers despise dominion; Archangel Michael contended about body of Moses; Evil railers are fruitless in good works; Enoch prophesied about saints coming to execute judgment; Mockers have not the spirit; True disciples build themselves up, praying and having mercy; Benediction.

REVIEW FOR EPHESIANS.

What is the chief thought in this letter?

What special claim had Paul over the Ephesians?

What help do you find in this epistle in leading a better life?

What kind of songs shall a Christian sing?

Can we wear the world's weapons and armor and the Christian armor at the same time?

REVIEW FOR JUDE.

What two noted persons are mentioned?

What two contending forces and spiritual beings?

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

DIRECTORY OF
The Ordained Officers of the Christian Catholic Church
IN ZION

OVERSEERS.

Brasefield, Rev. Harvey D., 3009 Eshcol avenue, Zion City, Illinois.
Bryant, Rev. Daniel, Johannesburg, South Africa.
Cantel, Rev. Harry E., London, England.
Dowie, Rev. John Alex., Zion City, Illinois.
Dowie, Rev. Jane, Zion City, Illinois.
Excell, Rev. John G., Hospice, Zion City, Illinois.
Mason, Rev. Geo. L., 248 West One Hundred Twenty-ninth street, New York City.
Piper, Rev. William Hamner, 71 Perkins street, Jamaica Plain, Massachusetts.
Speicher, Rev. John G., 2512 Elisha avenue, Zion City, Illinois.
Voliva, Rev. Wilbur Glenn, 43 Park road, St. Kilda, Victoria, Australia.

ELDERS.

Adams, Rev. James R., Zion City, Illinois.
Basinger, Rev. Ephraim, Zion City. Illinois.
Bouck, Rev. Roland N., 2129 Mt. Vernon street, Philadelphia, Pennsylvania.
Brock, Rev. Frank L., 3401 Morgan street, St. Louis, Missouri.
Brooks, Rev. Eugene, 137 Markham street, Toronto, Ontario.
Bryant, Rev. Emma Dempcy, Johannesburg, South Africa.
Cantel, Rev Ruth, London, England.
Cairns, Rev. T. Alexander, 878 Lafayette avenue, Detroit, Michigan.
Clibborn, Rev. Percy J., London, England.
Cossum, Rev. William H., 321 West Sixty-fourth street, Chicago, Illinois.
Dietrich, Rev. John, 2208 Emmaus avenue, Zion City, Illinois.
Dinius, Rev. William O., 2614 Edina boulevard, Zion City, Illinois,
Ernst, Rev. August, 2611 Fourth avenue, North Seattle, Washington.
Farr, Rev. Gilbert E., Benton Harbor, Michigan.
Granger, Rev. James, Timary, Canterbury, New Zealand.
Graves, Rev. Frederick A., 1129 Eighth street South, Minneapolis, Minnesota.
Hall, Rev. Lemuel Chas., 490 Washington boulevard, Chicago, Illinois.
Hammond, Rev. Gideon, 2808 Elisha avenue, Zion City, Illinois.
Hodler, Rev. Carl, Bahnhofstrasse 76, Zürich, Switzerland.
Hoffman, Rev. Carl R., 2924 Gabriel avenue, Zion City, Illinois.
Hoy, Rev. Chas. A., Falls City, Nebraska.
Keller, Rev. Jacob R., 533 Seminary avenue, Chicago, Illinois.
Kennedy, Rev. Edward B., 37 Quinsan road, Shanghai, China.
Kosch, Rev. Thomas, 3441 Wabash avenue, Chicago, Illinois.
Kradolfer, Rev. Jean, 2617 Elim avenue, Zion City, Illinois.
Lee, Rev. Ahraham F., 2712 Enoch avenue, Zion City, Illinois.
Leonard, Rev. Isaac, 2818 Parkridge avenue, Vineland, New Jersey.
McClurkin, Rev. A. W., 903 Terrace avenue, Marinette, Wisconsin.
Mason, Rev., Emma K., 248 West One Hundred Twenty-ninth street, New York City.
Mercer, Rev. Frank A. S., 2202 Ezra avenue, Zion City, Illinois.
Osborn, Rev. Stephen B., 1204 North street, Lafayette, Indiana.
Piper, Rev Lydia M., 71 Perkins street, Jamaica Plain, Massachusetts.
Reed, Rev. David A., 2112 North avenue, Wichita, Kansas.
Reiff, Rev. John C., 11 Barber street, Wellington, New Zealand.
Rickert, Rev. Fred J., 204 Burling street, Chicago, Illinois.
Ropp, Rev. Peter, Zion City, Illinois.
Royall, Rev F. M., Elijah Hospice, Zion City, Illinois.
Simmons, Rev. Roscoe M., Grove Crescent, Vancouver, British Columbia.
Speicher, Rev. Abigail T., 2512 Elisha avenue, Zion City, Illinois.
Stewart, Rev. Mrs. Eliza D., 2504 Elisha avenue, Zion City, Illinois.
Taylor, Rev. William D., East Sixteenth street, Fruitvale, California.
Tindall, Rev. Nancy H. P., Elijah Hospice, Zion City, Illinois.
Tindall, Rev. Orlando L., Elijah Hospice, Zion City, Illinois.
Viking, Rev. Carl F., 37 Quinsan road, Shanghai, China.
Voliva, Rev. Mollie, 43 Park road, St. Kilda, Victoria, Australia.
Warszawiak, Rev. Herman, 16 East Eighth street, New York City.

EVANGELISTS.

Adams, Rev. Sarah E., 3000 Edina boulevard, Zion City, Illinois.
Bouck, Rev. Lena G., 2129 Mount Vernon street, Philadelphia, Pennsylvania.
Brasefield, Rev. Mary E., 3009 Eshcol avenue, Zion City, Illinois.
Brock, Rev. Almeda E., 3401 Morgan street, St. Louis, Missouri.
Brooks, Rev. Sarah L., 137 Markham street, Toronto, Ontario.
Burkland, Rev. Ellen, Elijah Hospice, Zion City, Illinois.
Cairns, Rev. Mary A., 878 Lafayette avenue, Detroit, Michigan.
Christie, Rev. William C., 215 East Sixty-fifth place, Chicago, Illinois.
Clibborn, Rev. Mabel, London, England.
Corkey, Rev. John Lillie, Fairman Villas, London derry, Ireland.
Cossum, Rev. Celia E., 321 West Sixty-fourth street, Chicago, Illinois.
Cummings, Rev. Emma L., 240 West Sixty-seventh street, Chicago, Illinois.
Darms, Rev. Antonius, 2920 Emmaus avenue, Zion City, Illinois.
Dietrich, Rev. Sarah C., 2208 Emmaus avenue, Zion City, Illinois.
Dinius, Rev. Sophia V., 2614 Edina boulevard, Zion City, Illinois.
Ernst, Rev. Anna, 2611 Fourth avenue, North, Seattle, Washington.
Excell, Rev. Marie A., Elijah Hospice, Zion City, Illinois.
Farr, Rev. Emma A., Benton Harbor, Michigan.
Gay, Rev. William David, Montgomery, Alabama.
Graves, Rev. Vina I., 1129 Eighth street, south, Minneapolis, Minnesota.
Hall, Rev. Mary McGee, 490 Washington boulevard, Chicago, Ill.
Hammond, Rev. Nellie D., 2808 Emmaus avenue, Zion City, Illinois.
Hertrich, Rev. Sophia J., Bahnhofstrasse 76, Zürich, Switzerland.
Hill, Rev. Sarah E., Zion City, Illinois.
Hodler, Rev. Mary, Bahnhofstrasse 76, Zürich, Switzerland.
Hoffman, Rev. Anna H., 2924 Gabriel avenue, Zion City, Illinois.
Hoy, Rev. Susan R., Falls City, Nebraska.
Keller, Rev. Susan V., 533 Seminary avenue, Chicago, Illinois.
Kennedy, Rev. Sarah Lehr, 37 Quinsan road, Shanghai, China.
Kindle, Rev. William B., Zion City, Illinois.
Kosch, Rev. Dora, 3441 Wabash avenue, Chicago, Illinois.
Lake, Rev. Clara J., 705 Bingham avenue, Sault Ste. Marie, Michigan.
Leonard, Rev. Charlotte, 120 North Eighth street, Vineland, New Jersey.
McClurkin, Rev. Anna G., 903 Terrace avenue, Marinette, Wisconsin.
Mercer, Rev. Margaret E., 2202 Ezra avenue, Zion City, Illinois.
Osborn, Rev. Claudina L., 1204 North street, Lafayette, Indiana.
Reder, Rev. Edmond W., 2409 Gilboa avenue, Zion City, Illinois.
Reed, Rev. Mary C., 2112 North avenue, Wichita, Kansas.
Reiff, Rev. Anna D. M., 11 Barber street, Wellington, New Zealand.
Rickert, Rev. Anna, 204 Burling street, Chicago, Illinois.
Ropp, Rev. Annie, 605 Shiloh boulevard, Zion City, Illinois.
Samuel, Rev. Emma, Zion City, Illinois.
Simmons, Rev. Llewellyn, Grove Crescent, Vancouver, British Columbia.
Smith, Rev. Helen A., 296 Brookline street, Cambridge, Massachusetts.
Taylor, Rev. Mary L., East Sixteenth street, Fruitvale, California.
Van Deren, Rev. Minnie R., 2802 Emmaus avenue, Zion City, Illinois.
Viking, Rev. Betty C. L., 37 Quinsan road, Shanghai, China.

DEACONS.

Allen, Byron J., 205 Broadway, Benton Harbor, Michigan.
Anderson. Edgar S., 2318 Elisha avenue, Zion City, Illinois.
Angell, Archie Lincoln, Elijah Hospice, Zion City, Illinois.
Arrington, Archibald E., 27 West Fifth street, Covington, Kentucky.
Baker, William N., 1912 Gilgal avenue, Zion City, Illinois.
Barnard, Charles J., 824 Salem boulevard, Zion City, Illinois.
Barnes, V. V., 2304 Elisha avenue, Zion City, Illinois.
Baushke, John C., 3102 Elisha avenue, Zion City, Illinois.
Bayley, Joseph Jr., 2200 Enoch avenue, Zion City, Illinois.
Becker, Theodore R., 2118 Emmaus avenue, Zion City, Illinois.
Beebe, Charles P., 2710 Eshcol avenue, Zion City, Illinois.
Berchthold, Felix, 2821 Gilgal avenue, Zion City, Illinois.
Bintz, Fred, 2607 Gideon avenue, Zion City, Illinois.
Bishop, Joel H., 2312 Gilboa avenue, Zion City, Illinois.
Blankinship, Marshall W., 3104 Enoch avenue, Zion City, Illinois.
Bluett, Wm., Avonmore, New Brunswick.
Boggan, L. G., Tupelo, Mississippi.
Bolund, Andrew O., 3102 Elisha avenue, Zion City, Illinois.
Bond, George B., West Unity, Ohio.
Bosworth, Fred F., 2810 Elisha avenue, Zion City, Illinois.
Boyd, Benjamin F., 2606 Elim avenue, Zion City, Illinois.
Brannen, Burton W,, Oshkosh, Wisconsin.
Breithaupt, Lewis A., 2911 Ezra avenue, Zion City, Illinois.
Brister, James, 1902 Ezekiel avenue, Zion City, Illinois.
Bull, Wm. J., 2117 Ezekiel avenue, Zion City, Illinois.
Burnett, Silas C., 2710 Elizabeth avenue, Zion City, Illinois.
Burt, John D., 6026 Ingleside avenue, Chicago, Illinois.
Butz, Charles William, 3007 Elizabeth avenue, Zion City, Illinois.
Caldwell, John, 2402 Gilead avenue, Zion City, Illinois.
Calver, Frank Delos, 1806 Hermon avenue, Zion City, Illinois.
Cameron, William Dean, 2623 Elisha avenue, Zion City, Illinois.
Carey, Eustice L., Queen's Parade, Clifton Hill, Victoria, Australia.
Carpenter, Joseph J., South Harvey, Illinois.
Chamberlain, F. H., 2116 Ezekiel avenue, Zion City, Illinois.
Champe, Charles, Elijah Hospice, Zion City, Illinois.
Chapman, Arthur T., 3117 Emmaus avenue, Zion City, Illinois.
Chenoweth, George D., 2913 Emmaus avenue, Zion City, Illinois.
Christensen, Jesse J., Clarinda, Iowa.
Clendinen, Walter Hurd, 2600 Edina boulevard, Zion City, Illinois.
Cook, Charles J., 2919 Gideon avenue, Zion City, Illinois.
Cook, Horace, 2712 Elizabeth avenue, Zion City, Illinois.
Cook, Joseph L., Lamar, Colorado.
Corlette, George A., 130 West Eighty-fourth street, New York City.
Cotton, Frank W., Elijah Hospice, Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Crane, Jairus W., 2708 Eshcol avenue, Zion City, Illinois.
Creager, Samuel Howard, Huntington, Indiana.
Cutler, James C., 2708 Enoch avenue, Zion City, Illinois.
Davis, Omer W., 2806 Bethel boulevard, Zion City, Illinois.
Dawborn, Robert P., 11 James street, Moss Side, Manchester, England.
DePew, Jasper H., 2605 Elizabeth avenue, Zion City, Illinois.
DePew, Sylvester H., 2809 Enoch avenue, Zion City, Illinois.
Dibble, Leonard A., Sydney, New York.
Disbrow, William H., 2734 Elijah avenue, Zion City, Illinois.
Dow, John, 2909 Gabriel avenue, Zion City, Illinois.
Dowie, Alexander John G., Shiloh boulevard, Zion City, Illinois.
Drummond, Arthur H., 2902 Enoch avenue, Zion City, Illinois.
Eaglestone, James J., Greenhouses, Shiloh Park, Zion City, Illinois.
Ellis, Charles C., 2614 Gilboa avenue, Zion City, Illinois.
Ellis, James E., 20 Henrietta street, Glenfarrie, Victoria, Australia.
Ellsworth, David J., Windsor, Connecticut.
Ely, Robert W. L., 622 Shiloh boulevard, Zion City, Illinois.
Ernst, Adolph, Seattle, Washington.
Fairley, Archibald, 3000 Elim avenue, Zion City, Illinois.
Farley, Onias W., 3016 Enoch avenue, Zion City, Illinois.
Farrar, Samuel G., 2907 Gilead avenue, Zion City, Illinois.
Fletcher, Daniel S., 2903 Emmaus avenue, Zion City, Illinois.
Fielden, Francis A., 3000 Elizabeth avenue, Zion City, Illinois.
Fogwill, Sydney P., 3007 Elim avenue, Zion City, Illinois.
Forby, Theodore, 2021 Ingersoll place, Seattle, Washington.
Foster, Edgar A., 2601 Gilgal avenue, Zion City, Illinois.
Friend, John W., 3020 Elim avenue, Zion City, Illinois.
Gallant, Francis M., Zion City, Illinois.
Gaumer, Caleb, 1433 Camac street, Philadelphia, Pennsylvania.
Gellinger, Andrew, Thirty-third street and Ezra avenue, Zion City, Illinois.
Glaubitz, Charles F., 926 Twentieth street, Zion City, Illinois.
Gould, Harvey A., 916 East Lincoln avenue, Belvidere, Illinois.
Grandall, Frederick, 1416 Thomas street, Marinette, Wisconsin.
Granger, Alex., 1849 Dwinell street, Oakland, California.
Hackemann, Fred., Menominee, Michigan.
Haggard, Henry E., 153 South Western avenue, Chicago, Illinois.
Hamilton, William, 3119 Elijah avenue, Zion City, Illinois.
Hancock, Fred. J., 2611 Gilboa avenue, Zion City, Illinois.
Hanson, Charles A., 2601 Gilboa avenue, Zion City, Illinois.
Hargrave, Russel W., 914 Jenifer street, Madison, Wisconsin.
Harper, Richard H., 2716 Edina boulevard, Zion City, Illinois.
Hart, John E., 2104 Emmaus avenue, Zion City, Illinois.
Harwood, Ernest E., 2110 Ezekiel avenue, Zion City, Illinois.
Hatch, Charles O., Homer, Michigan.
Hauck, John G., 3002 Enoch avenue, Zion City, Illinois.
Hawkins, Clement, Lincoln Villa, King William road, Hyde Park, Adelaide, Victoria.
Helms, George L., 2905 Gabriel avenue, Zion City, Illinois.
Henderson, Thomas, West Salem, Ohio.
Herrod, Francis M., 2314 Gideon avenue, Zion City, Illinois.
Higley, Louis A., 2806 Eshcol avenue, Zion City, Illinois.
Hildreth, Louis A., 2409 Ashland avenue, Cincinnati, Ohio.
Holmes, William B., 3008 Enoch avenue, Zion City, Illinois.
Hong, Gansing S., 3001 Eshcol avenue, Zion City, Illinois.
Horter, William B 3006 Edina boulevard, Zion City, Illinois.
Howard, Herbert, 2708 Enoch avenue, Zion City, Illinois.
Howard, Thomas C., 2706 Enoch avenue, Zion City, Illinois.
Hullinger, Horace W., 561 Shiloh boulevard, Zion City, Illinois.
Huston, Thomas, 3011 Elizabeth avenue, Zion City, Illinois.
Innes, John W., 2710 Enoch avenue, Zion City, Illinois.
Irish, Charles H., 3008 Ezekiel avenue, Zion City, Illinois.
Irvine, Charles D., 3006 Elim avenue, Zion City, Illinois.
James, Sanford C., 2710 Emmaus avenue, Zion City, Illinois.
Jensen, A. C., 1902 Hermon avenue, Zion City, Illinois.
Johnson, Alexander E., 2921 Gabriel avenue, Zion City, Illinois.
Johnson, John D., 2500 Edina boulevard, Zion City, Illinois.
Johnson, John I., 2817 Elizabeth avenue, Zion City, Illinois.
Johnson, William, Prospect terrace, Mount Roskill road, Auckland, New Zealand.
Judd, H. Worthington, Zion City, Illinois.
Julian, John H., 1103 South A street, Elwood, Indiana.
Kelchner, Charles F., 229 Hodge avenue, Cleveland, Ohio.
Kenman, David, 4540 Wentworth avenue, Chicago, Illinois.
Kenyon, Mahlon H., 2512 Elisha avenue, Zion City, Illinois.
Kessler, Homer, 2606 Elizabeth avenue, Zion City, Illinois.
Kessler, Morton T., 2813 Elizabeth avenue, Zion City, Illinois.
Kilbourne, Lewis, 2313 Elijah avenue, Zion City, Illinois.
Koetz, Richard Max, 441 Larchmont avenue, Chicago, Illinois.
Koon, Austin E., 2310 Gilboa avenue, Zion City, Illinois.
Kraus, John C., 3103 Eshcol avenue, Zion City, Illinois.
Krause, Roswell F., 7701 Goldsmith avenue, Chicago, Illinois.
Kristofersen, Carl A., La Vergne, Illinois.
Lake, John G., Gabriel avenue and Thirtieth street, Zion City, Illinois.
Lamond, Joseph H., 1818 Hebron avenue, Zion City, Illinois.
Lance, George C., 912 Garrison street, Fremont, Ohio.
Larkins, Samuel O., Roland Park, Baltimore, Maryland.
Lee, Arthur W., 3005 Emmaus avenue, Zion City, Illinois.
Leggett, James, 2902 Emmaus avenue, Zion City, Illinois.
Leiby, Enoch H., Zion City, Illinois.
Liese, Peter T. C., 2718 Edina boulevard, Zion City, Illinois.
Lewis, John A., Meridian, Mississippi.
Loblaw, William T., 3105 Elijah avenue, Zion City, Illinois.
Love, Burnett S., 2600 Elim avenue, Zion City, Illinois.
Lupton, G. F., San Antonio, Texas.
McCordic, Lathrop S., 2801 Ezekiel avenue, Zion City, Illinois.
McCordic, Nelson R., 2801 Ezekiel avenue, Zion City, Illinois.
McCullagh, J. S., 7 New Parramatta road, Forest Lodge, Sydney, New South Wales.
MacDonnell, Robert W., Elijah Hospice, Zion City, Illinois.
McKell, Robert, 3 Christchurch avenue, Stanningley road, Armley, Leeds, Yorkshire, England.
McNeill, Archie C., 2813 Enoch avenue, Zion City, Illinois
McTier, James B., 2966 LaSalle street, Chicago, Illinois.
Marshall, Charles F., 3201 Eshcol avenue, Zion City, Illinois.
Mason, Charles R., 2202 Enoch avenue, Zion City, Illinois.
Matous, Charles, 1433 South Fortieth avenue, Chicago, Illinois.
Matson, George W., 1201 Michigan avenue, Chicago, Illinois.
Matthies, Ernest A., 23 Union street, Cleveland, Ohio.
Meloche, John B., 3102 Enoch avenue, Zion City, Illinois.
Merchantell, Henry, 398 Galena avenue, Pasadena, California.
Moore, Addison A., Dundee, Illinois.
Miller, Robert B., 2815 Emmaus avenue, Zion City, Illinois.
Miller, William Fred, 2108 Ezekiel avenue, Zion City, Illinois.
Minnick, John H., 2813 Ezra avenue, Zion City, Illinois.
Mitchell, Charles D., 2708 Elim avenue, Zion City, Illinois.
Mitchell, George A., 2920 Gabriel avenue, Zion City, Illinois.
Mohr, Allen Miller, 1528 Main street, Lafayette, Indiana.
Moot, Silas, 2608 Edina boulevard, Zion City, Illinois.
Morelock, William H., Corner Fox and LaSalle streets, Aurora, Illinois.
Morgan, Henry C., 2905 Elizabeth avenue, Zion City, Illinois.
Morris, Benjamin F., 2204 Ezekiel avenue, Zion City, Illinois.
Morris, Samuel O., 2204 Ezekiel avenue, Zion City, Illinois.
Moss, Charles, 327 Abercrombie, Redfern, Sydney, New South Wales, Australia.
Myers, Eugene Otis, 2615 Elizabeth avenue, Zion City, Illinois.
Natino, Luigi, 48 West Tenth street, New York City.
Newcomb, Arthur W., Zion City, Illinois.
Noland, James W., Vedersburg, Indiana.
Oberdorf, John P., 2905 Enoch avenue, Zion City, Illinois.
Ogden, Jesse, 2806 Enoch avenue, Zion City, Illinois.
Ohlsen, Carl A., 2600 Elim avenue, Zion City, Illinois.
Opperman, Daniel C. O., 2409 Elisha avenue, Zion City, Illinois.
Parsons, Edgar A., 88 Wabash avenue, Chicago, Illinois.
Partridge, Henry, Wisanger, Kangaroo Island, Australia.
Paxton, Joseph H., 2912 Edina boulevard, Zion City, Illinois.
Peckham, William S., 2312 Elisha avenue, Zion City, Illinois.
Pelton, Ransom D., 2810 Eshcol avenue, Zion City, Illinois.
Pelton, William W., 7133 South Paulina street, Chicago, Illinois.
Peter, William, Jr., Benton Harbor, Michigan.
Peters, James F., Elijah Hospice, Zion City, Illinois.
Peterson, Herman, 2412 Elim avenue, Zion City, Illinois.
Pike, Albert C., 1519 Wrightwood avenue, Chicago, Illinois.
Post, C. W., 2714 Caledonia avenue, Zion City, Illinois.
Potter, Thomas L., 1710 Hebron avenue, Zion City, Illinois.
Price, Matthew N., Elijah Hospice, Zion City, Illinois.
Pugh, Oliver C., 489 Kensington road, Los Angeles, California.
Pushee, Stephen H., 3029 Gilead avenue, Zion City, Illinois.
Quick, Jacob Z., Zion City, Illinois.
Raiser, Charles, 6635 Wabash avenue, Chicago, Illinois.
Rasmussen, Andrew, N., Crandon, Wisconsin.
Reeve, Sylvester T., 2706 Elim avenue, Zion City, Illinois.
Rehm, Charles F., 2816 Emmaus avenue, Zion City, Illinois.
Reid, Robert D., 2600 Elim avenue, Zion City, Illinois.
Rendall, Joseph B., 1701 Hermon avenue, Zion City, Illinois.
Reynolds, Marcellus J., 4325 Gibson avenue, St. Louis, Missouri.
Richey, Eli N., Atwood, Illinois.
Rideout, Nicholas B., Johannesburg, South Africa.
Rief, Henry, 2720 Edina boulevard, Zion City, Illinois.
Robbins, Irvin, 2917 Ezra avenue, Zion City, Illinois.
Roberts, Henry B., Washington avenue, Brooklin, Wellington, New Zealand.
Robinson, Charles E., 2112 North Fourth street, Kansas City, Missouri.
Robinson, Henry W., 2612 Elizabeth avenue, Zion City, Illinois.
Robinson, Noah A., Zion City, Illinois.
Rockafellar, Walter D., 2807 Emmaus avenue, Zion City, Illinois.
Rodda, Roscoe E., Elijah Hospice, Zion City, Illinois.
Rogers, George H., Elijah Hospice, Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Ronayne, Edward, 104 Milton avenue, Chicago, Illinois.
Rossiter, Bert E., 573 Seminary avenue, Chicago, Illinois.
Ruby, Wilbur O., 1816 Gilgal avenue, Zion City, Illinois.
Rush, E. A., 10 Boxworth Grove, Richmond road, Barnsbury, London, N., England.
Sargent, Joseph Smith, 3112 Elim avenue, Zion City, Illinois.
Sawyer, Charles A., Methuen, Massachusetts.
Sayrs, John H., Elijah Hospice, Zion City, Illinois.
Schaeffer, Peter, Fourth and John streets, Cincinnati, Ohio.
Schattschneider, William F., 3203 Eshcol avenue, Zion City, Illinois.
Schlappi, Ezra, 2706 Gilgal avenue, Zion City, Illinois.
Schultz, John, 2317 Elim avenue, Zion City, Illinois.
Scripter, Otis, 2706 Elim avenue, Zion City, Illinois.
Seeger, Lewis, 2920 Emmaus avenue, Zion City, Illinois.
Shaw, John, 7936 Normal avenue, Chicago, Illinois.
Shaw, William, 2908 Emmaus avenue, Zion City, Illinois.
Siemens, Jacob P., 3211 Elisha avenue, Zion City, Illinois.
Sinfield, Albert, 50 Mullens street, Balmain, Sydney, New South Wales, Australia.
Sloan, Daniel S., 900 Salem boulevard, Zion City, Illinois.
Smith, Daniel S., 296 Brookline street, Cambridge, Massachusetts.
Smith, G. M., 2820 Eshcol avenue, Zion City, Illinois.
Smith, George W., 48 High street, Kew, Victoria, Australia.
Smith, James A., 48 High street, Kew, Victoria, Australia.
Snyder, E. E., 2102 Enoch avenue, Zion City, Illinois.
Sommer, Wilhelm, 3215 Gilboa avenue, Zion City, Illinois.
Splete, William, 105 Vergennes avenue, Cleveland, Ohio.
Sprecher, Oliver L., 2207 Gideon avenue, Zion City, Illinois.
Staley, George B., 2709 Elizabeth avenue, Zion City, Illinois.
Stanley, Thomas, 2919 Gilead avenue, Zion City, Illinois.
Stanton, Benjamin F., 2704 Enoch avenue, Zion City, Illinois.
Steffler, Fred A., East Tawas, Michigan.
Stern, Carl F., Zion City, Illinois.
Stevenson, Henry, 2912 Enoch avenue, Zion City, Illinois.
Stewart, Frank L., 2008 Hermon avenue, Zion City, Illinois.
Stitt, Robert H., Molong, New South Wales, Australia.
Strachan, George, 2805 Enoch avenue, Zion City, Illinois.
Stockholm, John G., 3003 Elisha avenue, Zion City, Illinois.
Swanson, John William, 1946 North Hermitage avenue, Chicago, Illinois.
Tarbox, David N., Cedarville, Ohio.
Taylor, John C., 3019 Enoch avenue, Zion City, Illinois.
Thauer, Christian, 3115 Enoch avenue, Zion City, Illinois.
Thomas, John D., 3006 Emmaus avenue, Zion City, Illinois.
Thurston, Irving J., 3104 Ezekiel avenue, Zion City, Illinois.
Turner, Anthony J., Mount Carmel, Zion City, Illinois.
Ulyate, John William, Box 3074, Johannesburg, South Africa.
Valkenaar, William, 3106 Elim avenue, Zion City, Illinois.
Van Woerkom, Aric, 60 Hogadone avenue, Grand Rapids, Michigan.
Vinnedge, Joseph L., 3014 Enoch avenue, Zion City, Illinois.
West, George, 3004 Elijah avenue, Zion City, Illinois.
Westlake, Joe B., DeKalb, Illinois.
Westwood, Charles J., 2049 Ridge avenue, Evanston, Illinois.
White, Adoniram J., Braintree, Massachusetts.
Whiteside, Robert, 2909 Ezra avenue, Zion City, Illinois.
Wiedman, George E., 541 Shiloh boulevard, Zion City, Illinois.
Wigham, William M., 735 Smith avenue, St. Paul, Minnesota.
Willhide, Thomas J., 20 Cobden street, Newton, Auckland, New Zealand.
Wilhite, Fielding H., 2608 Elim avenue, Zion City, Illinois.
Will, Frederick E., 107 Lake street, Oak Park, Illinois.
Williams, Ernest, 2706 Eshcol avenue, Zion City, Illinois.
Williams, Hugh, 2821 Elisha avenue, Zion City, Illinois.
Williams, Shirley D., 2706 Eshcol avenue, Zion City, Illinois.
Williamson, W. N., 184B Milbrook road, High Cliffe, Southampton, England.
Wilson, Henry Lewis, Winston, Virginia.
Winters, Peter G., 2113 Ellacourt street, Kenosha, Wisconsin.
Wittich, Jacob, 3420 State street, Chicago, Illinois.
Wright, Henry J., 267 Butternut street, Detroit, Michigan.
Wright, Charles William, 7324 Bennett street, Pittsburg, Pennsylvania.
Yerger, Wm. D., 312-315 Union Trust Building, Cincinnati, Ohio.
Yesser, Paul C., 142 Second avenue, New York City.
Zeeb, Charles, 1339 Thompson street, Philadelphia, Pennsylvania.

DEACONESSES.

Albach, Miss Louise, 2819 Emmaus avenue, Zion City, Illinois.
Amend, Mrs. Elizabeth, 2672 Stewart avenue, Chicago, Illinois.
Anderson, Mrs. Andrew, Brookings, South Dakota.
Anderson, Miss Bertha, Elijah Hospice, Zion City, Illinois.
Anderson, Miss Caroline W. M., 2807 Enoch avenue, Zion City, Illinois.
Anderson, Miss Clarissa, 1704 Hebron avenue, Zion City, Illinois.
Angell, Mrs. Jorgine E., Elijah Hospice, Zion City, Illinois.
Armstrong, Mrs. Emma Mary, 665 North Thirty-fourth street, Philadelphia, Pennsylvania.
Arrington, Mrs. Fannie A., 27 West Fifth street, Covington, Kentucky.
Baliff, Miss Sophia, Bahnhofstrasse 76, Zürich, Switzerland.
Barnes, Mrs. Anna M., 2304 Elisha avenue, Zion City, Illinois.
Beebe, Miss Mary Esther, Elijah Hospice, Zion City, Illinois.
Billings, Mrs. Emma, 2323 Gideon avenue, Zion City, Illinois.
Boetcher, Mrs. Emma, Chicago, Illinois.
Bohn, Mrs. Mary F., Walton, Indiana.
Boyd, Mrs. Mary A., 2704 Enoch avenue, Zion City, Illinois.
Boyle, Mrs. Anna M., Durango, Colorado.
Bradley, Miss Emma E., 2608 Elim avenue, Zion City, Illinois.
Bratch, Mrs. Henrikka, 37 East Sixteenth street, Chicago, Illinois.
Breithaupt, Martha A., 2911 Ezra avenue, Zion City, Illinois.
Brey, Mrs. Irene E., 2802 Ezekiel avenue, Zion City, Illinois.
Brister, Mrs. Anna D., 1902 Ezekiel avenue, Zion City, Illinois.
Britton, Mrs. Elsie J., 5806 State street, Chicago, Illinois.
Brown, Mrs. Mary E., 221 Prospect street, Chattanooga, Tennessee.
Bunnell, Miss Charlotte E., 2312 Gilboa avenue, Zion City, Illinois.
Burgess, Miss Amy E., 276 Westmoreland street, Toronto, Canada.
Burnett, Mrs. Ida M., 2710 Elizabeth avenue, Zion City, Illinois.
Burt, Mrs. Caroline R., 6026 Ingleside avenue, Chicago, Illinois.
Campbell, Agnes M., 2505 Elisha avenue, Zion City, Illinois.
Campbell, Mrs. Annie, (Farm) Zion City, Illinois.
Campbell, Miss Hester, (Farm) Zion City, Illinois.
Camill, Mrs. Mary Etta, 2012 Olive street, St. Louis, Missouri.
Cartwright, Mrs. Mary Ann, 1573 Monticello avenue, Chicago, Illinois.
Cartwright, Miss Mary Ann, 1573 Monticello avenue, Chicago, Illinois.
Chamberlain, Mrs. Daisy, 2116 Ezekiel avenue, Zion City, Illinois.
Chetham, Mrs. Minnie M., Elijah Hospice, Zion City, Illinois.
Clemons, Mrs. Mary, 2703 Enoch avenue, Zion City, Illinois.
Clendinen, Mrs. Kate, 2600 Edina boulevard, Zion City, Illinois.
Conn, Mrs. Margaret Anna, 2602 Gilboa avenue, Zion City, Illinois.
Cosgrove, Mrs. Maggie D., 3006 Ezekiel avenue, Zion City, Illinois.
Cosper, Mrs. Marietta A., 318 Washburn avenue, Sistersville, West Virginia.
Coyne, Miss Elizabeth J., 1004 Dunn street, Portage, Wisconsin.
Crane, Mrs. Alice E., 2708 Eshcol avenue, Zion City, Illinois.
Culbertson, Miss Joan, Elijah Hospice, Zion City, Illinois.
Culbertson, Miss Katie E., 3608 Enoch avenue, Zion City, Illinois.
Dailey, Mrs. Ada A., Fair Oaks, California.
Davis, Mrs. Bessie A., 2806 Bethel boulevard, Zion City, Illinois.
Deming, Mrs. Emma B., 3430 Halsted street, Chicago, Illinois.
Dempcy, Miss Margaret E., 2614 Gilboa avenue, Zion City, Illinois.
Dietrich, Miss Amanda W., 2208 Emmaus avenue, Zion City, Illinois.
Disbrow, Mrs. Eva O., 2734 Elijah avenue, Zion City, Illinois.
Divine, Mrs. Julia M., Dodge, Georgia.
Doose, Mrs. Mary N., 163 Larrabee street, Chicago, Illinois.
Druey, Miss Helen A., 2608 Elim avenue, Zion City, Illinois.
Drummond, Miss Georgiana L., 2902 Enoch avenue, Zion City, Illinois.
Easter, Mrs. Emma Caroline, 809 North Fifth street, Kansas City, Kansas.
Eaton, Mrs. Hannah M., 6745 Marshfield avenue, Chicago, Illinois.
Edgerton, Mrs. Melinda H., Meckling, South Dakota.
Eisengart, Mrs. Anna M., 5900 Prairie avenue, Chicago, Illinois.
Ervin, Mrs. Mary E., Columbus, Mississippi.
Felsch, Mrs. Anna, 747 West Twenty-first place, Chicago, Illinois.
Fielden, Mrs. Margaret H., 11 Howe street, Methuen, Massachusetts.
Fielden, Miss Margaret L., 75 Washington street, Medford, Massachusetts.
Forman, Mrs. Virginia P., 2412 Elim avenue, Zion City, Illinois.
Foster, Mrs. Ella Hughes, 2601 Gilgal avenue, Zion City, Illinois.
Fox, Mrs. Emma F., Shelby, Michigan.
Freeland, Miss Mary, 1434 North Halsted street, Chicago, Illinois.
Garton, Mrs. Jennie, 408 Plumb street, Vineland, New Jersey.
Gaston, Miss Elizabeth S., Ireland.
Gaumer, Miss Josephine C., 1433 Camac street, Philadelphia, Pennsylvania.
Gilmore, Mrs. Mary Louisa, 665 North Thirty-fourth street, Philadelphia, Pennsylvania.
Gough, Mrs. Mary, 6139 Wentworth avenue, Chicago, Illinois.
Graham, Mrs. Ellen, 2905 Elisha avenue, Zion City, Illinois.
Granger, Mrs. Sarah J., Napier avenue, Chester Park, Long Island, New York.
Green, Mrs. Amelia, 2509 Gilboa avenue, Zion City, Illinois.
Green, Mrs. Nettie E., 47 Park avenue, Chicago, Illinois.
Green, Miss Susan T., 4242 Chambers street, Cincinnati, Ohio.
Gregory, Mrs. Margarette M., 7744 Reynolds avenue, Chicago, Illinois.
Grüner, Mrs. Cecilia, 1429 Walnut street, Cincinnati, Ohio.
Gurnee, Miss Julia, Chicago, Illinois.
Hampson, Mrs. Sadie, 2915 Enoch avenue, Zion City, Illinois.
Hann, Leanna, 3210 Germantown avenue, Philadelphia, Pennsylvania.
Hanna, Mrs. Maude, 403 Linden avenue, Logansport, Indiana.
Hanna, Miss Nellie A., 2708 Enoch avenue, Zion City, Illinois.
Hansen, Miss Nielsena, Administration building, Zion City, Illinois.
Hansen, Miss Pothea, 2704 Enoch avenue, Zion City, Illinois.
Hanson, Mrs. Almira S., 2601 Gilboa avenue, Zion City, Illinois.
Hart, Miss Anna, 2604 Elim avenue, Zion City, Illinois.
Hazel, Mrs. Mary C., Dunkerton, Iowa.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Harrison, Miss Ellen, 19 Wilbraham road, Chorlton-cum-hardy, Manchester, England.
Haunschild, Mrs. Emma, 3020 Elim avenue, Zion City, Illinois.
Hawkins, Mrs. Marion E., Lincoln Villa, King William's road, Hyde Park, Adelaide, Victoria, Australia.
Heck, Mrs. Dora E., 2842 Upland place, Moline, Illinois.
Hersey, Mrs. Maud W., 27 Elma street, Providence, Rhode Island.
Hessling, Mrs. Anna L., 786 West North avenue, Chicago, Illinois.
Higley, Mrs. Carrie L., 2806 Eshcol avenue, Zion City, Illinois.
Higley, Miss Florence E., 2806 Eshcol avenue, Zion City, Illinois.
Hildreth, Mrs. Mamie J., 1917 Eastern avenue, Cincinnati, Ohio.
Hite, Mrs. Fannie, 2635 Allen avenue, St. Louis, Missouri.
Hindman, Mrs. Emma, Zion City, Illinois.
Hollingsworth, Mrs. Martha S., 3846 Brown street, West Philadelphia, Pennsylvania.
Hosken, Miss Edith, 3014 Emmaus avenue, Zion City, Illinois.
Howard, Mrs. Juliette, 1219 Military street, Port Huron, Michigan.
Howard, Mrs. Mary Corlette, 2708 Enoch avenue, Zion City, Illinois.
Howard, Mrs. Mary Elizabeth, 2706 Enoch avenue, Zion City, Illinois.
Howe, Miss Beatrice, 2202 Ezekiel avenue, Zion City, Illinois.
Huber, Mrs. Marie A., 2614 Gideon avenue, Zion City, Illinois.
Humphrey, Mrs. Matilda, Benton Harbor, Michigan.
Hurran, Mrs. Lucy, 6 Oakley road, Canonbury London, England.
Innes, Mrs. Edith H., 2710 Enoch avenue, Zion City, Illinois.
Irish, Mrs. Mary E., 2802 Ezekiel avenue, Zion City, Illinois.
Jack, Mrs. Margaret Q., 2805 Enoch avenue, Zion City, Illinois.
Jackson, Mrs. Mary C., Mount Gilead, Ohio.
Jacques, Mrs. Elma, 3019 Elizabeth avenue, Zion City, Illinois.
Jardine, Mrs. Jane K., 27 Government street, Victoria, British Columbia.
Johnson, Mrs. Annie, Prospect Terrace, Mount Roskill road, Auckland, New Zealand.
Johnson, Miss Christine, 1515 McKinley avenue, Bay City, Michigan.
Johnson, Mrs. Engry, 2915 Elisha avenue, Zion City, Illinois.
Johnson, Mrs. Ida, 2500 Edina boulevard, Zion City, Illinois.
Johnson, Mrs. Lorentzo J., 2620 Elizabeth avenue, Zion City, Illinois.
Karr, Mrs. Clara B., 3013 Elim avenue, Zion City, Illinois.
Kasch, Mrs. Ernestine, 360 Orchard street, Chicago, Illinois.
Kelchner, Mrs. Minerva, 229 Hodge avenue, Cleveland, Ohio.
Kelsey, Mrs. Mae Belle, 870 West North avenue, Chicago, Illinois.
Kessler, Mrs. Ella Thorp, 2606 Elizabeth avenue, Zion City, Illinois.
Kindle, Mrs. Minnie B., Elijah Hospice, Zion City, Illinois.
King, Mrs. Delia, 1265 Center street, Oakland, California.
Klein, Mrs. Alice J., Zion City, Illinois.
Kleven, Mrs. Ella, 2314 Twelfth avenue, South, Minneapolis, Minnesota.
Koetz, Mrs. Anna M., 441 Larchmont avenue, Chicago, Illinois.
Krause, Mrs. Cassie R., 7701 Goldsmith avenue, Chicago, Illinois.
Lang, Mrs. Emma, 2607 Gilgal avenue, Zion City, Illinois.
Lee, Mrs. Alice J., 2712 Enoch avenue, Zion City, Illinois.
Lee, Mrs. Lizzie M., 2712 Enoch avenue, Zion City, Illinois.
Leech, Mrs. Hannah J., 2619 Jessup street, Philadelphia, Pennsylvania.
Leggett, Miss Lydia, 2607 Gilead avenue, Zion City, Illinois.
Leggett, Mrs. Lydia, 2607 Gilead avenue, Zion City, Illinois.
Leggett, Mrs. Martha, 2900 Emmaus avenue, Zion City, Illinois.
Lindquist, Miss Mathilde E., 2704 Emmaus avenue, Zion City, Illinois.
Ludlow, Miss Letitia, 26 Eighth avenue, Mount Pleasant, Vancouver, British Columbia.
Lehr, Mrs. Albina J., Ada, Ohio.
Luther, Miss Orpha, 2909 Eshco. avenue, Zion City, Illinois.
McCain, Miss Effie, 2602 Elim avenue, Zion City, Illinois.
McColl, Miss Carolyn M., Galt, Ontario, Canada.
McCoy, Miss Augusta F., 2802 Emmaus avenue, Zion City, Illinois.
McCreight, Mrs. Sarah E., Menteno, Illinois.
McCullagh, Mrs. Hannah, 7 New Paramatta road, Forest Lodge, Sydney, New South Wales.
McDaniel, Mrs. Rebecca, 2111 Ezekiel avenue, Zion City, Illinois.
McDonald, Miss Anna, 2099 Eshcol avenue, Zion City, Illinois.
McReynolds, Mrs. Susie, 808 Clarksville street, Paris, Texas.
Main, Mrs. Jennie, 3003 Elim avenue, Zion City, Illinois.
Malcolm, Miss Janet, Elijah Hospice, Zion City, Illinois.
Maloney, Miss Minnie K., St. John, California.
Markley, Mrs. Sarah M., Collingswood, New Jersey.
Martin, Mrs. Jennie, 2109 Gabriel avenue, Zion City, Illinois.
Mason, Mrs. Luella, 2202 Enoch avenue, Zion City, Illinois.
Mason, Miss Pansy C., 248 West One Hundred Twenty-ninth street, New York City.
Maybee, Mrs. Hannah M., 2111 Ezekiel avenue, Zion City, Illinois.
Meloche, Mrs. Mary Ann, 3102 Enoch avenue, Zion City, Illinois.
Miell, Mrs. Minnie, 2921 Enoch avenue, Zion City, Illinois.
Miller, Mrs. Aletha E., 2815 Emmaus avenue, Zion City, Illinois.
Miller, Mrs. Grace J., 525 Woodward avenue, Kalamazoo, Michigan.
Miller, Mrs. Mary J., 911 Elm street, Cincinnati, Ohio.
Milner, Mrs. Elizabeth T., 2119 Emmaus avenue, Zion City, Illinois.
Mohr, Mrs. Minerva C., 1528 Main street, Lafayette, Indiana.
Moody, Mrs. Minna C., 2816 Ezekiel avenue, Zion City, Illinois.
Moot, Mrs. Margaret A., 2608 Edina boulevard, Zion City, Illinois.
Morris, Miss Elizabeth, 2204 Ezekiel avenue, Zion City, Illinois.
Morris, Miss Gladys, 2204 Ezekiel avenue, Zion City, Illinois.
Morrison, Mrs. Martha J., 2616 Elim avenue, Zion City, Illinois.
Mudgett, Mrs. Sarah P., 1704 Hebron avenue, Zion City, Illinois.
Munger, Mrs. Mary E., (Farm), Zion City, Illinois.
Murphy, Miss Fannie H., 3006 Eshcol avenue, Zion City, Illinois.
Nelson, Mrs. Amelia H., 2820 Ezekiel avenue, Zion City, Illinois.
Oestrich, Miss Anna, 2706 Enoch avenue, Zion City, Illinois.
Ogden, Mrs. Mary, 2806 Enoch avenue, Zion City, Illinois.
Ohlson, Mrs. Hilda E., 2600 Elim avenue, Zion City, Illinois.
Ortmann, Miss Mary S., 2802 Emmaus avenue, Zion City, Illinois.
Osborn, Mrs. Rachel, 2806 Elim avenue, Zion City, Illinois.
Paddock, Mrs. Jennie, 3623 Vernon avenue, Chicago, Illinois.
Pardoe, Mrs. Minerva, Newton, Iowa.
Peckham, Mrs. Kate H., 2312 Elisha avenue, Zion City, Illinois.
Peetz, Mrs. Rosa, 724 North Washtenaw avenue, Chicago, Illinois.
Pelton, Mrs. Susie E., 7133 South Paulina street, Chicago, Illinois.
Penrod, Mrs. Catherine H., 2109 Ezekiel avenue, Zion City, Illinois.
Peters, Mrs. Nellie O., Elijah Hospice, Zion City, Illinois.
Petrie, Miss Agnes, 436 Exchange street, Kenosha, Wisconsin.
Petrie, Miss Jessie A., 436 Exchange street, Kenosha, Wisconsin.
Pihl, Mrs. Anna J., 3215 Enoch avenue, Zion City, Illinois.
Post, Mrs. Rosa C., 2714 Caledonia avenue, Zion City, Illinois.
Pugh, Mrs. Letitia J., 489 Kensington road, Los Angeles, California.
Putman, Mrs. Margaret B., Fort Thomas, Kentucky.
Raiser, Mrs. Mary E., 6635 Wabash avenue, Chicago, Illinois.
Raymond, Mrs. Anna Z., 728 Fifth avenue, Durango, Colorado.
Reakirt, Miss Anna T., Elijah Hospice, Zion City, Illinois.
Reed, Mrs. Mary L., Fredericton, New Brunswick.
Reeve, Mrs. Ella May, 2706 Elim avenue, Zion City, Illinois.
Reid, Mrs. Charlotte A., 2600 Elim avenue, Zion City, Illinois.
Reid, Mrs. Christine R., 299 West Polk street, Chicago, Illinois.
Reiff, Miss Anna C., 2802 Emmaus avenue, Zion City, Illinois.
Reninger, Mrs. Rose Mae, 2504 Edina boulevard, Zion City, Illinois.
Reynolds, Mrs. Anna E., 6745 Marshfield avenue, Chicago, Illinois.
Rice, Mrs. Cora, Randolph, Vermont.
Robbins, Mrs. Hannah E., 3104 Enoch avenue, Zion City, Illinois.
Robinson, Mrs. Amy, 1033 First street, Webster City, Iowa.
Robinson, Mrs. Mollie B., 2112 North Fourth street, Kansas City, Missouri.
Rockafellar, Mrs. Cora M., 2807 Emmaus avenue, Zion City, Illinois.
Rodda, Mrs. Lulu May, Elijah Hospice, Zion City, Illinois.
Rodenberg, Miss Emma L., 616 York street, Newport, Kentucky.
Rodenberg, Miss Mary L., Elijah Hospice, Zion City, Illinois.
Rodgers, Mrs. Jessie M., 2300 Elisha avenue, Zion City, Illinois.
Root, Mrs. Julia R., 2822 Highland avenue, Cincinnati, Ohio.
Roy, Miss Julia, 535 Burling street, Chicago, Illinois.
Ruby, Mrs. Hannah A., 1816 Gilgal avenue, Zion City, Illinois.
Rudgers, Mrs. Mary, 1223 West Van Buren street, Chicago, Illinois.
Rush, Miss Ida Elmira, 1509 Morgan street, St. Louis, Missouri.
Sackman, Mrs. Mary, 11 Grove place, Chicago, Illinois.
Schlup, Miss Rosa L., Elijah Hospice, Zion City, Illinois.
Schmitz, Mrs. Mary, 2807 Enoch avenue, Zion City, Illinois.
Schommer, Miss Jennie, 2603 Harold street, Philadelphia, Pennsylvania.
Shaw, Mrs. Annie May, 7936 Normal avenue, Chicago, Illinois.
Shaw, Mrs. Mary F., 2908 Emmaus avenue, Zion City, Illinois.
Shawacker, Mrs. Lizzie, 779 West Twenty-first place, Chicago, Illinois.
Schweichler, Mrs. Mathilda, 559 North Lincoln street, Chicago, Illinois.
Sloan, Mrs. Frances E., 900 Salem boulevard, Zion City, Illinois.
Smalley, Mrs. Hariette M., Coldwater, Michigan.
Smith, Mrs. Flora M., 30 Fulton street, Oshkosh, Wisconsin.
Smith, Miss Olla F., 3216 Eshcol avenue, Zion City, Illinois.
Speicher, Mrs. Mary B., Elijah Hospice, Zion City, Illinois.
Spingler, Miss Paulina L., 2834 North Twelfth street, Philadelphia, Pennsylvania.
Sprague, Mrs. Edith May, 214 South Twenty-seventh street, Tacoma, Washington.
Stanton, Mrs. Margaret N., 2704 Enoch avenue, Zion City, Illinois.
Starrett, Mrs. Mattie J., 2802 Emmaus avenue, Zion City, Illinois.
Starrett, Miss Nancy, 205 West Fourth street, Cincinnati, Ohio.
Steeves, Miss Cynthia, 207 West Springfield, Boston, Massachusetts.
Stern, Mrs. Ida M., Shiloh House, Zion City, Illinois.
Sternberg, Miss Lizzie, 1711 Horeb avenue, Zion City, Illinois.
Stevens, Mrs. Annie D., 911 Elm street, Cincinnati, Ohio.
Stewart, Mrs. Regina Z., 388 Hoyles avenue, Aurora, Illinois.
Storey, Miss Margaret, 511 Sycamore street, Cincinnati, Ohio.
Taylor, Mrs. Eliza E., 3019 Enoch avenue, Zion City, Illinois.
Teeterick, Miss Florence R., Zion City, Illinois.
Teeterick, Miss Lola M., 2705 Elizabeth avenue, Zion City, Illinois.
Thomas, Mrs. Rachel, 3006 Emmaus avenue, Zion City, Illinois.
Thompson, Mrs. Julia A., Forest City, Iowa.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Tompkins, Mrs. Louise G., 24 North Second street, San Jose, California.
Trier, Mrs. Mary, 3723 Wentworth avenue, Chicago, Illinois.
Van Horn, Mrs. Libbie, 2915 Emmaus avenue, Zion City, Illinois.
Waddington, Miss Florence, 2900 Enoch avenue, Zion City, Illinois.
Waddington, Miss Louella, 2900 Enoch avenue, Zion City, Illinois.
Walker, Nellie S., 61 Worcester street, Boston, Massachusetts.
Walmsley, Mrs. Mary Olive, 119 Marsten avenue, Eau Claire, Wisconsin.
Ware, Miss Harriet, 2715 Elizabeth avenue, Zion City, Illinois.
Weller, Mrs. Elizabeth K., 3529 State street, Chicago, Illinois.
Weaver, Martha Ann, Zion City, Illinois.
West, Mrs. Carrie J., 3004 Elim avenue, Zion City, Illinois.
West, Miss May Pauline, 2807 Elizabeth avenue, Zion City, Illinois.
Whipple, Mrs. Helen O., 514 Hawley avenue. Syracuse, New York.
Whitaker, Mrs. Clarissa J., 870 West North avenue, Chicago, Illinois.
Whitely, Miss Dora, 19 Wilbraham road, Chorlton-cum-hardy, North Manchester, England.
White, Mrs. Lena May, 12 East Barnard street, West Chester, Pennsylvania.
Wikle, Mrs. Jane H., Box 589, Sturgis, Michigan.
Wilhide, Mrs. Elizabeth A., 20 Cobden street, Newton, Auckland, New Zealand.
Wilkinson, Mrs. Laura A., 406 North Hill street, Los Angeles, California.
Will, Mrs. Ernestine, 106 Lake street, Oak Park, Illinois.
Wilson, Mrs. Mary, 6649 Rhodes avenue, Chicago, Illinois.
Wing, Miss Martha, 3016 Emmaus avenue, Zion City, Illinois.
Wise, Miss Anna Belle, 2911 Eshcol avenue, Zion City, Illinois.
Wooleridge, Mrs. Lizzie S., 2406 Gilead avenue, Zion City, Illinois.
Yerger, Mrs. Fanny A., 773 Ridgeway avenue, Avondale, Cincinnati, Ohio.
Young, Miss Rebecca L., 304 Front street, Memphis, Tennessee.
Zaiser, Miss Helen, 388 Hoyles avenue, Aurora, Illinois.
Zeller, Miss Amanda L., 3014 Emmaus avenue, Zion City, Illinois.

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

Little Girl Healed of Cancer.

Suffer the little children to come unto Me;
Forbid them not:
For of such is the Kingdom of God.—*Mark 10:14.*

TECUMSEH, NEBRASKA, December 19, 1903.

DEAR GENERAL OVERSEER:—I send you a word of thanks for your prayer for my healing.

I am a little girl twelve years old.

I had something in the side of my mouth that two of the best doctors and the dentist called cancer of the jaw-bone.

They were getting ready to send me to the Lincoln Hospital when a member of Zion stopped at our home, told of God's power to heal, and gave me LEAVES OF HEALING to read.

She also sent a request for you to pray for me and God wonderfully touched my body.

In three days the swelling went out of my face so that I can eat almost anything I want and the bad odor has left.

The pain has also left me, and I feel very thankful for what God has done for me; also for teaching me the better way.

I am reading LEAVES OF HEALING and I like it very much.

I ask you to pray for me that I may become a true Christian and that I may be nearer to God.

I like to read the promises of God, and now I hope that all who read my testimony will give themselves to God and trust Him for their healing.

My prayer is that God may spare you many years to do His work.

Your little friend, ANNIE PETERSON

Healed of Grip.

The same came unto Him by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these signs that Thou doest, except God be with him.—*John 3:2.*

DODGERVILLE, WISCONSIN, January 24, 1904.

DEAR OVERSEER:—Peace to thee.

I thank God that my health has been restored. I was delivered from grip in its worst form.

I am thankful to you, dear Overseer, and to all Zion for their prayers.

Your brother in the Christ, NICHOLAS BAILY.

Baby Healed of Congestion of Lungs.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matthew 18:14.*

DE KALB, ILLINOIS, January 23, 1904.

DEAR OVERSEER:—On Saturday, January 16, 1904, I telephoned you to pray for our three months' old baby, who could not nurse on account of congestion of the lungs.

She also was unable to make a sound, and strangled when trying to swallow.

Praise God, when you prayed relief came, and, when I came back, a distance of two blocks, I heard her cry.

By Monday, January 18th, the lungs were freed, and baby as well as ever.

Thank you for your kindness.

Yours in the Master's service,

J. B. WESTLAKE,
Deacon in the Christian Catholic Church in Zion.

Child Healed in Answer to Prayer.

In returning and rest shall ye be saved;
In quietness and in confidence shall be your strength.—*Isaiah 30:15.*

NEW PARIS, INDIANA, December 9, 1903.

DEAR GENERAL OVERSEER:—About two weeks ago I sent you a request to pray for our little boy.

I did not know what disturbed him in his sleep, but God did; for, praise His Holy Name, his sleep has been quiet and undisturbed ever since you prayed, and his throat is entirely well.

Thanking God for blessing and you for your service, I remain,

Your sister in the Christ,

(MRS.) CLARA RODIBAUGH.

Leg and Ankle Healed.

Answer me, O Jehovah; for Thy lovingkindness is good:
According to the multitude of Thy tender mercies turn Thou unto me.—*Psalm 69:16.*

ZION CITY, ILLINOIS, December 11, 1903.

DEAR GENERAL OVERSEER:—I thank you for your prayer for the healing of my leg and ankle.

I received a great blessing and was healed, and I am thankful to God for His great mercies.

I am seventy-two years of age.

I am getting old, but through the blessings of your paper I am strengthened and encouraged.

Your sister in the Christ, LOUISA C. BUCK.

Converted Through Reading "Leaves of Healing."

Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?—*Psalm 139:7.*

W——, IOWA, November 10, 1903.

DEAR GENERAL OVERSEER:—We have prayed for the conversion of my husband ever since we came into Zion, and God has answered.

Since I came home from New York he has confessed his sins and given himself to God.

He says that he has believed in Zion ever since my sister, Deaconess W——, was healed, but would not give in to God.

His conversion came through reading LEAVES OF HEALING.

He said last night, "No one can read the LEAVES very long without coming to God."

I said, "Is it not strange that you did not come before?"

He replied. "It is; but I just fought against it. I would not give in."

Sincerely yours in His service,

(MRS.) N. E. G——.

Healed of Severe Cold.

I am with thee to deliver thee.—*Jeremiah 1:8.*

2813 ESHCOL AVENUE, ZION CITY, ILLINOIS,
December 21, 1903.

DEAR GENERAL OVERSEER:—I thank God before men through LEAVES OF HEALING for deliverance from a very severe cold and cough.

One morning, when I rose, pains were so severe in my breast and sides when I breathed, that I again lay down, thinking I could not breathe standing.

Recalling God's promises, I rose, dressed and went to work.

Before noon, the pain had entirely left.

To God alone be praise and thanks.

Yours in the Christ's service,

CYNTHIA B. LEFTWICH.

Delivered from a Cough.

Let, I pray Thee, Thy lovingkindness be for my comfort,
According to Thy Word unto Thy servant.—*Psalm 119:76.*

311 NORTH AVENUE, SIXTY-FOUR,
LOS ANGELES, CALIFORINA,
December 28, 1903.

DEAR GENERAL OVERSEER:—I wrote to you for prayers for Mr. Clark's cough, and for our little boy.

Thanks be to God, prayer has been answered. They are both better.

We thank you for your prayers and our Heavenly Father for ever leading us to Zion.

May God ever bless and keep you in the wonderful work you are doing, is our earnest prayer.

Yours in the Christ, (MRS.) J. E. CLARK.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

IT IS with admiration and praise to God that we remember the courage of the German and Swiss peoples, who in thousands espoused the teachings of the courageous Martin Luther, and with vigor denounced the corrupt church of Rome.

Their strenuous objections and protests to the evils of the Papacy, the priesthood, and the orders, gave them at the Diet of Spires the name of "Protestants"—a name which, when its connection is remembered, was to their honor.

For the want of sincere leaders they have long ceased to protest; but have themselves drifted into the sin of permitting "indulgences" in evil, though not selling them.

It is the same brave spirit which prompted the protest against Rome that is causing the inhabitants of Germany and Switzerland to accept the glorious truths of the full Gospel as presented by God's Prophet.

Again they have found a leader who is God's messenger, by whom they are being led into a broader and deeper Christian life than was given by the courageous Luther.

Luther gave the Bible to the common people in their own tongue; but it is Elijah the Restorer who is explaining the wonderful truths of this Bible, so that thousands in Alpine Europe are following the leadership of a man who not only has nailed his theses of protest on the doors of Roman Catholicism, but is protesting, in the strength of Jehovah, against every evil in every organization and society.

We print here a letter from one of the faithful workers in Zürich, in which city, over three years ago, the General Overseer unfurled Zion's Banner, and where, God willing, he will again visit soon. O. R.

ZÜRICH, BAHNHOFSTRASSE 76, January, 1904.

DEAR OVERSEER:—As fully expected, we had a very blessed All-Night with God.

While on the streets and in the houses the foolish wicked amusements of the close of the Old Year increased hour by hour till they reached the culminating point at the midnight hour, Zion in Zürich had passed, in her assembly hall, a quiet but happy night with God.

The hall had been completely filled, yea, overcrowded.

It was a joy to look at the big crowd and to meet again and again the well-known faces from far away, of all who had been led by the desire to close that year worthily with God, in company with His true children.

It was also like the assembly of one big family in love, gratitude and joy.

Praise to God, this night had not only left a beautiful memory, but new strength

New confidence in God had entered into the hearts in the hours of communion with Him and with His people.

The supper in memory of our ascended Lord and Master Jesus, the Christ, at midnight, more firmly united the bonds of unity; and the words, "Till He Come" sounded at this hour with intense meaning to His people, who were preparing for Him, their Coming King.

All the wonderful reports from those who had praised God for deliverance from the bondage of sin and sickness, moved the hearts of those who were seeking the Christ, and gave the joy of faith to those still bound by the power of Satan.

Undoubtedly it can be said that much blessing proceeded from that night of communion with God, and who can tell what fruits may be the result of that assembly?

Looking at the future, we can only thank God joyfully, who has given us a Leader whose sole aim of life is, not only himself to do the will of God, but also to lead humanity to do it, as he has given and is giving to the whole world the irrefutable proof of how blessed and profitable it is for the nation as well as for the individual to do the will of God.

Something of what was related at the New Year's night meeting by those who knew God as their Helper and their Healer, follows here in short extracts:

MRS. HEGMANN, Dübendorf, told how she had suffered for two years from internal trouble.

After she had been treated in vain by doctors, a copy of LEAVES OF HEALING came into her hands.

She began to trust God, and grew better as she attended the meetings and prayer was offered for her. She spent a time at Castle Liebburg and returned to her home healed.

MISS GUBLER, Durnten, related how she had had a severe illness of the stomach, and lung trouble.

She came to Castle Liebburg in a very bad condition. There the Full Gospel became a great blessing to her.

After a stay of three weeks, she went home healed.

MR. SCHAFFNER, Horgen, was suffering from general weakness.

The doctors could not help him.

He received LEAVES OF HEALING, accepted the Message of God's love and willingness to forgive sin and His power to heal sickness; and, through repentance and faith, he was entirely restored.

His wife also was very sick.

She was given up by doctors.

After having read LEAVES OF HEALING she repented thoroughly, obeyed God, and He delivered her entirely from her lung trouble.

MRS. WEHRLI, Scarau, has a daughter, twenty years of age, who has been suffering for many years from being hard of hearing.

Prayer was offered for her, with laying on of hands, and the next day she felt a great improvement. Mrs. Wehrli herself was healed of blood poisoning.

MRS. ERNI, Bern, has a child that had suffered since three months old, and was often near death.

The mother received BLÄTTER DER HEILUNG; she read and trusted God.

Then she wrote to the General Overseer for prayer and at the very hour of prayer the little child was healed and has been well and happy ever since.

MRS. BEULER, Zürich, had blood poisoning in her fingers and suffered great pain.

She tried different remedies in vain.

As soon as she began to trust God and prayer was offered for her she was healed.

MRS. BRUNNER, Dübendorf, was healed from pneumonia when God had guided her into Zion.

He also granted to her many victories over sickness for her children.

One of them had a diseased eye. The mother never called for a physician. The child was healed by God.

MR. MERK, Schaffhausen, had succeeded in finding the way out of the Roman Catholic church with his family to the fuller light of the Word of God.

He had much difficulty in giving up snuff.

He tried it repeatedly, but the bondage of old habit seemed to be too strong.

In December, 1901, his daughter came from a meeting of the General Overseer that she had just attended at Zürich and said to her father, "Do you know father, what you are? You are a stinkpot. So said the man of God at Zürich."

From that time he had the victory.

He never snuffed again.

God has also helped his family in many cases.

MRS. LOCHER, Herisau, thanked God for the strength He had given to her and is giving still to do all her housework alone, after having for a long time been sick with consumption and hemorrhages of the stomach.

She was given up by the doctors.

When she received through Zion God's Message to the sick ones, she put all her confidence in Him.

Zion prayed for her and she received healing.

MR. FRISCHKNECHT, Herisau, is rejoicing in the prosperity of Zion in his little town and remembers with thanksgiving the time when Dr. Dowie came to Zürich, and his wife attended the meeting, and was healed of an internal trouble and nervousness through the General Overseer's prayer.

She had been a burden to her companion before.

Now she is working for God in her home.

MRS. KÖNIG, Zürich, praised God for what He had done for her two sons, when He healed them, through the prayer of Zion's messengers, of an abscess of the throat and of pharyngitis.

MR. RUEGG, Winterthur, praised God for deliverance from the slavery of smoking tobacco, and for the blessing he received in Baptism.

MR. LEUTHOLD, Erlenbach, who fell from a fruit tree last fall and broke his shoulder, was healed the third day through Zion's prayers, so that he was able to continue the work of the harvest and carry the heaviest burdens with that same arm without any pain. He is as well and strong as ever.

MRS. RUCHTI, Bern, was suffering continually from an annoying cough.

She was healed through prayer; as was also her child that had catarrh.

MR. FREY, Binningen near Basel, thanked God for deliverance from the bondage of smoking, and gave thanks for the wonderful healing of his wife of severe heart disease, that made her unable to do any work.

Also his daughter and his son were healed after giving up all remedies and trusting God only. The son was delivered from scarlet fever in less than four days.

Through the teaching of Zion, Mr. Frey also realized that he had to obey God in paying tithes, but he thought he would wait until his salary was increased.

But, on inquiring, he was given counsel to obey God at once and without reservation, and to leave the consequences with Him.

God not only blessed him spiritually but also materially, for the longed-for raise in salary came.

MR. BELSCHNER, Zürich, received healing for a diseased limb.

MR. MÜLLER, Rüschlikon, was healed of asthma at the time of Baptism.

MISS ELISE ZURMÜHLEN, Horgen, was healed of a diseased finger.

MR. SCHÄRER, Horgen, was healed of an affection of the larynx.

MISS ROSA LEUENBERGER, Thalweil, was healed of severe abscesses of the leg.

MRS. LEUTHOLD, Oberrieden, was healed during Baptism of dizziness of many years' standing. Her grandchild was healed of demoniacal possession.

Many other beautiful testimonies of God's power and faithfulness were given.

God bless Zion City and our beloved General Overseer on his Around-the-World Visitation.

Yours in the Christ,

MARIE HODLER-BRIEGER,
Evangelist in the Christian Catholic Church in Zion.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, MARCH 23d or 24th.

Wilful Sinning Loses Salvation.

1. *God cannot answer sinners.*—Isaiah 59:2-8.
Sinful dealings God abhors.
Sinful practices God detests.
Sinful living God condemns.

2. *God cannot save those who hate the light.*—John 1:1-13.
The light convicts of sin.
The light reveals the Savior.
The light scatters one's fears.

3. *God cannot save when self interests come first.*—John 5:30-46.
He who forsakes all gets all.
He who holds on to all loses all.
One must lose the love for all else.

4. *God cannot save those who close their eyes.*—Acts 28:23-29.
One must search for the truth.
Some are finding the way of life.
One must seek before he will find.

5. *God cannot save when under a pretext salvation is deferred.*—Acts 24: 22-27.
Some do not want to give up position.
Some do not want to give up chance of gain.
Some do not want to give up future prospects.

6. *When one despises salvation one is liable to lose it.*—Acts 13:38-43
The wisdom of the world makes one vain.
The philosophies of the world make one conceited.
The customs of the world make one stupid.

7. *Neglecting the Message causes one to lose all.*—Hebrews 2:1-4.
One must have faith.
One must seek with a purpose.
One must be humbly taught.

The Lord our God is an Ever-warning God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 27th.

Abundant Salvation Promised.

1. *We get all we seek for.*—Isaiah 55:4-7.
There is a fulness of mercy.
There is abundant pardon.
There is a righting of things.

2. *He will rain salvation on the thirsty man.*—Hosea 10:9-14.
One must prepare a heart to seek God.
One must make the heart to feel.
When repentance is sincere, help comes.

3. *He who meets conditions is not disappointed.*—Isaiah 61:1-6.
God will heal every wound.
He will loosen every bond.
He will turn sorrow to joy.

4. *God does not stop short of filling one.*—Matthew 5:3-8.
He fills the hungry soul.
He fills the man hungry for righteousness.
He will fill all who draw close to Him.

5. *He abruptly changes undesirable conditions.*—Isaiah 35:1-7
He makes blighted lives to rejoice.
He makes unhappy hearts to be glad.
He makes feeble people to be strong.

6. *He is a wonderful Salvation.*—Isaiah 44:2-8.
He disarms us of fear.
He blesses all we do.
He keeps close to us all the way.

7. *He fills with a new song of joy.*—Isaiah 40:6-16.
God knows how to make us glad.
He gives us new songs to sing.
He does wonderful things for us.

God's Holy People are a Fully-saved 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 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 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Eight Hundred Fifty-five Baptisms by Triune Immersion Since March 14, 1897.

Seventeen 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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6787	
Total Baptized outside of Headquarters.....			7,428
Total Baptized in six years and nine months			17,519
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Hammond.....	19		
Baptized in Zion City by Elder Royall.....	17		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Zion City by Elder Dinius.....	67		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	9		
Baptized in Chicago by Elder Hall.....	30	212	
Baptized in California by Elder Taylor.....		10	
Baptized in Canada by Elder Brooks.....		7	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Australia by Deacon Hawkins.....		8	
Baptized in Australia by Deacon McCullagh.....		14	
Baptized in England by Overseer Bryant.....		10	
Baptized in England by Deacon McKell.....		3	
Baptized in Missouri by Deacon Robinson.....		10	
Baptized in New York by Overseer Mason		30	
Baptized in New Zealand by Elder Reiff.....		1	
Baptized in New Zealand by Deacon Wilhide.....		4	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		11	
Baptized in Texas by Evangelist Gay		5	
Baptized in Washington by Elder Ernst.....		4 124	336
Total Baptized since March 14, 1897.....			17,855

The following-named fourteen believers were baptized in St. George's Hall, Newton, Sydney, New South Wales, Australia, Tuesday, November 3, 1903, by Deacon J. S. McCullagh:

Battle, Alfred.....Fort street, Sydney, New South Wales, Australia
Battle, Edith.....Fort street, Sydney, New South Wales, Australia
Battle, Rebecca.....Fort street, Sydney, New South Wales, Australia
Bland, Edith.....Roundtree street, Balmain, New South Wales, Australia
Devitt, Lillian,
66 Ashmore street, Irskinville, Sydney, New South Wales, Australia
Eveson, Elsie,
21 Stephens street, Balmain, Sydney, New South Wales, Australia
O'Grady, Emma,
14 Humphrey street, Erskinville, Sydney, New South Wales, Australia
O'Grady, Irene.....Ashfield, Sydney, New South Wales, Australia
Patrick, Olive May,
7 New Parramatta road, Forest Lodge, New South Wales, Australia
Salmon, Emma..28 Gloucester street, Sydney, New South Wales, Australia
Sinfield, Beatrice,
50 Mullins street, Balmain, Sydney, New South Wales, Australia
Sinfield, Edith I. M.,
50 Mullins street, Balmain, Sydney, New South Wales, Australia
Sinfield, Elsie May,
38 Denham street, Glebe, Sydney, New South Wales, Australia
Sinfield, Pearl M.,
50 Mullins street, Balmain, Sydney, New South Wales, Australia

The following-named believer was baptized in Oriental Bay, Wellington, New Zealand, Monday, December 7, 1903, by Elder John C. Reiff:

Saunderson, Francis Ernest.....Wellington, New Zealand

The following-named four believers were baptized in Forrester's Hall, Karaugahape road, Auckland, New Zealand, Thursday, December 31, 1903, by Deacon J. Thomas Wilhide:

Gorman, Mrs. Sarah Elizabeth.....Union street, Auckland, New Zealand
Hawthorne, Miss Katherine,
Orakéi road, Remuera, Auckland, New Zealand
Johanson, Hulda Riana, "Stonehurst" Symond street, Auckland, New Zealand
Kent, Gladys,.....Seafield View, Auckland, New Zealand

The following-named eight believers were baptized in Adelaide, South Australia, January 24, 1904, by Deacon C. Friend Hawkins:

Bishop, Joseph .....Cowra street, West Adelaide, South Australia
Buchanan, Esther Eliza.....Bertie street, Hindmarsh, South Australia
Butcher, Frank.....Gray street, Norwood, South Australia
Dallwood, Alfred Ernest.....20 Kent terrace, Norwood, South Australia
Dunn, Leilla Ada E.....Modbury, South Australia
Dunn, William Andrew.....Modbury, South Australia
Marsden, Mrs. Elizabeth.....Bertie street, Hindmarsh, South Australia
Wright, William L.....Salisbury, South Australia

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, February 14, 1904, by Elder W. H. Cossum:

Talbott, Frank .....1634 West Forty-seventh street, Chicago, Illinois
Talbott, John.....1634 West Forty-seventh street, Chicago, Illinois
Talbott, Mrs. Jane.....1634 West Forty-seventh street, Chicago, Illinois

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, February 14, 1904, by Elder Eugene Brooks:

Burgess, Mrs. Eliza.....265 Bartlett avenue, Toronto, Ontario, Canada
Hooper, Miss Amelia Mary .....Brampton, Ontario, Canada

The following-named five believers were baptized in the West Side Tabernacle, Chicago, Illinois, Lord's Day, February 21, 1904, by Elder L. C. Hall:

Lutz, Miss Kathryn .....937 North Artesian avenue, Chicago, Illinois
Lutz, William.....937 North Artesian avenue, Chicago, Illinois
Nelson, Gust N.....21 West Twenty-fourth place, Chicago, Illinois
Nelson, Halmar Carl.....La Vergne, Illinois
Nelson, Victor.....21 West Twenty-fourth place, Chicago, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, February 21, 1904, by Elder W. H. Cossum.

Cameron, Sadie.....3623 Vernon avenue, Chicago, Illinois
Nelson, Hanna.....3623 Vernon avenue, Chicago, Illinois

The following-named seven believers were baptized in Zion Tabernacle, Cincinnati, Ohio, Lord's Day, February 21, 1904, by Deacon A. E. Arrington:

Dehner, John Tennis.....331 Crescent avenue, Covington, Kentucky
McManama, Arthur Marion....331 Crescent avenue, Covington, Kentucky
McManama Mrs. Clara.....331 Crescent avenue, Covington, Kentucky
McManama, Marshall.....331 Crescent avenue, Covington, Kentucky
Miller, Benjamin.....773 Ridgeway avenue, Cincinnati, Ohio
Myers, James.....310 Crescent avenue, Covington, Kentucky
Myers, Mrs. Mary Louise.....310 Crescent avenue, Covington, Kentucky

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, February 28, 1904, by Elder W. H. Cossum:

Ammon, Miss Anna Viola.....6505 Yale avenue, Chicago, Illinois
Ammon, Miss Dora Katherine.....6505 Yale avenue, Chicago, Illinois
Ammon, Miss Luella Edna.....6505 Yale avenue, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named two children were consecrated in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, February 21, 1904, by Overseer H. D. Brasefield:

Wommer, Joseph Raymond.....Mishawaka, Indiana
Leavitt, Josephine Ware.....2717 Elizabeth avenue, Zion City, Illinois

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS A WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

LOVE

YOUR NEIGHBORS *as* YOURSELF

SEE THAT THEY ARE READERS OF LEAVES OF HEALING *and* THE ZION BANNER IN ALL POSSIBLE CASES

IF the giving of "a cup of cold water" in the Name of the Christ "shall in no wise lose its reward," how much more blessed is he who shall lead many into the light of the *Full Gospel*.

A good way to do this is to keep our literature constantly before your circle of friends and acquaintances....Do your full duty in this respect and your reward is sure.

Zion Printing and Publishing House.....Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 21. *ZION CITY, SATURDAY, MARCH 12, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF LUNG AND KIDNEY DISEASE.

THOU WENTEST FORTH FOR THE SALVATION OF THY PEOPLE, EVEN FOR SALVATION WITH THINE ANOINTED.

The secular and religious press alike all over the land have strenuously and continuously endeavored to belittle the great New York Visitation of our beloved General Overseer with Zion Restoration Host, and thus destroy its influence and power as far as possible.

False and wicked reports, slanderous misrepresentations, and premeditated lying, were the measures used to deceive the people, many of whom were eager to hear the truth concerning Elijah the Restorer and his work in New York.

All along it has been made to appear that there were no results from this Visitation, but that it was a flat failure.

It never was suggested by Zion, and never was it expected that there should be any great immediate returns, in either finances, or accessions of members, or popular sentiment.

The object of the Visitation was to cover a large portion of the harvest field, and sow the precious seed, that in due time there might be an abundant harvest. By sending forth a large army of seed-sowers we were able to cover the whole city with the good seed, which is the Word of God. As to the immediate results, they were exceedingly gratifying. The remarkably large audiences, and the good order of the majority of the people, the good attention, and the earnest desire with which they sought to hear the words of Elijah the Restorer, the interest of the higher social classes, as well as those of every rank, gave us the assurance that New York City was a place chosen of God to establish Zion, and where He has a large number of His chosen people.



JOHN R. HARRIS.

It is interesting to gather the scattered fragments of the work done during those three weeks of work.

It is good to see the interest aroused by the Rev. Mr. Warszawiak, who is daily preaching to large numbers of his own people, the Hebrews, and who came into Zion through the New York Visitation, and who is now an Elder in the Christian Catholic Church in Zion.

There are many other results, some of which have been already commented upon in these pages.

The one great criticism which was continually repeated by the daily press was that no one was being healed. They could not see any miracles being performed; and did not Zion claim that she performed miracles?

The Pharisees never could see a miracle; and it is just the same today. No matter what is going

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

on, their eyes are "withholden," and they cannot see the miraculous. But there were a number of miraculous healings during the New York Visitation, in answer to the prayers of our beloved General Overseer and others, during the daily Divine Healing meetings.

The testimony of Mr. Harris proves conclusively that God is the Healer, and that He heals in answer to the prayers of Zion.

A noted physician of this country, in declaring his faith in Divine Healing and the willingness of God to heal today just as He did nineteen hundred years ago, says, in a book recently published, that the day is coming when Christians everywhere will take it for granted that God is the Healer, and they will no longer be surprised when God heals the people, but Divine Healing will be so common that no longer any special notice will be taken of it.

This is about the condition of things in Zion today. Our people are being so wonderfully kept, and so frequently and fully healed that it is no longer a matter of surprise that people are being healed, but the surprise comes when they are not healed.

If we could publish the testimonies of those who were healed in New York, it would fill many pages of this paper with the wonderful story of the love of God to His people.

The world is awaking to the fact that there is a power in Zion with which it will have to reckon, and that if Zion is not overthrown, Zion will overthrow it.

God grant that the day may hasten when all the people shall be set free, and all the world shall know of the love of God and the power of God to deliver from every form of evil. J. G. S.

WRITTEN TESTIMONY OF JOHN R. HARRIS.

407 West Twenty-fifth Street,
New York City, February 24, 1904.

Dear General Overseer:—By simple faith and obedience to God's will, I have been restored to health without the aid of doctors or the use of medicine.

For twenty years I had a severe cough which developed into a serious lung trouble, so that the last few months I lay on a lounge at night, coughing incessantly, raising large quantities of phlegm, and frequently vomiting.

I suffered pain and intense weakness at night; had hot and cold, clammy sweats, could not sleep, and, in the morning, would be in an exhausted condition. I also had kidney disease.

In January, 1903, during an operation, two ounces of sugar was taken from my kidneys at St. Luke's hospital, but I was not cured of my disease.

I also suffered from severe catarrh of the head.

About eight years ago I underwent an operation for hemorrhoids at the Massachusetts General hospital, but was not cured.

Two years ago I tried to get my life insured and was rejected by four of the leading insurance companies.

I always thought that I could cure myself, and to a great extent was my own doctor, using all sorts of patent medicines.

But at last I realized that my condition was very serious, for my lung trouble had wrecked my whole body.

I had been employed in the family of the late Dean Hoffman of the General Theological Seminary at Chelsea Square, New York, for over two years, and was forced to give up my position on the 13th of October, 1903, for I saw I could no longer, in my weakened condition, do satisfactory work.

Hopeless, despondent, broken in body and soul, life to me was a burden.

Love for my family was the only thing in life's maze that brought me any comfort.

I was sitting in Madison Square Park one morning at the time of your Visitation to this city.

I saw the members of Zion Restoration Host passing to and fro, so I thought I would go over to the Garden and see what was going on over there.

I was only a nominal Christian, a member of no church.

When I saw you come upon the platform you interested me at once, and when you began speaking on Divine Healing, hope and faith came to me, for I knew I was in a place where a man of God was unfolding to me a mighty truth which was a great revelation.

I there and then repented, and received God's assurance of sins forgiven.

Then I experienced a living faith in God so that He was able to do for me all you said.

Then I claimed Him as my Savior and Healer.

Relief came to me, for I was confident that I would be restored again to health.

At the close of the service I went into the healing room to be prayed with there.

Overseer Mason prayed and laid his hands on me, and when I answered "God's will be done in me," that moment I realized a change.

Fear, doubt, and gloomy sorrow had given place to faith, hope and joy in knowing God had heard united prayer, for my breathing was freer, and my body possessed greater vitality than it had for a long time.

On October 27th you prayed for me, and on that day my faith was greater and my body stronger, for I knew God was working through prayer for my restoration.

Now, after three months, I can say that God has forgiven all my iniquities and healed all my diseases.

The day I visited Madison Square Garden to hear you, I weighed one hundred nineteen pounds; now my weight is one hundred thirty-four pounds.

I can now walk ten or twelve miles a day with very little fatigue.

My appetite is good.

I have just had a most blessed answer to prayer in God's delivering me from a severe attack of grip.

It is so sweet to trust God.

Our dear little boy was also very sick.

Formerly we sent for the doctor or gave him medicine; this time God healed him.

Bless the Lord! Praise Him for all His benefits!

I am so glad I accepted your teaching of the full Gospel of the Bible, for it has led to the emancipation of my mind from a great superstition.

The truths you made known were like precious stones that had lain along the pathway of life, unnoticed, unpolished, but which through you, by the Power of God, had been polished and made radiant with life, hope and truth.

I never doubted you nor Zion when I claimed God's promises and received from Him, who is all-sufficient, salvation for my spirit, and healing for my soul and body.

Truly I can say that "the dayspring from on high" hath visited me.

With love and gratitude to you and all Zion, for now I am well and strong, hopeful, joyful, praising God, I am,

In love and thankfulness, John R. Harris.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Two Weeks Ending March 5, 1904
4,186 Rolls to.....Hotels in the United States
3,394 Rolls to.....Various States in the Union
2,516 Rolls to.....Hotels in Europe, Asia, Africa and Islands of the Sea
300 Rolls to.....Germany and Switzerland
1,231 Rolls to.....Business Men in Scotland
Number of Rolls for two Weeks.....11,627
Number of Rolls reported to Mar. 5, 1904..3,067,269

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.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupee	3 50	14s. 0d.
India	08	4 annas	3 50	14s. 0d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 0d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupee	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d
Italy	04	20 centesimi	75	4 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, NO. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZURICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, MARCH 12, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MARCH 12, 1904.

ILLUSTRATIONS IN THIS NUMBER—
John R. Harris, . . . 625
Elijah the Restorer, . . . 627
Southern Pacific Depot at San Antonio, Texas, . . . 631
Preparing to Go to Boat in Aransas Pass, on Gulf of Mexico, 633
In the Gulf of Mexico on the Way to the Sailboat, . . . 633
The Alamo, Where Colonel Travis Made His Stand, San Antonio, Texas, . . . 634
Exterior of Beethoven Hall, San Antonio, Texas, . . . 636
Interior of Beethoven Hall, San Antonio, Texas, . . . 636
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of John R. Harris, . . . 626
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Cablegram from General Overseer, from Adelaide, Australia, 628
Things Which Must Come to Pass Before the End Can Come, 629
War is Lawlessness, . . . 629
America a Land of Refuge and Promise, . . . 629
Indications of Largest Influx of Foreigners This Year Known In History of America, . . . 629
America Has No Room for Anarchistic Rabble Which is Crowding Her Large Cities, . . . 629
State of Ohio Has Much to Answer for Before Judgment Bar of God, . . . 629
A Cry to God for Degraded, Oppressed Humanity, . . . 629
American Hornets Rejoice With Their Australian Relatives Whose Nests the General Overseer Has Been Stirring, . 630
Men in Every City Ready to Raise Their Hands Against Their Fellow Men, . . . 630
Chicago's Boast That She Takes the Front Rank in Medical Matters, . . . 630
An Unhappy Comparison, . . . 630
Zion Against Embalming, as a Rule, . . . 630
Other Evils in Which Chicago Stands Pre-eminent, . . . 630
Where Extremes Meet in Chicago, . . . 630
Let Zion Stand Firm, . . . 630
CARTOON—
Elijah the Restorer Proves to the Southland the Present Day Reality of Divine Healing, . . . 632
AROUND-THE-WORLD VISITATION OF ELIJAH THE RESTORER, 631-641
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 642-643
MEMORABILIA OF THE NEW YORK VISITATION, . . . 644-645
ZION'S BIBLE CLASS, . . . 646
OBEYING GOD IN BAPTISM, . . . 647
ADVERTISEMENTS, . . . 648

Notes From The Overseer-in-Charge.

"FOR THE MYSTERY OF LAWLESSNESS DOTH ALREADY WORK: ONLY THERE IS ONE THAT RESTRAINETH NOW."

UNTIL HE BE taken out of the way.
And then shall be revealed the Lawless One,
Whom the Lord Jesus shall slay with the breath of His mouth,
And bring to nought by the manifestation of His coming.

THESE WONDERFUL words of the Apostle Paul seem to be nearing their complete fulfilment.

THE "MYSTERY OF LAWLESSNESS" has long been at work. Even during the days of the Apostles, Baal worship had a tremendous hold upon the people.

Even among the Jews, in all the nations through which they had been scattered, there was an adherence to this abominable form of worship.

IN SOME form or other Baal worship has existed from that day to this.

We find it today most prominently expressed in the secret empire of Masonry which stands for the "mystery of lawlessness."

This is being more and more definitely proved, as will be seen by the following cablegram from the General Overseer, from Adelaide, concerning his meetings in Melbourne:

ADELAIDE, VIA BAMFIELD, VIA CHICAGO, ILLINOIS,
March 6, 1904.

SPEICHER, Zion City, Illinois.

Read Psalms 124 and 125. We continued the Visitation in Melbourne until Friday, 4th. The authorities surrendered to a riotous rabble. The Commissioner of Police and the Secretary of State declared their inability to preserve order, and refused adequate protection in the Exhibition Building today. We held ten meetings in Zion Tabernacle during the week, and God blessed them. A brutal mob surrounded us Monday afternoon, grossly insulted Mrs. Dowie, seized the horses' heads, and tried to cut the traces and overturn the carriage. There are many evidences of murderous designs for today. The newspapers—*The Southern Cross*, *The Argus*, and *The Age*—were full of lies, which encouraged the disorder. The powers of hell united in church, in state, press, secret empire, and criminal populace. The Masons are especially mad because of our exposures. The Lawless One will soon be revealed. We will begin the Visitation here, March 20th. Mizpah. Pray for us. Love to Zion. DOWIE.

IT PLEASES the lawless authorities to see the Prophet of God harrassed and menaced.

It is not their protection that has kept the mob from destroying our beloved General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

WE DO NOT wonder at it. We are not at all surprised; in fact it is the thing to be expected.

These things must come to pass before the End can come.

THE RESTRAINING is not yet over.

When He is taken away who has the restraining power, then the Lawless One will be revealed.

He will have power for a season, and during this brief period he will be strong against the Kingdom of God.

But he shall not endure, for the Lord Jesus shall slay him with the breath of His mouth, and bring him to nought by the brightness of His appearing.

THERE IS MUCH work of destruction yet to be done before the Kingdom of God can be fully set up.

No one can tell how great a part in this work of destruction may be taken by the followers of the Christ in Zion.

IN THE MEANTIME Zion has no part or sympathy with the work of destruction that is going on in the World, which can in no way build up the Kingdom of God.

WAR IS LAWLESSNESS. War is from the pit.

NO NATION which goes to war has any business to complain against another nation for what may be done in war, or that undue advantage has been taken.

It is the purpose of those engaged in war to overthrow each the other, and definite rules cannot be laid down as to how this shall be done.

Strategy, deceit, dishonesty, intrigue and bribery have always been means used to overcome the enemy.

Force and murder go hand in hand with them.

THE CONTEMPLATION of the possibilities of a world-wide conflagration in war is not at all a pleasant thing for meditation, yet the possibilities have to be met.

AMERICA SEEMS to be the only place that is likely to be free from such dreadful complications.

She is a land of refuge and of promise today.

No wonder nearly a million people came to America from Europe during the last twelve months.

This year will probably see the largest influx into this country that has ever been known.

While America has abundance of room for the better class of citizens, she can ill afford to permit to come to her shores the rabble that is pressing and crowding into the larger cities, and who do little to build up the desirable institutions of this country.

The cities are full of the anarchistic element, which is in danger of breaking forth at any time.

MOB RULE is still exceedingly prevalent everywhere, and the authorities are largely indifferent about the enforcement of law.

WE SPOKE of the laudable conduct of Governor Vardaman of Mississippi in these Notes last week.

In shameful contrast stands the cowardly conduct of the Chief Executive of the State of Ohio.

But this great State has long been put to shame and disgrace.

No Southern State has more to answer for at the Judgment Bar of God, than the great Central State of Ohio.

A POOR, DEGRADED, ignorant human being, because he had no friends, was permitted to be dragged out of a jail and cruelly tortured by a mob.

He was a murderer; but there are other murderers; and the mob was more shamefully murderous than this poor ignorant black man.

OUR HEARTS burn within us, and our cry goes up to God for the poor miserable wretches who are being trampled under foot.

OUR HEARTS are also sore for those in authority; those who know better, who are afraid to express their convictions.

O THOU, to whom vengeance belongeth,
Hear the cry of Zion!
Save Thy people!
Deliver from the hand of the oppressor;
Set the people free.
Let reason reign, and order prevail.
Come, Thou, O Christ!
And take the reins of Government,
And speedily bring order out of the threatening chaos!

SOME OF the papers are caricaturing the General Overseer as having run into a hornets' nest in Australia.

This is probably true, but we do not see how this in any way discredits the General Overseer, or is in any way commendable on the part of the hornets.

It is quite natural for the American hornets to rejoice with their Australian relatives, but we never heard that hornets ever did any one any good. They neither make honey nor can they sing. The only thing they can do that is good is to

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

save people's lives by not stinging them to death, but they do not have sense enough to know this, and they make their chief occupation the destruction of that which is good.

One good thing about it is, it does not hurt Zion, and it does not help the hornets; and, as long as the hornets have to be stirred up, John Alexander Dowie is just the man to do it.

May the good work go on.

IT IS NOT a very difficult thing these days to find plenty of men in any city to raise their hands against their fellow man, especially if this man should profess to be a philanthropist and is seeking to elevate humanity and lift it out of its degradation and sin.

The large cities of the world have but little to boast of when it comes to government and protection of the people.

CHICAGO IS a notable example of this, and yet she does not differ largely from any other cities; and taking Chicago for an example, she is becoming almost proverbial for criminality and municipal incompetency.

SOME OF the Chicago papers have been boasting recently about Chicago's preëminence in certain matters, especially that she takes the front rank in medical matters; that the Chicago Medical Society is the largest medical society in the world; that the Chicago medical students outnumber those of any other city in the country; that the names of Chicago medical scientists are found in all the medical journals; and that "if this spirit continues to rain its influence on Chicago, we may expect to see Chicago as preëminent in curing disease as in performing the same service for hams."

CHICAGO HAS for a long time been "notorious" for the number of hams that she has been embalming; but we do not see wherein comes the comparison between the curing of disease and the curing of hams.

Up to this time the Chicago physicians have been very far from being able to cure disease. They have in too many cases been compelled to call upon the undertakers to help them in the curing process.

IT IS a notorious fact that the undertakers are largely guilty of taking advantage of their patrons, in making them believe that it is necessary to embalm the body after death.

There is no excuse for embalming in a large number of cases.

ZION IS AGAINST embalming as a rule, because it is not only unnecessary and expensive, but it is a mutilation of the dead body, which is not sanctioned by Scripture.

WE THINK that the paper quoted from has made a very unhappy comparison.

THE SUCCESS of the medical practitioners of Chicago is nothing to boast of, so far as the healing of disease is concerned.

We have no doubt that there are large numbers of physicians in Chicago—probably more than in any other city in America; that more medicine is being consumed there than anywhere else.

BUT CHICAGO'S preëminence does not stop there.

It can also be said that there is more whisky and beer and other intoxicants consumed in Chicago than anywhere else in the country; that there is also a larger percentage of crime there than elsewhere. It also follows that there is a greater degree of poverty there, probably, than can be found anywhere else.

Chicago's preëminence continues in this: that she can boast of the greatest fires on record; of the greatest strikes; the dirtiest streets; a greater proportion of deaths from pneumonia and consumption; the consumption of a greater amount of pork and lard; more cases of cancer; the largest municipal indebtedness; the boldest grafters; the shrewdest anarchists, and the poorest lot of preachers.

This does not begin to exhaust the list.

WE SHOULD not forget to add that this great metropolis of the West is especially notorious for having arrested one minister of the Gospel more times in one year than any other city has arrested all her ministers put together in all time.

BUT WHILE Chicago is cursed with so many things that are against her, we know that there are many good people amongst her population, and that there are probably more earnest, consecrated, Christian people there than in any other city.

Here extremes meet.

This is, again, just what we can expect—to find the worst and the best side by side.

Bad men wax worse and worse, and the good grow better and better.

This is the prophecy for the End, and it is noticeably so at this time.

NOTHING CAN daunt our determination to remedy existing conditions and destroy existing evils, social, municipal, personal, organized, and individual.

We have no fear as to consequences.

God is in Zion, and God is our ruler; and "Where God rules man prospers."

WE THANK GOD that Zion is prosperous.

LET ZION everywhere stand firmly upon the Rock, for we are determined to go on, come what may to the world at large.

JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Around-the-World Visitation

OF THE

Rev. John Alex. Dowie

ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion.

By Arthur W. Newcomb, Special Correspondent.

IN the first paper of this series, we told in outline, the story of the departure of the General Overseer and his little party from Zion City for the Around-the-World Visitation; of their journey to New Orleans, Louisiana; of the first Lord's Day of the Visitation spent in the quaint old Southern city; and of their departure for Texas on Lord's Day evening, January 3, 1904.

Upon our awakening the following morning, we found ourselves still speeding through the swamps of Southern Louisiana.

For miles and miles we ran through the lowlands, now comparatively dry, with dense masses of vegetation on each side of the track.

The most noticeable feature of these swamp forests is the cypress trees, tall and grim, trunks almost cone-shaped, and roots extending for some distance above the ground before suddenly bending downwards. This peculiarity gives the appearance of "knees as of giants," sitting with their backs to the trunk and their feet in the water.

Another strange sight to Northern eyes was the magnolia, with its thick, bright green leaves shining as if waxed, among the dull grays of the cypress and the Georgia moss, which was very abundant here.

Live-oaks, palms, and other green trees were seen here and there; and occasionally, in the branches of some otherwise dry tree, an emerald mass of mistletoe.

Later in the morning we came to the broad plains of Southwestern Louisiana, which are part and parcel of the great alluvial deposits that cover so many millions of acres of this state and Texas.



SOUTHERN PACIFIC DEPOT AT SAN ANTONIO, TEXAS.

As far as the eye can see, in all directions, there is nothing to break the smooth, level expanse, except a few mesquite trees and an occasional ranch house. Stations are many miles apart on the railway. Wherever there are watercourses, there are trees all covered with the deathlike Georgia moss.

Soon we began to see the rice plantations and rice mills of this portion of Louisiana and Eastern Texas.

Here, also, we began to see the blackbirds, in flocks so large that they looked like black clouds as they swept along the horizon, their flight manifesting a strange unity of purpose, although there were so many individuals.

When we crossed into Texas, we found ourselves in the famous oil fields, and smelled the fumes of petroleum. Then we ran out upon rolling prairies, which looked enough like the prairies about Zion City to make us feel almost at home.

It was eight o'clock Monday evening when we reached the beautiful and historic city of San Antonio, Texas, and prepared to spend the night there.

Of course, the first person to greet us was the ubiquitous reporter; but the General Overseer had nothing to say, and the interviewers were dodged.

Here Deacon Lupton took the opportunity to spend a night at home with his family, while the rest of the party separated into two divisions and enjoyed the cool evening air of this paradise of Texas, walking and riding on the street railways about the city until bedtime, which, as was usual on this journey, was early.

After a night of refreshing sleep in the car, we awoke to a most charming morning, and were soon being transferred from the Southern Pacific tracks to those of the San Antonio & Aransas Pass Railway, where the car became part of a special train of two coaches, that was to be our vehicle and hotel for the next few days. It was about nine o'clock Tuesday morning, January 5, 1904, when this little special train steamed out of the San Antonio station of the "Sap" road, as the San Antonio & Aransas Pass railway is called, bound for the southeastern coast of Texas.

This railway has been well named the "Mission Route," on account of the many old Spanish missions, some of them built nearly two centuries ago, that can be seen from the car windows of its trains.

Besides these missions, the way to Corpus Christi was made interesting by great cotton fields showing especially large and tall cotton plants, and by farms and gardens growing in the rich alluvial soil watered by irrigation.

We arrived at Corpus Christi shortly after noon, and began at once our excursions on land and sea in the neighborhood of Corpus Christi Bay.

During the four days that we remained there, we rode in carriages about the city of Corpus Christi, sailed in a United States mail sailing vessel out to Aransas Pass, which is the opening from the Gulf of Mexico into Corpus Christi Bay, and rode between forty and fifty miles in one day in buggies over the cattle-grazing lands of one of the great ranches in the neighborhood. On this trip we left the roads and drove across the plains as the crow flies.

An experience which will live long in the memories of the party was the trip by sailing vessel to Tarpon on the north end of Mustang Island, just north of which flow the deep waters of Aransas Pass, and immediately east of which rolls and roars the Gulf of Mexico.

The start was made from Rockport in the early hours of a perfect Southern winter day, in the staunch little sloop-rigged vessel Sea Fox, under the command of Skipper Thompson.

The breeze was light, but sufficient to make the sailing interesting for an hour or two.

Pelicans, herons, sea-gulls, and other water-fowl, including thousands of wild ducks and geese, gave life to the air, while playful porpoises in the water were a source of great interest, especially to those of us to whom the appellation of landlubber might have been more or less fittingly applied.

On our way to Tarpon, we were several times becalmed, but each time the breeze sprang up after the singing of the Zion double quartet, which had been formed in the party and had gained some little excellence in singing by practice en route.

It was long after the noon hour, however, when we reached Tarpon, and appetites had been whetted by the salt breezes to a sharpness that presaged valiant work at the table of Tarpon Inn.

We were met at Tarpon by the omnibus for Tarpon Inn, which also served as lighter for the United States mail packet Sea Fox, the driver of the omnibus becoming the skipper of the lighter.

This functionary was an African lad about twelve years of age, very black, who, upon inquiry, vouchsafed the information: "Dey all calls me Sambo, but my right name is Frank."

The motive power was furnished by a team composed of one horse and one mule, guided on land and sea by a pair of reins made of rope.

The vehicle itself was a low truck equipped with iron wheels, which were very broad as to the tires, and supplied with loose boards in lieu of a box.

The Sea Fox ran as far in as the shallow water would permit,

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Digitized by Google

Go your way and tell John what things ye have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me. Luke 7: 22, 23.

"Ah," you say, "those days are gone! They have not come back again." . . . Listen! God is never out of date. The Gospel is never out of date. The Christ is never changed. . . . "Jesus, the Christ, is the same yesterday and today, yea, and forever." He is the same Savior, He is the same Healer, He is the same Cleanser, He is the same Keeper. . . . Those who have been deaf, now hear; blind and now see, dying with cancer and now healed—thousands and thousands. . . . . I tell you that glorious truth. . . . . He is the very same Jesus, but you must fulfil His conditions.

—The voice of Elijah the Restorer in Beethoven Hall, San Antonio, Texas, Lord's Day, January 10, 1904.



ELIJAH THE RESTORER PROVES TO THE SOUTHLAND THE PRESENT DAY REALITY OF DIVINE HEALING.

Original from NEW YORK PUBLIC LIBRARY

and then the omnibus from Tarpon Inn drove out into the water to the vessel and took off the passengers and mail.

The dinner which was immediately served at the Inn was ample and satisfactory both in quality and in quantity.

On the return trip, we were taken out to our good ship



PREPARING TO GO TO BOAT IN ARANSAS PASS ON GULF OF MEXICO.

by the same picturesque lighter that had brought us in, and were soon under way.

There was no wind, however, and the Sea Fox drifted in with the tide at the leisurely rate of one mile an hour.

With the night a dense fog, which seemed to have a peculiar dry quality, settled down, shutting out all view of everything beyond a few feet from the vessel. Notwithstanding this fact, and the additional fact that his craft was at times moving broadside on, and even stern-foremost, Skipper Thompson brought us straight to our destination at Rockport, industriously poling part of the way himself.

Among our fellow passengers on this trip was a retired brigadier-general of the United States Army, who afterward occupied a front seat on the platform at the meeting held by the General Overseer in San Antonio, Texas, and who expressed his intention of visiting Zion City next summer.

We arrived at Rockport at two o'clock in the morning, and were delighted to hear a ringing "Peace to Thee," as we walked along the wharf to the shore.

The speaker was Evangelist William D. Gay, and with him was Deacon John A. Lewis, both of whom had come from their respective homes in Alabama and Mississippi to be with us during the remainder of our stay in Texas.

They were both very heartily welcomed, and made members of the happy party.

Another feature of our experiences on the Texas coast was a ranch dinner, at which we were served with many delicious Southern and Western dishes, as well as many that were familiar to our Northern palates.

The rarest and sweetest flavor of all, however, was that of the hearty, generous and genuine Southern hospitality.

During all our stay in this part of Texas we were under the direct personal care of Deacon George F. Lupton, who was ably assisted by Ex-lieutenant Governor Thomas Benton Wheeler, Judge Benjamin Sheldon and Mr. Thomas Fulton.

While at Gregory, Texas, we were for one day the guests of a very able and courteous gentleman, Mr. J. F. Green, formerly attorney-at-law in Chicago, Illinois.

It was at Corpus Christi that some of us saw, for the first time, oranges and lemons growing and ripening out of doors.

The soil here is exceedingly rich, the alluvial deposits being from four to fifty feet in depth, and it needs but little irrigation and cultivation to convert these mesquite plains into a veritable garden of semi-tropical luxuriance.

Some who have irrigated in this part of Texas have realized six hundred twenty-five dollars an acre from garden truck in one year.

Here also we saw the native Mexican, thought by some to be of Aztec origin, in his diminutive *hackel*.

The *hackel* is a kind of kennel constructed of almost any material at hand, with one room, or sometimes two, and is sometimes the abode of two or three families of varying sizes. A common material of construction is adobe—blocks of mud and straw, dried in the sun, with palm-leaf thatching for the roof.

Since his abode is not commodious, the Mexican spends the greater part of his time out of doors, which is no great hardship in this mild climate.

Some of these Mexicans are active and industrious and speak English, but the great majority are distressingly shiftless, being able to exist with very little work, and speak only the Spanish language. They sometimes dress very picturesquely, a distinctive article of apparel being the tall, conical, broad-brimmed hat of straw, felt, or other material, sometimes very highly ornamented.

While we were at one of the small towns in this vicinity, early one morning, a young woman and her little daughter came on board the car, asking to see the General Overseer.

She stated that her mother, who had been an invalid for twenty-nine years, had been reading LEAVES OF HEALING for two years, and, in answer to the Prayer of Faith, had received great spiritual and physical blessing, so that she was almost well.

When asked whether she read LEAVES OF HEALING herself, she wept, saying that she was so wicked that she could not bear to read it.

While she was talking with the General Overseer, a carriage drove up to the car, and an elderly lady alighted and sought admission.

She proved to be the young woman's mother and confirmed all that her daughter had said.

As it was the time for our morning worship they were invited to remain while we sang and the General Overseer read and expounded the Scripture, and offered prayer.

He prayed most earnestly and tenderly for the complete healing of the aged mother, and for the salvation of the daughter.

God's Spirit was present, and all were deeply moved.

The man of God closed by praying for each of the women with the laying on of hands, the woman who had deplored her sinfulness weeping and joining in the prayer.

It was with a feeling of reluctance that, on Friday afternoon, January 8th, we turned our backs on this delightful but some-



IN THE GULF OF MEXICO ON THE WAY TO THE SAILBOAT.

what leisurely neighborhood and sped away on our special train back to San Antonio.

Arriving there late in the evening of the same day, the General Overseer, with his personal attendant, the general ecclesiastical secretary, the special stenographer and Judge V. V.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Barnes went to the Hotel Menger, while the rest of the party remained in the car, with the exception of Deacon Lupton, who went to his home in the city.

Upon the arrival of the General Overseer at the hotel, he was immediately approached by a reporter for the San Antonio *Express*, to whom he gave a brief interview, as a result of which the following article appeared in the San Antonio *Daily Express* on Saturday morning, January 9, 1904:

ZIONISTS RETURN FROM THE COAST.

ELIJAH THE RESTORER IMPRESSED WITH THE LAND.

DECLINES TO STATE WHERE IN TEXAS HE MAY LOCATE ANOTHER ZION CITY—SUBJECT OF HIS LECTURE NEXT SUNDAY NOT STATED.

John Alexander Dowie, head of the Christian Catholic Church in America, and founder of Zion City, Illinois, arrived in the city Friday night at 11 o'clock, in the Aransas Pass private car Tecalco.

Dowie and his party have a suite at the Menger and will remain in the city until Monday morning.

For the past few days the visitors have been inspecting lands in the coast country of Texas. The party reached the Menger shortly after 11 o'clock and after registering, the "prophet" met a representative of *The Express*.

"I am delighted with the coast country and with its possibilities," said he. "It is yet comparatively undeveloped except for the putting down of parallel lines of railway.

"Many propositions have been made to me regarding the establishing of a plantation or city, and scores of these propositions have followed me since I left Zion City, January 1st. One has even come from Cuba, where a tract of one hundred thousand acres of land with a fine harbor has been offered. But I shall not consider that. From these many proposals I have received no final offers, neither made any. Of some I have made only a preliminary inspection.

"I have seen wonderful lands and it seems the alluvial deposit on the gulf lands has been the work of many centuries, and provision has been made for great future development owing to the richness of the soil. The lands on the Texas coast afford splendid possibilities.

"We desire," continued Dr. Dowie, "to express thanks to the officials of the San Antonio & Aransas Pass Railway and its various agents and the leading gentlemen connected with the places we have visited. Nothing but courtesy and kindnesses have been bestowed upon us, and it has only increased our high regard for the hospitable and generous-hearted people of the Southland."

"What places have you visited on your present trip?" was asked.

"We visited from Corpus Christi to Rockport, also visited various islands in that vicinity and down to Aransas Pass," continued he. "We also took many long drives into the country, looking over lands. Today we have driven over forty miles over lands on which there were no roads, and are all considerably shaken up."

"But, where do you expect to locate on the coast country?"

"It would not be good business to say that, and I am a business man," was the reply. "We have so far received no proposition and have made no definite proposition. We may not locate there and may not locate a hundred miles from there. We have propositions to locate at all points along the Gulf, from Tampa, Florida, to Brownsville, Texas.

"I am simply stating the simple truth when my mind leads me to say I have not decided to settle at any definite point. At all points there are many difficulties to be overcome, and all of these must be carefully considered.

"I shall speak to the San Antonio people Sunday afternoon and presume public announcement has been made of the fact. I have not decided upon any subject as yet.

"If I have made a friend," said Dr. Dowie, addressing the reporter, "I shall be glad to see you again. Peace be with thee."

The following day, Saturday, January 9th, was devoted principally to business by the General Overseer, and to sight-seeing by most of the other members of the party.

San Antonio is a very interesting city. It was on the 11th day of September, 1692, that Captain José Ramon, after untold hardships and adventure, with a company of fifty-three Spaniards and various Indian guides established a block-fortress at San Antonio.

The place had been settled, however, three years before this, in 1689.

The most famous building in San Antonio, and indeed all Texas, is the Alamo, an old stone church or mission, built in 1718. This building has a most wonderful history which is given by a Texas writer as follows:

The following brief history of the incidents surrounding the fall of the Alamo and the annihilation of Colonel Travis, Lieutenant Colonel Bowie and their followers, with David Crockett and his companion scouts, will serve to illustrate the thrilling and awful conditions which environed one of the most bitterly-fought and heroic incidents in the history of our country. San Antonio, in which is located the historic building, is the metropolis of Texas, five hundred seventy-one miles west of New Orleans. It has a population of about sixty-five thousand, and is six hundred fifty-one feet above sea level.

San Antonio was settled in 1689, by Spaniards, who established a military post here in 1692. Chartered by Ferdinand III., of Spain, in 1733, as San Fernando. From 1730 to 1806 frequent contests occurred between the inhabitants and Indians. The French, under Saint Denis and LaHarpe, attacked San Antonio in 1776, but were defeated by the Spaniards. In 1812 a force of 800 Americans sympathizing with the Mexican republicans, then in revolt against the Spanish government, joined by 300 Indians, marched on the city, met and defeated 2,500 Spaniards on the Rosolio creek, and entered the city next day. June 4, 1813, the Spaniards attacked the city and were defeated at the battle of Alazan. On August 18, 1813, the Americans attacked the Spaniards on the Medina river, twelve miles south of the city, were defeated with heavy loss, and the Spaniards retook the city. On October 28, 1835, the battle of the Concepcion was fought. On November 26, 1835, the "grass fight" on the banks of the San Antonio river took place, when the Mexicans were again defeated. San Antonio was invested by the Texans on December 2, and in the battle of December 5, 1835, Milam was killed, and the city surrendered December 9th; his remains are buried in the plaza now bearing his name.



THE ALAMO—WHERE COLONEL TRAVIS MADE HIS STAND—SAN ANTONIO, TEXAS.

After this, Santa Anna, the Mexican dictator, marched into Texas, reaching the heights above the Alamo, now known as Dignowity Hill, and the Texans retired to the Alamo.

The siege of the Alamo began on Wednesday, February 22, 1836, Colonel Travis and Lieutenant Colonel Bowie commanding the Texans, whose numbers did not exceed 190. Against this little band was arrayed a Mexican force of not less than 6,000. Reinforcements had been promised but had not been heard from, and on the 24th Colonel Travis issued the following appeal:

"Fellow Citizens and Compatriots:

"I am besieged by a thousand or more of the Mexicans under Santa Anna. I have sustained a continued bombardment for twenty-four hours, and have not lost a man. The enemy demanded a surrender at discretion, otherwise the garrison is to be put to the sword if the place is taken. I have answered the summons with a cannon shot, and our flag still waves proudly from the walls. I shall never surrender or retreat. Then I call on you in the name of liberty, of patriotism, and of everything dear to the American character, to come to our aid with all dispatch. The enemy is receiving reinforcements daily, and will no doubt increase to 3,000 or 4,000 in four or five days. Though this call may be neglected I am determined to sustain myself as long as possible and die like a soldier who forgets not what is due to his own honor and that of his country—Victory or death.

"W. Barrett Travis, Lieutenant Colonel Commanding.

"P. S.—The Lord is on our side! When the enemy appeared in sight we had not three bushels of corn; we have since found in deserted houses, eighty or ninety bushels and got into the walls twenty or thirty head of beeves."

About two hours before sunset on the 3d of March the bombardment suddenly ceased. Colonel Travis collected all his men; he stood for some moments apparently speechless from emotion, and addressed them substantially as follows: "My companions: Stern necessity compels me to employ a few moments afforded by this probably brief cessation in the conflict in making known the most interesting, the most solemn, melancholy and yet welcome fact that humanity can realize—our fate is sealed. Within a few days, perhaps a few hours, we must be in eternity. My call on Colonel Fannin remains unanswered, and my messengers have not returned. Then we must die. Our business is not to make a further effort to save our lives, but to choose the manner of our death. But three modes are presented to us; let us choose that by which we may best serve our country. Shall we surrender and be deliberately shot, without taking the life of a single enemy? Shall we try to cut our way out through the Mexican ranks and be butchered before we can kill thirty adversaries? I am opposed to either method. Let us resolve to withstand our enemies to the last, and at each advance to kill as many of them as possible. And when at last they shall storm our fortress

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

let us kill them as they come. Kill them as they scale our walls! Kill them as they leap within! Kill them as they raise their weapons and as they use them! Kill them as they kill our companions, and continue to kill them as long as one of us shall remain alive! * * But I leave every man to his own choice. Should any man prefer to surrender or attempt to escape * * he is at liberty to do so. My own choice is to stay in the fort and die for my country, fighting as long as breath shall remain in my body. This will I do, even if you leave me alone. Do as you think best, but no man can die with me without affording me comfort in the hour of death."

Colonel Travis then drew his sword and traced a line upon the ground, then resuming his position, said: "I now want every man who is determined to stay here and die with me to come across the line. Who will be the first? March!" The first respondent was Tapley Holland, who leaped the line at a bound, exclaiming: "I am ready to die for my country." His example was instantly followed by every man in the line, with one exception. Colonel Bowie, who could not leave his bed, said: "Boys, I am not able to come to you, but I wish some of you would be so kind as to move my cot over there." Four men instantly ran to the cot, and each lifting a corner carried it over.

The report following is from a Mexican authority.

"The final attack began at the sounding of the bugle at 4 a. m., March 6, 1836. The troops moved in silence, they reached the fort, planted scaling ladders and commenced ascending; some mounted on the shoulders of others; a terrible fire belched from the interior; men fell from the ladders by the score, many pierced through the head by balls, others felled by clubbed guns; the dead and wounded covered the ground. After half an hour of fierce conflict, and the sacrifice of many lives, the column of General Castrillion succeeded in making a lodgment in the upper part of the fort to the northwest corner of the convent. This seeming advantage was a mere prelude to the desperate struggle which ensued. The doors of the Alamo building were barricaded by bags of sand as high as the neck of a man; the windows also. On the roof of the building were bags of sand to cover the besieged. The Mexicans, inspired by success, continued the attack with energy and boldness. The Texans fought like devils. It was at short range, muzzle to muzzle, hand to hand, musket and rifle, bayonet and bowie knife, all mingled in confusion. Here a squad of Mexicans, there a Texan or two. The crash of arms, the shout of defiance, the cries of the dying and wounded, made a din almost infernal. The Texans defended desperately every inch of the fort. Overpowered by numbers, they would be forced to abandon a room; they would rally in the next and defend it until further resistance became impossible. General Tolza's command forced an entrance through the door of the church. He met the same determined resistance within as without, and won by force of numbers and at a great sacrifice of life. The Alamo was entered at daylight, but the fight did not cease until 9 o'clock a. m."

The bodies of the heroic Texans were burned by order of Santa Anna, and were afterwards buried by Colonel Juan N. Seguin, of the Texas army. None of the garrison engaged in the siege escaped. It has been said, "Thermopylæ had its messenger of defeat; the Alamo had none." It is generally stated that over two thousand of the Mexicans were killed.

The only persons spared by the Mexicans were Mrs. Dickinson, the wife of Lieutenant Dickinson, who was killed; her infant, born in the mission; her doctoress, Mrs. Alsbury, and Colonel Bowie's nurse, Senorita Candelaria. The latter died in San Antonio on February 10, 1899, aged about one hundred thirteen years.

Rose, the one man who did not cross the line, escaped from the Alamo, and from his report is gathered some particulars of the siege. There is no record of what ultimately became of him.

After the capture of the Alamo, Santa Anna marched to the vicinity of Houston, where his army was defeated and himself taken prisoner by the Texans under General Sam Houston, at the battle of San Jacinto, April 21, 1836. This practically ended the war, and gave Texas its independence.

This building is now used as an historical Museum.

In addition to the Battle of the Alamo, seven other battles for the independence of Texas were fought in and around San Antonio under the following flags: Spanish, French, Mexican, Mexican Charter, and Texas. After Texas became one of the federal states of the union, the United States flag was used until the War of the Rebellion, during which the Stars and Bars of the Confederacy were thrown to the breeze in San Antonio, to be superceded later by the Stars and Stripes.

San Antonio has thus lived under eight different flags, and the influence of practically every one of them can be seen in the architecture and population of the city.

San Antonio's beauty lies however not alone in its historic associations and its ancient and quaint architecture.

There is a rare beauty in the climate, which at the time we were there was certainly perfection, and we were assured by the residents that it was always thus.

Parks, plazas, rivers, lagoons, gardens, terraces, and many other objects, natural and cultivated, delight the eye, and help to make San Antonio a likely claimant for the honor of being the handsomest city in the United States.

San Antonio River and the San Pedro Creek flow through the city in such winding channels that their total length, within the limits, is twenty-three miles, thirteen miles of the river and ten miles of the creek. Seventeen large iron bridges, and two thousand four hundred thirty-five bridges and culverts of all classes, are required within the city limits.

At one o'clock, on Saturday, the General Overseer gave a very delightful lunch to the members of the party in the Hotel Menger, and at six o'clock that evening all were royally entertained at dinner at the beautiful home of Deacon George F. Lupton. Deacon and Mrs. Lupton and their two lovely daughters combined culture, courtesy and godliness in a manner that made the evening spent at their home a joyous memory.

One event occurred on this day that caused us some sadness. It was the sudden call that came to Deacon H. Worthington Judd, a valued member of the party, to return to Zion City for urgent business reasons.

He left the party at Deacon Lupton's to take the eight o'clock evening train for the North.

His cheery disposition, and clear, strong voice were missed, especially at morning and evening worship.

At eleven o'clock on the following morning the General Overseer conducted a service for the members of the party of the branch of the Christian Catholic Church in Zion in San Antonio, and for members and friends of Zion who came from other parts of the state.

The meeting was held in his private parlor in the Hotel Menger, and was one of great power and blessing.

After the service, the General Overseer consecrated the children of Mr. and Mrs. A. H. Carter.

Mrs. Carter is well known to many at Zion headquarters as Miss Lucretia Stevens, at one time a stenographer on the General Overseer's staff. Her present home is at Elgin, Texas.

On Lord's Day morning, January 10th, the San Antonio *Express* published the following article:

DOWIE PLEASED WITH HIS RECEPTION HERE.

DEMAND FOR TICKETS TO HIS ADDRESS AT BEETHOVEN HALL TODAY IN GREAT DEMAND.

John Alexander Dowie, "Elijah, the Prophet of the Restoration," will speak this afternoon for the first time in the South. According to statements made by Dr. Dowie it is going to afford him much pleasure to speak to San Antonians. His discourse will take place at Beethoven Hall, commencing at 2:30 o'clock. Admission to the discourse will be by tickets, which are to be distributed free of charge. The doors to the hall will be opened at 1:45 o'clock.

Dr. Dowie had a busy day in San Antonio Saturday. In the forenoon he attended to some business affairs for his Church and also for himself. In the afternoon he spent much time in driving about the city, which was also said to be a business mission. In the evening the Zion leader, the members of his party and several others were guests at a dinner given by George F. Lupton at the Lupton home on Richmond avenue. He returned to the Menger Hotel and retired early.

There is every indication that his address this afternoon will be largely attended. Almost two thousand admission tickets were printed, and for these there was a great demand on Saturday.

Dr. Dowie expressed himself as being delighted with what he has seen of San Antonio, and regrets that his limited time did not permit of a longer stay in San Antonio. He is much enthused with the cordial reception he has received, and says that he hopes "when Zion and Zion's people are better known the relationship may become firmer."

Dowie's Church, more commonly known as the Church of Zion, has had a foothold in San Antonio for almost three years, and there are now about seventy-five members of the Church in San Antonio. Miss Emma Samuel is at the head of the Zion movement in San Antonio. The Lord's Day services are held every Sunday afternoon at 2:30 o'clock, at Elk's Hall. These services are in all respects similar to the usual church service, there being singing and reading or else a discourse.

The creed of the Church is a simple one in that its members believe in the salvation of man, which includes the spirit, soul and body. If a man's spirit be saved then he can be cleansed in body and soul, and need not suffer disease. Another feature of the creed is the belief in purity in business, in pleasure and in everything.

The denial is also made that Dowie is a healer. One of the prominent local Zionists states that Dr. Dowie was not a healer, but if a man's spirit was pure, the Lord did the healing.

The event of Lord's Day, January 10th, however, was the first public service held by the General Overseer on the Around-the-World Visitation, and his first address to the people of the South.

The meeting was held in Beethoven Hall, which seats about two thousand people.

Tickets of admission were issued free, and every one of them was eagerly taken within a few hours after they first appeared.

The meeting was held at half past two o'clock in the afternoon. Several hours before, people began to gather at the hall, seeking admission.

Within a very few minutes after the doors were open the place was full to overflowing, and the police closed the doors, leaving great crowds still outside, eager to get in.

When they found that the doors were closed, however, many went away disappointed. Their places were taken by others, so that there were probably as many people who came to the hall and failed to get in as there were inside.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The audience which gathered was a most respectful, reverent, and intelligent one, far above the average audience in evidences of education and refinement.

The General Overseer spoke lovingly but forcibly on the fundamental principles of the Gospel, and of Restoration Truth,



EXTERIOR OF BEETHOVEN HALL, SAN ANTONIO, TEXAS.

and his utterances were received with the most earnest and thoughtful attention.

After the service, hundreds of people flocked to the platform to grasp the hand of God's Messenger, and to express their appreciation of the words that he had spoken.

On the following morning, the San Antonio *Express* published a complete verbatim report of the General Overseer's address, which was introduced in the following racy but kindly manner:

DOWIE SPEAKS TO LARGE AUDIENCE ON LIVE TOPICS.

ENTERTAINS TWO THOUSAND FIVE HUNDRED PEOPLE FOR NEARLY TWO HOURS.

HOW ELIJAH SPOKE AND WHAT HE SAID.

RACE QUESTION, DIVORCES, PORK EATING AND SMOKING DISCUSSED—SAYS HE MIGHT BECOME SAN ANTONIO'S NEIGHBOR—STRIKING FEATURES OF HIS TALK.

The address by "Prophet" John Alexander Dowie at Beethoven Hall overshadowed every event in San Antonio Lord's Day afternoon.

Fully twenty-five hundred people, not all of them at ease in Zion, crowded into the hall, overflowing into the orchestra pit and on to the stage till they jostled elbows with Zion's deacons. Many more did not even gain entrance into the building and had to stand without, where the voice of the speaker was inaudible, and only tantalizing bursts of laughter in the audience came to their ears.

It was to this audience of Southern persons who had renounced the afternoon siesta at home in order to get a seat, that Dr. Dowie accused the South of being slow.

AUDIENCE NUMBERED TWENTY-FIVE HUNDRED.

The speaking was scheduled for half-past two o'clock, and the doors were thrown open at two o'clock. There was even then a large crowd of "slowly ones" stepping on each others toes and jabbing each other with canes and umbrellas in a mild effort to get to the entrance.

Preference was given those who presented tickets at the door. Two thousand tickets had been issued, all of which had been distributed by Sunday morning, and when it appeared that nearly all of these had been taken at the door the hall was thrown open to an extra half a thousand.

The sick and the well, the poor and the rich, sat together in odd juxtaposition. Both the entire first floor and the gallery were filled, as was the moat in front of the stage, and several hundred persons, many ladies and children among them, stood up during the entire two hours.

There was a good sprinkling of clergymen, also, and an Episcopalian minister, who strayed upon the stage, got himself catechised by Dr. Dowie on Episcopalian doctrine. A Roman Catholic priest, who stayed in the audience, escaped cross-examination. Some of the spectators on the stage were put to confusion, being unable to inform the doctor whether the woman who had an issue of blood was sick ten or twelve years.

There was applause when Dowie appeared upon the stage. He was accompanied by Deacon Daniel Sloan; manager of Zion stocks and securities; Judge V. V. Barnes, Zion's general counsel; Rev. J. G. Excell, general ecclesiastical secretary; John A. Lewis, George F. Lupton, and Evangelist Samuel, of this city.

PEN PICTURE OF THE "PROPHET."

Elijah III was not robed, but was nevertheless the picture of a prophet, with his high forehead, spiritual face and flowing beard, even unto the lack of hair.

He is a large man of comfortable port, but among the giants who sat with him on the stage he appeared somewhat under stature. Dr. Dowie and his deacons, with their high hats and clerical garb, are not far from resembling the ponderous, vigorous, full-bearded rabbis seen in some of the Orthodox Jewish synagogues.

Dr. Dowie has a musical voice, lisping slightly on the letter s, and his manner smacks somewhat of elocution, although speaking with fervor of spirit. In the Scripture lessons he hardly referred to the Book and his recitation of the rhapsody of Isaiah, chapter 35, was exceedingly sweet. There were other features, however. Those who had read accounts of his lectures were prepared for the excursion he made against the pig, an animal which is not at home in Zion City.

In mimicking a "howler," a class which is Dr. Dowie's pet aversion, he gave a lively yell, which would have been a revelation to "Ne-Me-Ne-Sho," the Kickapoo.

The service opened with prayer, followed by the hymn, "Come Ye That Love the Lord."

PREACHED ORTHODOX DOCTRINE.

For two hours the vast audience was edified and entertained. The speaker uttered no doctrine that could not be endorsed by the most orthodox. While he took his text from Matthew 4, "Go and shew John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them," he adverted to a wide range of things, including the race problem, Congress, pulpits, divorce and only incidental mention was made of Zion City.

There was one idol which Elijah did not smite. It was the venerable proposition that the South is slow.

THE SOUTH IS SLOW.

"I want things right up to date," said the General Overseer of the Christian Catholic Church in Zion. "And that is why I do not like to go down from Rockport to Aransas Pass at the rate of one mile per hour. A whole lot of you down in the South want stirring up," said the prophet, striding across the stage in a good imitation of a man who had forgotten something and was going back after it.

"Don't you want stirring up? Yes or no; yes or no, now, honor bright? Why don't you talk?" cried the prophet, stamping his foot.

The audience was convulsed with laughter, and "yes" and "no" came from different quarters. "You slow no's! My good Lord," he said, "that is what ails you, you want to go quicker, quicker."

As an improvement in manners, the speaker recommended the use of the morning salutation in Zion: "Peace to thee;" and the answer, "Peace to thee be multiplied."

"That is good Episcopalian doctrine, isn't it?" he said, addressing Rev. C. H. Jordan, who was on the stage. Rev. Mr. Jordan nodded in reply, and the audience laughed.

"Of course it is," said Dowie, and, turning to the crowd, "I see you can understand a little joke."

DOWIE'S AVERSION TO PIGS.

In a glowing picture of the search for Jesus by the ruler Jairus, Elijah fancied him as he reached the sea of Gadara.

"Christ had gone across the sea to cast out devils and kill pigs. Pigs! Pigs!"

He then told what he thought of pigs, and his opinion was thoroughly enjoyed.

In his serious moments Dr. Dowie was frequently eloquent and carried the sympathy of a large part of his audience with him.

MAY BECOME NEIGHBORS.

Touching upon the question of the establishing of a Zion City on the Texas coast, Dr. Dowie dropped the following intimation:

"I speak as one deeply interested in the beautiful land not far from me. Perhaps some day I will be, at least a part of the time, your friend and neighbor. If possible, it will be so—I know not."

At the conclusion of the address he asked for all those who wanted to get to Zion to stand up, and the entire audience rose. He then offered a prayer, with the request that it be repeated after him, a desire with which several hundred or more complied.

The audience was dismissed with a characteristic benediction. The



INTERIOR OF BEETHOVEN HALL, SAN ANTONIO, TEXAS.

Restorer then held a levee on the stage, and hundreds of persons shook his hand, while others left the hall to compare notes and impressions of the man who subscribes himself:

"God's servant, Elijah, the Prophet of the Restoration."

As before stated, the above introduction was followed by a

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

verbatim report of the Message, the San Antonio *Daily Express* having the honor of being the first secular newspaper in the United States to publish such a report of any of the addresses of the General Overseer.

The following is the Message:

THE SONG OF SALVATION, HEALING, AND HOLY LIVING.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto this people, O Jehovah, my Strength and my Redeemer.

In the 7th chapter of the Gospel according to St. Luke it is written, in the 22d and 23d verses:

TEXT.

Go your way and tell John the things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have *euaggelion* (εὐαγγέλιον)—the Glad Tidings, the Gospel—Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

Greeting to San Antonio and the South.

It affords me very much pleasure to speak for the first time in the Southland.

My work in this country has been on the Western and Eastern coasts, and in the North; and I have never before had the privilege of speaking further South than Washington, D. C.

In speaking to you, I wish also to speak to all whom my voice can reach through the printed page.

One drop of ink makes millions think.

It seems to me that in the days in which we live, we are greatly privileged; for if we can speak that which will do good, it can reach to earth's remotest bounds.

I speak to you this afternoon as a fellow citizen of the great Republic, and as one deeply interested in the beautiful land of the South. Perhaps some day I shall be, at least a part of the time, your friend and neighbor—I know not.

If possible, it will be so.

But I bring to you the greetings of a people whose catholicity is unquestioned and unquestionable.

Catholicity of Zion.

The Christian Catholic Church in Zion, although in existence for only seven years, has planted her Banner upon every Continent, and has within her fold men of every clime, and tongue, and nation; so that the Visitation upon which I am about to go, as the General Overseer of that Church, is one which, while it is Around the World, will take me to no country where the flag of Zion has not been planted.

One of the peculiarities of the little City which, under God, I had the privilege of founding, is that there are no less than seventy nationalities within it, and yet they are so perfectly united, and in such perfect harmony do they live, and work, and worship, that it would be impossible for you to know, by looking at them, that they were not a people born in the same place, and brought up under the same influences.

Sometimes when I hear our beautiful Choir of seven hundred fifty voices, as they come into Shiloh Tabernacle in beautiful Processional, singing their lovely songs, I, like all who ever hear them, am thrilled with the perfection of their harmony, especially when I know that there are nearly seventy nationalities represented among those singers.

I come to you, therefore, as the representative of a Church whose catholicity is unquestionable, and bring you greetings and love messages, not from the lips, but from the heart.

Difficult to Understand Zion Through Press Reports.

It is difficult for a people to understand a man or a work through the distorted columns of the daily press.

I thank God that the press of the South is very much better than the press at the North, so far; but I must not praise them too much, for I have had too much experience with them. (Applause and laughter.)

I am exceedingly glad to be upon good terms with the press, if I can; and if I cannot, why I am perfectly equal to having a good fight, and whipping them well.

But I would rather be at peace than at war.

My Message Is One of Peace.

The Message of Zion Restoration Host is "Peace be to this nouse."

In New York City we visited four millions of people, in their six hundred thousand homes, and left four million two hundred thousand Messages.

Hundreds of thousands were outside of Madison Square Garden, unable to get in, during our meetings there.

It was a continuous joy to minister to a people who were eager to hear.

The Message that Zion Restoration Host brought is the Message with which it is sent everywhere: "Peace be to this house."

Zion's Salutation.

The Message with which we greet one another in Zion City is, "Peace to thee," and the answer comes, "Peace to thee be multiplied"—the old Latin *Pax tibi, pax tibi multiplicatur.* It is the old salutation of First Century Christians. I think it is a little better than "hello," "howdy," "good morning."

Let me recommend it to you as a morning salutation: "Peace to thee," and let the Message come back, "Peace to thee be multiplied."

I am very glad to have the privilege, as I always have, of speaking to the ministers and members of all churches, and the representatives of all classes.

Go your way and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

John the Baptist, a prophet above all others who had appeared up to that time, save the Christ Himself, the greatest of all the prophets, is the John of whom the Christ is speaking.

John, at that time, after a very brief ministry of about a year, had been seized by the troops of Herod—arrested because he had dared to tell the truth.

He rebuked a voluptuous king and an adulterous paramour when he said "Thou shalt not have her to wife," concerning Herodias, his brother Philip's wife.

Unscriptural Divorces.

It mattered not that there had been a decree of divorce by some court, that had been compelled to issue it through fear and by fraud.

The Law of God is never altered by such decrees.

In vain men call old notions fudge,
And bend their conscience to their dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

"Thou shalt not commit adultery" can never be wiped from the Statute Book of God.

It does not matter about your divorce.

It will not stand before God, unless it be for one cause.

Herodias had said of John the Baptist, "I shall have his heart's blood."

There was a wonderful similarity between the condition of John the Baptist and Elijah the Tishbite.

Elijah the Destroyer, the Tishbite, the sojourner of Gilead, cried continually "Eliyahu!" "Eliyahu!" "Eliyahu!"

They gave it to him for his name. Its meaning in the Hebrew is "Jehovah is my God;" and the priests of Baal were priests of Jehovah who had gone to serve the Devil, and the sojourner of Gilead had stood alone with the cry "Eliyahu!"—"Jehovah is my God!"

Personality of John the Baptist.

John the Baptist was a man cast in the same mold, the son of Zacharias, the priest of the order of Abijah, the son of Elizabeth, born in the very purple, as it were, of priestly dignity, educated, in all probability, with Herod himself; a man of rank, learning, capacity, and great eloquence and power.

He had gone out into the wilderness to preach; the people had come to him, and they had believed.

The angel Gabriel had not lied when he said to Zacharias in the Temple that the barren Elizabeth should bear a son in whom the "spirit and power of Elijah" should come.

Although he knew it not, John was Elijah.

How often a man knows not his mission!

When they said to him. "Art thou Elijah?" he said "I am not."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

But Jesus said he was.

The angel who spoke to his father before he was born, said he was.

He was Elijah the Preparer—a wonderful man.

He had finished his work.

One day when his work was about completed, baptizing at the fords of the Jordan, amid a crowd of sinful men and women who were weeping their penitence before their God, he saw the Christ.

How did he know Him?

Because He that sent Him had said to him, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit."

So John said, "I saw, and bear witness that He is the Christ," and he bade all men follow Him, saying, "He must increase, but I must decrease."

Let us have the spirit of John the Baptist—the willingness that the Christ shall increase, no matter how we decrease.

The more we decrease the better, that the Christ may fill the world.

Bitterness of John the Baptist's Imprisonment.

So John did his work; and the Christ was followed by even his disciples, and then they arrested him, and put him in the dungeon of the Castle of Machærus.

There the man who had lived in the open air, in the solitudes, who had gone into the wilderness, and lived with God, lay in the darkness and dampness of a narrow cell.

Oh, how he felt the agony, like an eagle in a cage, beating its breast against the bars, longing to fly!

John the Baptist bore his imprisonment with what was almost impatience; he did not mind dying.

Ruin Wrought by the Tempter.

Just at that time the Tempter came.

Oh, how the Tempter comes!

Just when Elijah the Tishbite had triumphed at Carmel, the Tempter came and made him flee, and hide under a juniper tree in the distant wilderness.

Although John did not flee, the Tempter sowed doubt in his mind, coming to him thus: "John the Baptist, you made a mistake; Jesus of Nazareth is not the Christ. If He were the Christ, do you think He would leave you here to die in this dungeon? He is not the Christ. He does mighty works; He does great miracles, but He leaves His Forerunner to die in a dungeon. John the Baptist, you made a mistake."

A man can bear anything but doubt of that kind.

Oh, he could not bear it!

So, one day, when access was obtained to him, in some way, by two of his disciples, he told them to go away, through Samaria into Galilee, and see the Christ, and take Him a Message. This was the Message:

Art Thou He that cometh, or look we for another?

You see somewhat of doubt was there; at least there was a question that He must have answered ere He died.

Scene Where the Christ Was at Work.

When these messengers, travel-stained with a long journey, came up to see the Christ in Galilee, they saw Him amid the crowd of sinful and sick and weary men and women.

He was teaching them, and preaching to them, and they were listening.

The weight of sorrow, and sin, and shame was rolling away, as the night rolls away when the sun shines; for it was the Sun of Righteousness who had arisen upon them with Healing in His wings.

They were amazed.

When at last they got access to Jesus, all He said was: "Go and tell John the things that ye do hear and see. Go among these people; go among the blind who have received their sight, the deaf who hear, the lame who walk, the dead who are raised, and the lepers who are cleansed. Go among these poor people who have had the Gospel preached to them; get their testimonies, and take them back to John."

Do you think for a moment that John missed the significance of that Message when he got it?

But ere he gets it, let me ask you to think of what they would hear and see.

The moment that the Christ gave that word, all those who had been blessed would be glad to gather around these men, and tell their stories.

The Story of a Ruler's Daughter.

I think that one of the first stories would be that of a beautiful little maiden who comes forward and says: "Now messengers of John, Elijah, go and tell him you saw me."

"Well, who are you, little maiden?"

By her side there stands a stately man, and she says: "This is my father, Jairus, but there is no phylactery on his brow; there is no rabbinical garment upon him.

"He has been cursed in the temple of his God.

"They have erased his name from the roll of the rabbis; they have cast him out because he confessed the Christ.

"They had passed a law that whoever acknowledged the Christ would be cast out, no matter what his rank might be.

"But, oh, it does not hurt to be cast out by men if you are taken in by God!

"I used to hear Jesus.

"He lived so much in Capernaum, and I loved Him, and I believed that He was the Messiah of God; for I saw Him bless the little children that were sick, and when they would go back to their mothers they were well.

"I saw Him heal, and I loved Him so!

Many Doctors, Many Ills.

"One day I was very sick, and my father got the doctor.

"Then I became sicker, and they got another doctor. (Laughter.)

"Then I grew still sicker, and they got still another doctor. The more doctors came, the less they knew, and I grew worse and worse until I said to my father, 'O Father, it is only Jesus that can heal me. Go and find Him.'

"'My daughter,' he said, 'I dare not. If I acknowledged Jesus, I should be cast out of the synagogue.'

"'Then I shall die,' I said, 'but, oh, if Jesus were here, I should not die!'

"Then I became so sick that it was evident that death was coming, and with a bitter cry he said: 'O daughter, you shall not die! I will seek for the Christ; I will seek for the Messiah until I find Him, and I will ask Him to come to you.'

"So he strode away, and he searched, and he found that the Christ was gone.

"He went to the house of Peter, the fisherman, but the Christ was across the sea."

What had He gone there to do?

To cast out devils and to kill pigs!

What Jesus Thought of Pigs.

The only prayer of devils that ever the Christ of God answered was that prayer, when across the sea at Gadara the devils said: "Send us not away into the abyss, but suffer us to go into the swine." And He said, "Go!" And they went.

That is what He thought about eating swine's flesh, and that is what I think.

A pig is a good place for a devil, and if you think a good place to have a pig is in your stomach, perhaps you think it is a good place to have a devil, too. (Laughter.)

Of all the dirty, foul, deadly, filthy things you can eat, the worst is pig.

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.

The God of heaven said that, and the Christ of God could find no better use for a pig than to let it be the habitation of a devil.

I would about as soon preach to a goat as to a man or woman full of pork. (Laughter.)

That is my opinion. I will tell you why.

Diseases in Swine's Flesh.

When you eat swine's flesh, you eat cholera, you eat trichinosis, you eat tuberculosis, you eat scrofula, and you eat cancer; because all these diseases are bound up in the unspeakable pig.

There is no land where the pig is not eaten where cancer is found.

The Hebrew tongue has no word for cancer.

The Christ, as far as the record shows, did not heal a case of cancer during His earthly ministry among the Jews, who did not eat swine's flesh.

The Greek word would be *karkinoma* (καρκίνωμα), and it is not found in the New Testament.

Why?

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

People who do not eat pig do not have cancer; they do not have scrofula; they do not have cholera; they do not have trichinosis and tuberculosis.

You had better do without the pig, had you not? (Laughter.)

The people in Gadara were so angry about His killing their pigs that they said, "You get out!"

They made Him get—or at least He got—or perhaps they might have done Him injury.

If any of you love your pig more than you do a clean healthy body, healthy blood, healthy children and a clean life, I pity you.

Eat what is good.

Drink what is good.

You cannot prove to me that the pig is good.

The Maiden's Story Resumed.

He had gone over there to cast out devils and to kill pigs.

Poor Jairus when he got down to the side of the lake, found that the Master had gone.

The little girl continues the story, saying:

"While my father was standing there, among a great crowd of sick people, the rumor passed that the Christ was coming back again.

"Oh how he watched the boats as they came in!

"Finally, Jesus came in a fisherman's boat."

(I hope it went faster than the boat I was in the other day; it went about a mile an hour. Laughter.)

"When the Christ came, strong hands pulled His boat in.

"As He came up the steps of the little wharf, He met father."

There is another one there that the Scripture tells us about. I suppose she was there to tell these men from John all about her story.

She had been sick twelve years with a hemorrhage. She was defiled ceremonially, and she was near the rabbi, but the rabbi stopped not; for he saw his dying daughter, and he saw the Living Christ. Do you not know what a wonderful thing it is if you can see the Living Christ?

God Must Be Worshiped in the Christ.

Jairus fell at His feet and worshiped Him.

Ah, that is the thing!

You cannot be a Christian and not worship the Christ.

You cannot be acceptable to God and reject His Son.

You cannot know the way to heaven and put aside Him who is The Way.

The rabbi had to bow and worship God in the Christ.

My brother Jew, my brother Israelite, listen.

Jairus was not doing anything that the Scripture disapproved; for had not the prophet said that unto us there should be born in the City of David, the Messiah, the Jehovah, the Wonderful, the Counselor, the Everlasting Father, the Prince of Peace, the Immanuel—God with us?

He was doing what the true Jew ought to do.

He was worshiping God, Immanuel in the Christ of God, and so he said: "I worship Thee. My little daughter lieth at home at the point of death. Come, O Christ! Come and lay Thy hand upon her, that hand that has blessed so many, and she shall be healed."

"I will come," He said, and He went at once.

He walked along the way to Jairus' house with a quick step in the free gait of the great loving Christ.

Bertrand's picture I think is best of that, his robe flowing out, with the beautiful blue border which every Israelite wore, either a riband or lace of blue.

Great Faith of a Sick Woman.

The sick woman heard what the rabbi said.

"Did not that rabbi say, 'lay Thy hands upon her, and she shall live?'" she asked herself. "Oh, I cannot stop Him, but if I could only get in there, if I could only touch the hem of His garment I should be made whole."

You know their stories.

Alongside the little girl the woman may have stood on that day, when John's disciples were there, and said "I am that woman; I am the woman who was there. I touched the hem of His garment."

"What happened to you?"

"I was healed immediately; and He turned and said, 'Daughter, thy faith hath made thee whole. Go in peace.'

"I gave my testimony there in the middle of the street before all the men and women—I, Rebecca, poor Rebecca, that had been ill twelve years, suffered many things of many physicians, spent all that I had, was nothing bettered but rather grew worse."

But while this was going on, a messenger came running to the rabbi, saying, "Trouble not the Master; thy daughter is dead."

"My father," says the maiden, "heard them say that I was dead, but before he could say anything the Christ said: 'Fear not; only believe.'

"The Christ went on, and came to the place where I was.

"There He found the mourners."

The Folly and Misery of Paid Howlers.

These mourners were paid to howl for so much an hour.

There are howlers of that kind still.

You will find them in many places.

Some howl in Congress for so much an hour.

Some howl in municipal councils for so much an hour.

Some howl in theaters for so much an hour, and some howl in pulpits for so much an hour. (Laughter.)

I never was one of them. I never asked anybody to give me a dollar for speaking.

I have spoken without money, and without price.

I never asked you for a dollar, and I do not intend to. That will make some of you quite happy. (Laughter.)

You do abominate a collection.

You so abominate it that you would rather give anywhere than to God.

My people give, but they give freely.

When the Christ reached the room where the little maid lay dead, He found them howling.

The word in Greek telling what He did, is a very emphatic one—*ek ballo*, (ἐκ βάλλω)—He threw them out. Then everything was quiet.

All He said as He stood beside the bed, as He laid His hands upon her, was "*Talitha, talitha, cumi.*"

She said to John's disciples: "My spirit had left my body, and was winging its way to heaven when I heard, '*Talitha, talitha, cumi*—daughter, arise!'

"I came back to my body, and I rose, and there was Jesus, my Jesus! my Jesus! this very same Jesus, that has been talking to you today.

"I was raised from the dead.

"Go and tell John that you saw Rachel, the daughter of Rabbi Jairus, who was raised from the dead.

"Tell him that you saw Rebecca, the woman who touched the hem of His garment.

"Tell him that you saw Isaac, who was touched by Him a few days ago, and was healed of leprosy.

"Tell him that you saw the blind man of Bethsaida.

"Tell him that you saw the deaf man whose ears He touched, who all at once heard the singing of the birds and the voices of his loved ones for the first time.

"He heard, for the first time, the music of those who sang the praises of God.

"Go and tell John."

"Ah," you say, "those days are gone! They have not come back again."

The Story Brought Up to Date.

Listen! Two weeks ago today I stood in the Chicago Auditorium, where I have preached for two years every Sabbath.

It does not hold as many, great as it is, as our own Tabernacle in Zion City which, although it seats seven thousand three hundred, is often not large enough.

We are building one now to seat sixteen thousand.

I stood this day two weeks before a great audience in the Chicago Auditorium.

I said: "Those who have been healed through faith in Jesus, rise."

They rose; and as the people who were strangers looked, it was amazing to them.

Thousands upon thousands, tier upon tier, of them rose.

Those who had been deaf and now hear, blind and now see, dying with cancer and now healed—thousands and thousands; for He is the very same Christ today.

I tell you that glorious truth.

What would be the use of telling you an old story that had no up-to-date application?

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

I am weary of stories that do not have any application to this day.

I Am an Up-to-Date Man.

I want things right up to date, and that is why I do not like to go down from Rockport to Aransas Pass at the rate of one mile an hour. (Laughter.)

I could go down there and back again in my little launch in an hour.

Many of you down in the South want stirring up; do you not think so?

Say Yes or No. Honor bright. (Laughter.)

Voices—"Yes." "No."

You slow "No's!" (Laughter and applause.)

That is all that ails you; you do not go fast enough.

Listen! God is never out of date.

The Gospel is never out of date.

The Christ is never changed.

Do not talk about a Christ who does not save, and who does not heal, or else you have to throw the Christ away altogether; for my Bible and yours says that "Jesus, the Christ, is the same yesterday and today, yea, and forever."

He is the same, He is the same Savior, He is the same Healer, He is the same Cleanser, He is the same Keeper.

If He is not the same, the Bible is a lie.

He is the very same Jesus, but you must fulfil His conditions.

You cannot get blessing from Him unconditionally.

Let me tell you the story that has come down to us through the ages.

It is the sweet Redemption Song that I read to you today.

Only One Race of Men.

God made us all.

We all have one Father.

God made all men, no matter where they live.

There is only one race of men—the human race. It has only one father and one mother.

There are many families in that race.

There are families that are centuries behind others.

The yellow man of China has been standing still for centuries, and, when you ask him to go quicker, he is like that man over there—he says, "No." (Laughter.)

I will not forget that man; I will have him say "Yes" before I am through. (Laughter.)

Some families have fallen behind.

The black man has fallen far behind, but the Christ who tasted death for every man tasted death for him.

Although it is true that, in this Southland, the Anglo-Saxon rules by right, because God has blessed him, and made him the ruling race, yet, my brothers, he that ruleth over men must be just. He that ruleth over men must be humble.

He that standeth must take heed lest he fall; for there was a time when the black race was ahead of the white race.

Your fathers and mine were once painted savages, an unknown people, and there were black men who were their superiors—learned men, men like Augustine and Cyprian, Christian Fathers; men like the wonderful prophet who ordained Paul—Simeon, called Niger, "nigger."

The black man fell behind, and we have come up.

We are their superiors and their rulers.

But we must be gentle, we must be kind, we must be sympathetic, and we must help them up; for it is all one race.

May the great God give us all white hearts, and make us not to hate a man, or rob him of anything, because he has a black skin.

No Difference.

My brothers and my sisters, I should be recreant to my duty, as a minister of God, if I did not say, "There is no difference."

The God that saves, saves us all alike.

The difference that has come, has come because of superior blessing to our family.

We must be kind, and gentle, and loving, and help the other families up.

Then the "wilderness and the solitary place shall be glad for them."

The Song of Redeeming Love extends not only to the spirit, and to the soul, and to the body, but to the earth, the barren earth.

Oh, how one groans, to see, all along the beautiful shores of the Gulf of Mexico, the alluvial deposits of thousands and thousands of years, five, ten, twenty, thirty, forty feet deep, bearing nothing but cactus, miserable mesquit and wretched weeds, when there is soil enough there and rich enough to raise food for an empire!

May God grant that the wilderness and the solitary place shall be glad for the people of God, so that it shall rejoice and blossom as the rose; so that, in the Time of the Restoration, to which that Song refers in its fulness, "the glory of Lebanon" shall be given to the land, "the excellency of Carmel and Sharon." They shall see the glory and 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.

Fear Is of the Devil.

If I were to fear you, I could not help you.

I have loved my fellow men too much to fear the face of man.

When any one tells me that he is afraid, I sometimes say, "How does it feel to be afraid? I have never known it."

I never shall.

There is no fear in Love.

God is Love, and there is no fear in God.

"Perfect Love casteth out fear."

"Fear hath torment."

God rid us of fear!

Fear not!

Behold, your God will come with vengeance, with the recompense of God; He will come and save you.

That is the first thing. Hear me, the first thing in the Song of Redemption is Salvation—Salvation for the spirit, Salvation for the soul, Salvation for the body, Salvation for the home, Salvation for the workshop, Salvation for the city, Salvation for the nation, Salvation for the world, Salvation for all.

It is a faithful saying, worthy of all acceptation, that the Christ is the Savior of all men, especially of those that believe. Salvation is not only for some, but for all.

Then the eyes of the blind shall be opened.

Salvation Is Not Enough.

It is not enough that I shall be dragged out of a river if I am drowning. I must be helped after I have got out.

I have been bruised. I am bleeding. I am almost dying. I must be healed.

Humanity must be healed.

The strong swimmer who has gone into the current of the great rapid River of Life and seized upon humanity to save it is the Healer, and so He came to heal.

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.

A people that know God as their Savior and their Healer will restore the world.

They will turn the waste places into gardens.

They will be toilers and workers, and bringers forth.

There is more than that.

There is a Way, and there is a Highway, a Way of Holy Living, a Way where there is no longer sorrowing and sinning.

What a miserable thing it is when a man knows that smoking tobacco means amaurosis, and paralysis, and cancer, that he will continue to do it!

What a miserable thing it is that you will continue to shatter your nerves, and pay seven hundred million dollars a year for doing it!

What a wretched thing it is that you will make Liquid Fire and Distilled Damnation, and spend thirteen hundred million dollars a year in drinking the damning liquor!

May God make the American people wise!

Yes, there is a Way, and it is a Highway of Holy Living, and the unclean will not be allowed there. There is no lion there; and there is no ravenous beast of damning liquor, or filthy nicotine, or alcoholic poison.

There is no raging beast there; but the redeemed shall walk there.

Salvation first, Healing next, Holy Living next, and then Triumph.

Triumphal Ending of Redemption Song.

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.

Oh, is there not sorrow?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Is there not sighing on tne sea of life—men and women dying, sad, weary, tempest-tossed and not comforted?

Oh, what a world it would be were sin, and disease, and the powers of death and hell banished, and we lay down in peace to sleep when life had come to its end!

He giveth His beloved sleep.

We shall walk in the land where there are no tears.

Brothers, sisters,

I say to thee do thou repeat
To the first man thou mayest meet,
On lane, highway or open street,
That he, and we, and all men move
Under a Canopy of Love,
Broader than that blue sky above;

That grief, and sorrow, and care and pain,
And anguish, all, are shadows vain;
That death itself will not remain;
That weary deserts he may tread,
Life's dreariest labyrinths may thread,
Through dark ways underground be led.

Yet if he will the Christ obey,
The darkest night, the dreariest way
Shall issue out in perfect day,
And we, on divers shores oft cast,
Shall meet, our perilous voyage past,
All in our Father's home at last.

And ere thou leave him, tell him this,
They only miss
The winning of that perfect bliss
Who will not count it true that blessing, not cursing, rules above,
And that in God we live and move;
Whose nature and whose Name is love.

Love! He loves us with an Everlasting Love.

He longs to bless us and turn us from our iniquities, and make us pure and clean, and holy, and plant here in this great land, a people who shall have children that shall grow up to be the very princes of the earth.

God grant it!

God bless you, and God save you, and put the Song of Salvasion, and Healing, and Holy Living and Triumphal Entry into the Zion above, and to the Zion here in your hearts. All who want to reach God's Zion in heaven, stand up and tell Him so. (Nearly all rose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. (*All repeat the prayer. clause by clause, after the General Overseer.*)

"I Stand on Zion's Mount," was then sung by the Zion party, and 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.

(To be continued.)

ZION IN CALIFORNIA.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion, San Francisco, California, will hold religious services as follows:

In Armory Hall, Santa Rosa, California, Wednesday, March 16th, at 7:30 p. m., and Thursday, March 17th, at 7:30 p. m.

In Zion Tabernacle, 334 South First street, San Jose, California, Friday, March 25th, at 7:30 p. m.; Saturday, March 26th, at 2:30 and 7:30 p. m., and Lord's Day, March 27th, at 11 a. m., 3 p. m. and 7:30 p. m.

At Santa Clara, California, Monday, March 28th, at 7:30 p. m.

At Ben Lomond, California, Tuesday evening, March 29th.

At Santa Cruz, California, Wednesday, March 30th, at 7:30 p. m., and Thursday, March 31st, at 7:30 p. m.

Baptismal services will be held at each of these places where arrangements can be made.

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, *sickness*), 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 Healings Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healings 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

For we are a temple of the living God;
Even as God said,
I will dwell in them, and walk in them;
And I will be their God,
And they shall be My people.—*2 Corinthians 6:16.*

WONDERFUL, that the body of man should be a temple of God!

Through the many sciences, the magnitude and minutia of God's creation have been partly opened to our understanding.

Through geology we learn of the formation of the earth on which we live, and its fossil evidences of past life and conditions.

Botany and zoology but serve with their limitations to give expression of the life which here exists because of the God of life and the Creator of all energy.

Physics and chemistry reveal to us the elements and properties of matter. Through the microscope, the marvelous construction of organic nature, and wonderful forms and organisms of the infinitesimal are revealed.

Through the telescope, the door to the universe is pushed ajar, and opens to our eyes that which brings to us a realization of the limitation of our knowledge, and of the untouched and undiscernible wonders of God's power and of His handiwork.

Upon the breadth of God's creation, we have only opened to us that which lies within the horizon of our five senses.

But while our knowledge of God's creation may be subject to the limitations of the flesh, our knowledge of God Himself goes beyond this.

It is not a comprehension by the senses; it is the spiritual affinity and consanguinity which the offspring of the living God has for its Creator, its Father, and its God.

The body is the superlative of God's material creation.

It was created for His own temple; and we have the sacred trust of keeping that temple for a dwelling-place of God, the Father.

It is a temple bearing in its structure the Divine Hand of the Eternal God, and its very existence is that the God of the Universe, the Creator of its wonders, its vastness and its solemnity, might make it an abode of His Holy Spirit.

He has said it, and it is true.

Is it then with hesitation or doubt that we should approach God and ask Him to quicken that which He created; to renew it to its approximate perfection in contour and grace, and to grant health and vigor to its most wonderful parts, the very fibers of which respond to the touch of Divine life and power?

Let it not then be considered temerity to approach the God of love; but let us obey the commands of God, and do His will in our daily life that we may have His favor, and thus

Fling wide the portals of our heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer, and love and joy.
So shall our Sovereign enter in,
A new and noble life begin.

O. R.

Needle Point Removed from Finger.

Jehovah is nigh unto all them that call upon Him;
To all that call upon Him in truth.—*Psalm 145:18.*

221 PROSPECT STREET,
CHATTANOOGA, TENNESSEE.

BELOVED GENERAL OVERSEER:—My heart is full of thanksgiving to God tonight for a special blessing He has given me.

It may seem a little thing to some, but to me it was a touch from my Father which has drawn me closer to Him.

Six weeks ago, as I was sewing on the machine, with my little two-year-old sister in my lap, she turned the wheel while my finger was under the needle, and consequently the needle went through the finger.

It broke in the middle of my finger, and I immediately pulled out half of it; but only the point was visible on the other side.

After spending a very painful ten or fifteen minutes trying to pull it out with pinchers and scissors, but to no effect, we decided that God could take it out much better than we could.

It pained all that day.

The Devil said, "You will not sleep a wink tonight."

But I asked God to take all fear from me, and I slept all night.

In the morning the pain was gone.

My friends were very much troubled about it, and said that if I did not go to a doctor and have it lanced, I would have lockjaw, or it would work on into the bone of my finger and cause much trouble; or, if it did come out, it would fester out, and that would be very painful.

This happened at the time of the New York Visitation, and I immediately wrote my mother, who was in New York, to send in a request for prayer to you, which she did.

For six weeks, my finger remained almost exactly the same; it did not swell or hurt, and the needle did not come out.

But I kept in mind this passage of Scripture: "But hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."

A day or two ago I noticed that the point of the needle kept catching on different things, and this morning it was out far enough for me to catch it with my fingers and, with one gentle pull, out it came.

The piece that had been in the flesh was about one-third of an inch long.

Again thanking God for His goodness, and you for your prayers, I am,

Yours for the Restoration of All Things,

(MISS) IRENE WILSON.

Healed of Pain and Swelling in Feet.

In the day that I called Thou answeredst me,
Thou didst encourage me with strength in my soul.—*Psalm 138:3.*

2818 GABRIEL AVENUE, ZION CITY, ILLINOIS.
December 15, 1903.

DEAR OVERSEER.—I am very happy to be able to add my testimony to the many thousands throughout the world, who have found God to be the Healer of the body.

I wish to testify to the healing of a very painful affliction which came upon me last winter, and from which I suffered for months.

The affliction was in my feet and bore the symptoms of inflammatory rheumatism.

God gave me great blessing and deliverance at the All-Night of Prayer, December 31, 1902, although my feet were not entirely free from the soreness until spring came.

About a month ago the old symptoms of paroxysms of pain, followed by swelling and fever, reappeared.

I felt that it was dishonoring God for one who was professedly consecrated to Him, spirit, soul, and body, to submit to something belonging to the Devil.

After suffering for some days, the pains increasing in severity each day, I asked Deaconess Lang to pray for me, asking that God might immediately deliver me.

God was very good to me, for from that day the pains did not return and I thank God I was healed.

I received a great blessing in spirit with the knowledge that God had indeed answered the prayer of faith.

He seemed nearer and dearer than ever before; and for this I praise Him, as well as for the physical deliverance.

I give Him the glory to whom all the glory is due, and pray that I may be kept faithful to the high calling in the Christ, Till He Come.

Your sister in the Christ,

(MISS) L. MAY CRAWFORD.

Mother Healed of Measles—Children Healed in Answer to Prayer.

The righteous shall be glad in Jehovah,
And shall trust in Him.—*Psalm 64:10.*

2010 HOREB AVENUE, ZION CITY, ILLINOIS,
December 25, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of joy and thanksgiving to God our dear Heavenly Father, for the wonderful love, and the mercies that He has bestowed on us in all ways, that I write this testimony.

I thank God for the joy of living in Zion City with our two dear little boys.

Our little Willie was taken sick the last of November with high fever and sore throat.

We prayed for him and we knew that you would pray. He was healed.

We thank God for raising up a man to teach us that God is the Healer of His people.

In a few days our little baby, James, began to be fretful and have fever.

We prayed for him and God heard our cry and healed him.

In about a week Grandma Chambers, the old

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

lady with whom we live, was taken sick with a severe cold and sore throat, and became so ill that we sent word to Overseer Speicher.

He sent a deputy Health Commissioner, who said that she had diphtheria, and a very severe case.

There were two large blisters in her throat.

The second time he came he said the blisters were black.

Two officers of the Church prayed for her and God heard and answered their prayers in her behalf.

We thank all who have prayed for us.

To God we give the glory for the healing.

I was taken with the measles a year ago last June.

I had a severe cold when I took them, and was very sick for a week.

I became so sick, that we sent for Elder Hoy.

When he prayed for me all suffering left, and I was able to be up in a few days.

I have been well and strong ever since.

On the first day of last January we were blessed with a big baby boy.

When he was four months old he weighed twenty-six pounds.

May God bless you in your Visitation around the world.

Your sister in the Christ,

(MRS.) SILVA E. RHODES.

Healed of Quinsy.

He hath swallowed up Death for ever; and Jehovah God will wipe away tears from off all faces.—*Isaiah 25:8.*

215 EAST SIXTY-FIFTH PLACE,
CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—It is with thanksgiving to Zion's God and our beloved General Overseer, and to the officers and members of Zion who prayed so earnestly for me when dying of quinsy that I write these lines, which, I trust, will be a blessing to thousands to whom they shall come.

I arrived in Chicago on April 8th from Binghamton, New York, to take charge of the Southeast Parish.

On Wednesday, April 28th, I had a profuse nosebleed, which was followed by a violent headache.

A few hours later I was seized with violent chills and fever, and by Thursday morning grip, in its worst form, had developed.

God healed me of this on Friday morning, but it left my throat very weak.

On Friday evening, while enjoying the sweet rest that followed the healing from the grip, I was again seized with violent pains in my lungs.

It seemed as if my lungs were in a vice, and that my life would be crushed out.

The fever returned, and I coughed up blood between the paroxysms of pain.

I again cried to God for deliverance, and was healed.

I was able to attend the officers' meeting at Zion Home on Saturday afternoon.

At one o'clock Sunday morning, quinsy had developed and took on a cancerous form.

The discharge, odor, and burning were like that of a cancer.

This continued until Wednesday at half past nine p. m., when, in answer to prayer, deliverance and healing came.

It is impossible to describe in words the awful agony that I endured from Sunday noon until Wednesday night.

I was speechless for twenty-four hours before the healing came.

My throat almost entirely closed and my mouth was half full of the discharge of the abscess.

The Devil was literally choking me to death.

A message was sent to the General Overseer to pray for me.

Several of the officers and members came and prayed.

As it neared the hour of nine o'clock on that never-to-be-forgotten night of May 6th, with Death staring me in the face, a Voice from heaven spoke to me: "Have them dress you."

I motioned for pencil and paper.

It was brought, and I told them what I wanted.

In the meantime a number of the members were kneeling in prayer in different parts of the room and house.

Deacon Higley and Brother Ernest Heath took me from the chair to the bedroom and dressed me.

While I was being dressed new life and strength came, and I walked out into the dining-room and back.

When I sat down in the chair I felt a sensation as if a heavy electric current passed through my head and throat, leaving me apparently paralyzed.

The Devil tried to take advantage and told me that the end had come.

I asked God to make it clear, and He spoke with no uncertain sound: "It is the healing."

I wrote on a piece of paper, making this statement: "The abscess is killed, the healing has come," and in a few minutes I could speak.

The first thing that I called for was a piece of strawberry pie that I had seen on the dining-table a few minutes before, which I ate with a hearty relish.

One-half hour before this I was literally choking to death, my throat burning as if hot irons were run into it.

But now the boisterous sea had become calm, and why? Because He, who over nineteen centuries ago cried to the Galilean waves, "Peace, be still," had raised His voice again against the Devil's agent of destruction, and the Devil's power was stayed.

During this awful siege, several members of the parish, who had become careless in their duty, knelt before God and made a covenant with Him that if He would spare my life they would live consecrated lives to God and do Restoration work.

I am glad to report that they have, as far as we know, been faithful to their promise, and have joined Zion Restoration Host.

Yours in the Christ, Till He Come,

W. C. CHRISTIE,

Evangelist in the Christian Catholic Church in Zion.

Delivered in Childbirth and Healed.

Our help is in the Name of Jehovah,
Who made heaven and earth.—*Psalm 124:8.*

ZION CITY, ILLINOIS, November 19, 1903.

DEAR GENERAL OVERSEER:—I desire to add my testimony to those of the multitudes who have been blessed and healed through your prayers, and those appointed by you.

On May 22d, I gave birth to a lovely Zion babe.

I had twice, previously, once at five months, and again at seven months, felt labor pains, but we sent requests for prayer, and at the time of prayer I had instantaneous healings.

At the time of the birth of the baby you prayed, and labor was short.

She is now five months old, and a truly lovely Zion babe.

At the time of the consecration of children at the Feast of Tabernacles, I was not feeling strong.

During the service I had palpitation of the heart so badly, that I was sick and faint, and thought I could not possibly go up with my children.

I managed to get up on the platform, and asked Overseer Jane Dowie to pray for me.

She did so, and I was healed then, and have never had palpitation since.

"Oh, that men would praise Jehovah for His goodness, and for His wonderful works to the children of men."

We have had many healings for the children, and have been wonderfully kept.

I do thank Him that I live in this time, and that I can be one of Zion Restoration Host under the leadership of Elijah the Restorer.

May God bless you and your dear family, and keep us all, Till Jesus Come.

Your sister in the Christ,

(MRS.) LOLA M. BOCKMANN.

Delivered in Childbirth.

God is our Refuge and Strength,
A very present help in trouble.
Therefore will we not fear.—*Psalm 46:1, 2.*

THE CORNER, ULSTER COUNTY, NEW YORK,
December 15, 1903.

DEAR GENERAL OVERSEER:—In reply to your letters of November 12th and 20th last, I beg to thank you for your kind and earnest prayers in my behalf.

I was delivered of a baby girl November 19th in answer to your prayer, and no physician was called.

My mother implored my husband to call one, but he refused to do so, and in an hour or so the baby was born.

She is a fine healthy girl, and we thank God for her, and pray that He will give us wisdom to bring her up in the nurture and admonition of the Lord. I am,

Faithfully your faithful servant,

(MRS.) HERBERT W. SPENCER.

CHICAGO, ILLINOIS, December 19, 1903.

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

Dear General Overseer:—Peace to thee.

With a heart full of gratitude and thanks to you for all blessings I have received through your teaching, I want to thank you for your prayers in behalf of my babies.

I sent a request to you last spring when my little girl had her arm severely hurt. She could not bear us to even touch it, and screamed with pain. I sent a telegram to you in the evening, and the next morning she could use her arm.

Twice before I sent a request when she was very sick, and God honored and answered your prayer. She was soon well.

She is now a big, strong girl, about three years old, and weighs thirty pounds or more.

The baby received a wonderful healing during the Feast of Tabernacles. She was very ill with croup. I sent a prayer request to the morning meeting. She became better at once.

I thank you for your kindness in sending me here, where I can have my little ones with me. I am thankful for all blessings I have received, and I want to be a blessing in this Home. Pray that I may have a very close walk with God.

The Deaconess is so kind. I am sure I could never give my children the good training they get here. I remain,

Your sister in the Christ, —. —. ——,

Zion Home of Hope.

Healed in Answer to the General Overseer's Prayer.

The desire of the righteous shall be granted.—*Proverbs 10:24.*

CHANDLER, OKLAHOMA, December 1, 1903.

DEAR GENERAL OVERSEER:—I have received your kind letter saying that you had prayed for Mr. Wells.

I wish to inform you that your prayer was not in vain, as the Lord has healed him, and he is working every day and praising God.

Yours in the Master's service,

(MRS.) ANNA BANGS.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

Let the beauty of Jehovah our God be upon us: And establish Thou the work of our hands upon us;

Yea, the work of our hands establish Thou it.—*Psalm 90:17.*

The lips of the righteous know what is acceptable. —*Proverbs 10:32.*

ANNIE R. SISSON, Zion City, Illinois.—It was with a heart full of gladness that I made preparation for the New York Visitation.

I greatly enjoyed the house-to-house work; the people were so friendly and polite.

One lady who invited us in, said that she was a Christian worker, and wished to know all about Zion City and its object.

In one district a little girl came running after us, saying, "Please give me a paper; my mamma tore up the one you gave her, and now she is sorry and wants another."

We were treated very kindly by the people in a Jewish factory. They asked many questions, and wished to know all about Zion's work.

I gave a copy of LEAVES OF HEALING to a stranger in Madison Square Garden. He thanked me for it, and said he had come twenty-five miles that day to attend that meeting.

I thank my Heavenly Father that I had the privilege of being one of those to sow the seed of God's eternal truth in the homes of New York.

JOSEPH FRIEND, Zion City, Illinois.—I thank God for the privilege of attending the New York Visitation.

The first day I was out on the work, I met a saloon-keeper who said, "I would to God, I was in Zion Restoration Host."

I soon told him how he might become a member of the Host.

The same day I met a very wealthy livery man, who said, "I thank God for Dr. Dowie and Zion Restoration Host."

He sent his card to the General Overseer, with an invitation to go driving with him.

The day following I met the proprietor of a restaurant.

I saw that he was wearing an Odd Fellow's pin, so I walked up to him and gave him the Odd Fellow's grip.

He said, "Well I never believed until now that Dr. Dowie had secret society men in his church."

I said, "When you get the love of God in your heart, as I have in mine, you will take off that pin."

He replied, "Praise the Lord! I will be down to the meeting tonight."

I also had a talk with a doctor. I gave him some literature and turned to go, when he said, "Hold on, I am not through with you yet. How do you live in Zion without medicine?"

I replied, "Through our Lord and Savior, Jesus, the Christ."

He said, "Praise God for that!"

I invited him to the meetings, and he said he would come.

He also said that he would come to Zion City, to see the place, and he added, "May God bless such a man as Dr. Dowie and the City he is building."

We had many more interesting conversations, and were received very gladly by all the people.

DEACON DOW, Zion City, Illinois.—One day several of us were standing near a beautiful church in Brooklyn.

The janitor who was cleaning outside said, "Will you come in and have a look at our new church?"

We went in and laid some literature upon the altar. As we were doing this, a side door opened and the minister came in.

One of the company handed him a Message with the salutation, "Peace to thee!" and another gave him a copy of LEAVES OF HEALING.

He said that he would be delighted to read them, and then remarked, "I see you do not draw the color line." (We had one colored lady with us.)

"No," I replied; "we are all one in the Christ, whether the color be black, white, or yellow."

He told us that he, also, made no distinction in his church.

He then said: "Dr. Dowie must be a wonderful man. How many did he bring here with him?"

I replied that there were four thousand, including several hundred from different points as far West as the State of Washington, as far South as Tennessee and as far East as Massachusetts.

He asked us many questions concerning Elijah the Restorer, saying that he could not understand the position we took concerning the matter.

After we had answered all his questions, he said: "I want you to understand that I am not a narrow man. I am broad, and willing to learn, and I am very thankful you came in."

He then took us into his study, which was a nice room filled from the floor to the ceiling with books.

He asked us to be seated, saying he had more questions which he wished to ask.

The first question he asked was, "What are you?"

"I am a deacon in the Christian Catholic Church in Zion," I replied.

"What are your duties?"

"My duties," I said, "are somewhat different from those of the deacons in the ordinary church. They transact the business of the church and run the minister; but in Zion, John Alexander Dowie is the General Overseer, and rules over all, and we have learned to obey. He leads and we follow."

"How did you get into Zion?" he asked.

"We do not all get in the same way," I explained.

"The great majority get in through reading LEAVES OF HEALING.

"They read it, compare its teaching with the Word of God, it gets into their hearts, and the first thing they know they are in Zion.

"But that is not the way I got there.

"An old gentleman, who was in Zion, came to my home and told me about Zion, and wanted me to come and hear the General Overseer.

"I put him off for months, making all kinds of excuses, always saying that I would go next Sunday.

"One Sunday he came to take dinner with us, and that day I went to hear the Doctor, and liked him very much, and in a few weeks I went again.

"That day he was hard on the Freemasons; but I managed to stay throughout the service.

"When we went out, my friend said, 'Well, John, how did you like the Doctor today? Was that true about the Freemasons?'

"'Ah,' I said, 'he does not know what he is talking about.' Of course, I knew that I lied, for I knew that what he had said was true."

The minister then said, "Freemasonry is a Christian association."

"No, sir," I replied, "they have no Christ in the Masonic Lodge. I belonged to the Blue Lodge, and also to the Royal Arch Chapter, and when I came into Zion, I saw that I had either to reject Jesus, the Christ, or reject the Masonic Order; and I chose the Christ."

"And did you really break the Masonic oath?" asked the minister.

"Yes, sir; God demands every true child of His to break bad oaths."

Again I said: "In Zion, we ask God in the Name of Jesus to help us by His grace to do right, and we do it, and He blesses us, and heals us when we are sick."

Then I told him how, three years ago, a small lump began to grow on my shoulder blade.

After a few months it began to have a stinging pain, and enlarged so that I could not lean against the back of a chair. The lump could be seen through my coat.

One night, after we had had family worship, I said to my wife, "Let the children go to bed and you stay with me, I am going to ask God to remove that lump from my shoulder."

We knelt together and asked God in the Name of Jesus, by the Power of His Holy Spirit, and in accordance with the Will of God, our Father, to remove the lump.

After that I had no more pain until about a week later, when I again felt the stinging pain.

We again knelt in prayer and from that time I felt it no more.

About a week later I put up my hand to feel the lump and it came off in my hand.

I called my wife and we praised God together for His wonderful love to us.

As we went away one of the ladies handed the minister a leaflet saying, "There is my testimony; read it;" and again he said, "I am a broad man; I am not narrow, I am thankful that you came in; I have learned much of you. I should like to have you come again."

As I took him by the hand, I said "I thank God for a minister who is willing to learn!"

DEACONESS J. F. PETERS, Zion City, Illinois.—The work in New York was the very best and happiest of all my life, and I thank God for the numberless blessings which attended us while there.

We found people in all walks of life, in our house-to-house work, intensely interested, and kind.

One gentleman, a lawyer, attended the services every day, seeking earnestly to know the truth.

He expects to bring his family to visit Zion City in the spring.

He, with many others, subscribed for LEAVES OF HEALING.

A lady, who is a noted teacher of music, attended the services, and said she would come to Zion City to learn more of the work. She wants the truth.

I had a long talk with the wife of a leading railroad man.

She asked for the application blanks.

Both she and her husband are longing to know God better.

He said that no church people or minister had touched his heart as Dr. Dowie and his followers had.

MRS. ELLA NELSON, Zion City, Illinois.—I thank God for the way we were received in New York.

Before we reached the city I had received one subscription for LEAVES OF HEALING from the porter on our train.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

To one saloon-keeper we gave a copy of LEAVES OF HEALING and a Message. "Ladies," he said, "I do not want to take this for nothing."

We told him we gave it freely, but he gave us the money for a ten-weeks' subscription to LEAVES OF HEALING.

Many were watching for us to visit their homes.

One lady, after inviting us in and serving us with a lunch, said, "I made up my mind that when you came, the least I could do would be to serve a lunch for you."

She was delighted to have us tell her of Zion and Zion City.

Many expressed regret that they did not live near Madison Square Garden, so that they might entertain the Host.

One pretty Italian girl, after we had given her a card and a Message, came running after us for more. "Oh, it is so lovely," she said.

Many gave us their names and addresses, so that we might write to them.

God surely prepared the hearts of the people to receive us with His Message.

MISS ETTA MURPHY, Zion City, Illinois.—God greatly blessed me during the New York Visitation, healing me of rheumatism the first day.

I did not lose one precious minute while there, and I gained five pounds in flesh.

I roomed with a lady who was very kind to us, and was never too tired nor too busy to give us a lunch whenever we came in.

H. SCHNEERER, Zion City, Illinois.—I thank God that I was permitted to take part in the New York Visitation, and to tell the people that the Kingdom of God had come nigh unto them.

Our seventy was assigned to the German work.

The districts we visited were inhabited mostly by Russian Jews.

With very few exceptions they received us kindly.

Most of them could neither read nor write either German or English.

They asked us repeatedly for Hebrew literature, which, if we could have given, they would have taken very eagerly.

We were told by a policeman that there were sixty-five thousand Jews in our district.

At our Baptismal service a man was standing by my side.

I saw he was very much affected, as big tears were rolling down his cheeks.

I spoke to him, and he said he was a Jew, and loved everything that was good and pure.

He said: "This is a wonderful work. I like to hear your General Overseer strike at every form of evil;" and he added, "See what the papers say about him; but we do not believe them."

May the time soon come when every Jew will claim the Messiah, and say with Thomas, "My Lord and my God!"

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:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.—*Psalm 103:1-5.*

AND ye shall know the Truth,
And the Truth shall make you free.—*John 8:32.*

Notes of Thanksgiving From the Whole World

By J. G. Speicher, Overseer-in-Charge.

Delivered from Effects of Severe Fall.

I waited patiently for Jehovah;
And He inclined unto me, and heard my cry.—*Psalm 40:1.*

RICHTON, ILLINOIS, December 25, 1903.

DEAR GENERAL OVERSEER:—I wish to express my gratitude to God for healing me of blood-poisoning.

It started on the top of my finger and went up almost to my elbow. There were red blotches, attended by swelling and itching.

Then it started in my feet and went up almost to the knees.

I went to Zion Home on Twelfth street, Chicago, Illinois, and had a Deaconess pray for me.

It began to disappear, and inside of three days it was gone.

Last summer while I was riding horseback, the horse became frightened just under a tree, and I slid off backward, injuring the lower end of my spine.

I was healed of this injury, and also of pleurisy pain and sore throat, at different times.

I thank God for healing me, and you and all the others who prayed for me.

May this testimony be a blessing to others.

Yours in the Master's service,

(MISS) LOUISE WEINMAN.

Father and Son Healed of Colds.

Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings.—*Malachi 4:2.*

319 ASHTON STREET,
GRAND FORKS, NORTH DAKOTA,
December 19, 1903.

DEAR GENERAL OVERSEER:—I am glad to send you my testimony, and that of my dear little son.

I took a severe cold, and, at the same time, had fever.

I prayed in the Name of Jesus, in the power of the Holy Spirit, and in accordance with the will of God, and He healed me. I did not stop work at all.

Oh, what a wonderful Christ we have, and what a faithful prophet! We thank you for teaching us this wonderful three-fold Gospel which we have received.

My little boy, Wallace, took a severe cold, which seemed to settle in his lungs.

He had a high fever.

We prayed for him, and he became a little easier.

The next night we prayed again, asking God to give him sweet sleep and to heal him.

He fell asleep.

The fever left him, and he slept all night.

In the morning, when he rose, he was well, and has been well ever since.

He says to tell you that Jesus made him better in one night.

Bless His dear Name for His care for us.

Your brother in the Christ, NAT SPROUL.

Children Healed of Measles.

Jehovah is good, a Stronghold in the day of trouble.
And He knoweth them that put their trust in Him.—*Nahum 1:7.*

7 CROMWELL AVENUE, UPPER CHORLTON RD.,
MANCHESTER, ENGLAND.

DEAR GENERAL OVERSEER:—I feel that I must write to give my testimony to the healing of our two little girls of measles.

Little Nellie, aged four, was very ill.

During two days her temperature was one hundred four.

Her cough and breathing were most distressing.

One day symptoms of inflammation of the lungs began to show themselves, which we had special reason to dread, as our second little girl, according to the doctor's evidence, died from inflammation of the lungs, following measles.

I sent at once for prayer.

Our dear sister Hulmer came, and we prayed together.

As soon as I made up my mind to trust God alone, she began to improve.

Our little Faith's limbs continue to improve.

Whatever it was that made it so difficult for her to lift them up has gone.

She can run quite as well as any other child of her size.

I feel like shouting aloud for very gladness and thankfulness when she runs on ahead of me.

In answer to prayer, she has entirely given up stammering.

We pray that God may continue to bless you and Overseer Jane Dowie, and Deacon A. J. Gladstone Dowie.

I am, dear General Overseer,

Yours in Zion's bonds,

EDITH C. DAWBARN.

Deliverance in Childbirth.

In the way of righteousness is life. And in the pathway thereof there is no death.—*Proverbs 12:28.*

131 STAMFORD STREET,
WATERLOO ROAD, LONDON, ENGLAND.

DEAR GENERAL OVERSEER:—With a heart full of gratitude to God, and to you, I am writing to tell what a wonderful deliverance I received in answer to your prayer.

On February 14th, I was delivered of a beautiful Zion boy, but the afterbirth did not come until eighty-two hours after.

My husband, Deaconess Hurran and Mrs. Lucas, Zion nurses, and Rev. Cantel were all present, praying for a perfect deliverance.

On Tuesday, February 14th, my condition was becoming serious, so Rev. Cantel sent a cablegram to you for prayer, from London, about half-past one o'clock, and perfect deliverance came at half-past four the same afternoon.

My husband and I join in giving God all the honor and glory, and thank you for your prayer.

May God bless and keep you and Overseer Jane Dowie Till Jesus Come.

Your sister in the Christ, (MRS.) SCHWAGER.

Healings in India.

Let Thy mercy, O Jehovah, be upon us,
According as we have hoped in Thee.—*Psalm 33:22.*

18-19 HIGH ROAD,
EGMORE, MADRAS, SOUTH INDIA.

DEAR GENERAL OVERSEER.—I thank God that the following requests for prayer sent to you a few weeks ago are answered: healing of toothache; healing of whooping-cough in the family; healing of Hindu baby; my safe delivery in childbirth; my Hindu friend's (Savithri) safe delivery in childbirth.

I have been reading LEAVES OF HEALING for three years; and have not used any medicine in my family for three years.

With loving regards, I am,

Yours sincerely,

(MRS.) DEVANESAMMAL ABRAHAM.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, MARCH 30th or 31st.

Contending for Sound Words.

1. *Such as make the Christ one's only aim and object.*—Philippians 3:13-21.
   The Christ must be the Retrospect.
   The Christ must be the Prospect.
   The Christ must be the consuming Now.
2. *Such as silence questioners and is profitable to all.*—Titus 1:7-16.
   Insist on what God says.
   Expose all that is unscriptural.
   Show that fables are not true.
3. *Such as inspire to faith and holy living.*—2 Timothy 2:14-22.
   God's truth makes one holy.
   False teachings lead to ungodliness.
   The Scriptures insist on righteousness.
4. *Such as are received as plain facts without controversy.*—Titus 2:1-10.
   On how to live.
   On how to behave.
   On what to do.
5. *Such as are life-giving and hope-inspiring.*—Philippians 2:14-21.
   They must quicken the life.
   They must fill with joy.
   They must make one unselfish.
6. *Such as are the concurrent truths of the whole Scripture.*—1 Corinthians 2:7-13.
   God's plans never change.
   The form of Truth is always the same.
   Every age has the same needs.
7. *Such as edify and build up the saints of God.*—1 Timothy 1:3-11.
   Fables will not do this.
   Genealogies will not do this.
   Asking questions does not do it.
   The Lord our God is a word-magnifying God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 3d.

Blundering Teachers of Biblical Truths.

1. *They have but little spiritual discernment.*—Hebrews 5:8-14.
   Many want to teach.
   They have not the Truth.
   God has never inspired them.
2. *They clamor for what they think.*—Isaiah 8:13-22.
   They say "I believe so and so."
   They contend for a hobby they have themselves made.
   They are copying some one's else thoughts.
3. *They make great claims for themselves.*—Matthew 7:15-22.
   They seem right afar off.
   Get close and you see the sham.
   They bear fruit but it does not last.
4. *They do not show a spirit of humble helpfulness.*—1 Peter 5:1-5.
   They are dogmatic and fierce.
   They rule with rods of iron.
   They club sheep who will not eat chaff.
5. *They teach theories of worldly wisdom, and not the Christ.*—1 Corinthians 1:13-25.
   They make a Christ of their own.
   They hold to a divided Christ.
   They obey history, not revelation.
6. *Their own fruitless lives evidence their deadness.*—Matthew 15:10-19.
   They are given to blindness.
   Fruit does not grow to perfection.
   Uncleanness makes them fruitless.
7. *They have some "ism" which makes them conspicuous and gives them a following.*—2 Peter 2:1-3.
   They take a position God's Word condemns.
   There is deception in what they teach.
   They expect to gain by compromise.
   God's holy people are a Bible-searching 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 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 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Nine Hundred Fifty-five Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Nine 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 (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....	641		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	6817		
Total Baptized outside of Headquarters.....			7,458
Total Baptized in six years and nine months			17,549
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Hammond.....	19		
Baptized in Zion City by Elder Royal.....	17		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Zion City by Elder Dinius.....	67		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	9		
Baptized in Chicago by Elder Hall.....	30	212	
Baptized in California by Elder Taylor.....		10	
Baptized in Canada by Elder Brooks.....		7	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Australia by Deacon Hawkins.....		8	
Baptized in Australia by Deacon McCullagh.....		14	
Baptized in England by Overseer Bryant.....		10	
Baptized in England by Deacon McKell.....		3	
Baptized in Germany by Elder Hodler.....		7	
Baptized in Missouri by Deacon Robinson.....		10	
Baptized in New York by Overseer Mason		30	
Baptized in New Zealand by Elder Reiff.....		1	
Baptized in New Zealand by Deacon Wilhide.....		4	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		11	
Baptized in Switzerland by Elder Hodler.....		53	
Baptized in Switzerland by Evangelist Hertrich.....		10	
Baptized in Texas by Evangelist Gay		5	
Baptized in Washington by Elder Ernst.....		4	194 406
Total Baptized since March 14, 1897.....			17,955

The following-named fourteen believers were baptized at Herisau, Switzerland, Lord's Day, November 8, 1903, by Elder Carl Hodler:

Altheer, Arnold.....Heiden, Appenzell, Switzerland
Breitler, Elise.....Moosbrucke 9, St. Gall, Switzerland
Breu, Mrs. Carolina.....Greiffenstrasse 6, St. Gall, Switzerland
Buff, Mrs. Elisabeth.....Ruthi St. Gall, Switzerland
Buff, Henreich.....Ruthi St. Gall, Switzerland
Fehr. Mrs. Carolina.....Linsenbuhlstrasse 105, St. Gall, Switzerland
Fehr, Jakob-.....Linsenbuhlstrasse 105, St. Gall, Switzerland
Jager, Mrs. Katherina.....Thal, St. Gall, Switzerland
Kern, Mrs. Pauline.....Rheineck, St. Gall, Switzerland
Osterwalder, Mrs. Pauline.....Teufenstrasse 107, St. Gall, Switzerland
Ramp, Ernest.....Schwertgasse 9, St. Gall, Switzerland
Schlund, Mrs. Elise.....Davidstrasse 6, St. Gall, Switzerland
Steiger, Traugott.....Treuackerstrasse 38, St. Gall, Switzerland
Tagmann, Miss Albertine.....Altstetten, St. Gall, Switzerland

The following-named five believers were baptized at Castle Liebburg, Zürich, Switzerland, Wednesday, November 18, 1903, by Elder Carl Hodler:

Affolter, Miss Rosa.....Zürich, Switzerland
Pauli, Miss Babette.....Traubenstrasse, 2, Mulhausen, Alsace, Germany
Schellenberger, Mrs. A.....Frauenfeld, Canton Thurgau, Switzerland
Schuppli, Carl.....Utzurl, St. Gall, Switzerland
Schwarz, Ulrich.....Ztuzach, Canton Zürich, Switzerland

The following-named nine believers were baptized at Zürich, Switzerland, Lord's Day, December 6, 1903, by Elder Carl Hodler:

Aeberli, Gottfried.....Quellenstrasse 12, Zürich, Switzerland
Aeberli, Jakob.....Quellenstrasse 12, Zürich, Switzerland
Karlson, Miss Hulda.....Culmannstrasse 58, Zürich, Switzerland
Lorenz, Robert.....Klausstrasse 44, Zürich, Switzerland
Notter, Mrs. Elizabeth.....Neufrankengasse 21, Zürich, Switzerland
Rud, Mrs. Anna.....Dufourstrasse 133, Zürich, Switzerland
Zimmermann, Mrs. Catherina.....Bruttisellen, Zurich, Switzerland
Zimmermann, Emil.....Klausstrasse 44, Zurich, Switzerland
Zimmermann, Ferdinand.....Bruttisellen, Zurich, Switzerland

The following-named two believers were baptized at Graz, Austria, Friday, December 11, 1903, by Evangelist Hertrich:

Huth, Mrs. Gertrud.....Bullmannstrasse 97, Kroisbach bei Graz, Austria
Jud, Mrs. .....Neubaugasse 6, bei Graz, Austria

The following-named seven believers were baptized in Dresden, Germany, Wednesday, December 16, 1903, by Elder Carl Hodler:

Liebe, Ernest.....Rossthalerstrasse 1, Dresden, Germany
Make, Miss Theodore.....Ziegelstrasse 2, Dresden, Germany
Peters, Paul.....Fürstenstrasse 2, Dresden, Germany
Reinmann, Mrs. Selma.....Wachsbleichstrasse 15, Dresden, Germany
Seibt, Miss Adele.....Seidenberg, Schlesien, Germany
Viertel, Mrs. Johanna.....Hohenthalplatz 1, Dresden, Germany
Viertel, Julius.....Hohenthalplatz 1, Dresden, Germany

The following-named twenty-two believers were baptized at Zürich, Switzerland, Lord's Day, January 3, 1904, by Elder Carl Hodler:

Beer, Paul.....Militarstrasse 98, Zürich, Switzerland
Beer, Mrs. Rosa.....Militarstrasse 98, Zürich, Switzerland
Brand, Jacob.....Nieder Oenz, Canton Bern, Switzerland
Brehm, Emil.....Horgen, Canton Zürich, Switzerland
Brehm, Gustav.....Horgen, Canton Zürich, Switzerland
Buccella, Mrs. Bertha.....Baretsweil, Canton Zürich, Switzerland
Hochstrasser, Mrs. Luise.....Baretsweil, Canton Zürich, Switzerland
Isler, Mrs. Georg.....Opfikon, Zürich, Switzerland
Landolt, Gotthilf.....Thalwil, Zürich, Switzerland
Mornhinweg, Adrio.....Gartringen, Württemberg, Germany
Oppliger, Miss Marie.....Klausstrasse 44, Zürich, Switzerland
Peter, Mrs. Sophie.....Baretsweil, Canton Zürich, Switzerland
Rapp, Hans.....Militarstrasse, Zürich, Switzerland
Schneider, Wilhelm.....Muhlhausen, Alsace, Germany
Schweizer, Henrich.....Wollishofen, Zürich, Switzerland
Vontobel, Otto.....Thalwil, Zürich, Switzerland
Wachler, Mrs. Louise.....Schreinergasse 43, Zürich, Switzerland
Walder, Robert.....Baretsweil, Canton Zürich, Switzerland
Walder, Mrs. Pauline.....Baretsweil, Canton Zürich, Switzerland
Walder, Miss Marie.....Horgen, Canton Zürich, Switzerland
Weber, Henrich.....Neufeldstrasse 15, Bern, Switzerland
Wernli, Miss Elise.....Horgen, Canton Zürich, Switzerland

The following-named ten believers were baptized at Castle Liebburg, Zürich, Switzerland, Tuesday, January 13, 1904, by Evangelist Sophia Hertrich.

Aichele, Miss Elizabeth.....Gultlingen, Württemberg, Germany
Hauser, Miss Marie.....Seitzenthal, Württemberg, Germany
Herrmann, Miss Hulda.....Ellerwald, Osto Pruessen, Germany
Kunzler, Johann.....St. Margrethen, Canton St. Gall, Switzerland
Munch, Joseph.....Riedisheimerstrasse 42, Muhlhausen, Germany
Rutishauser, Ernst.....Brugg-Herisau, Appenzell, Switzerland
Stutz, Mrs. Anna.....Massenweil, Canton Zürich, Switzerland
Tanner, Mrs. Bertha.....Rheineck, Canton St. Gall, Switzerland
Then, Mrs. Ida.....Rheingasse 54, Basel, Switzerland
Vetsch, Miss Babette.....Grabs, Canton St. Gall, Switzerland

The following-named six believers were baptized at Herisau, Switzerland, Saturday, January 31, 1904, by Elder Carl Hodler:

Giezendaner, Miss Anna.....Oberutzwil, St. Gall, Switzerland
Giezendaner, Miss Elizabeth.....Oberutzwil, St. Gall, Switzerland
Rechsteiner, Miss Ida.....Heiden, Appenzell, Switzerland
Schefer, Mrs. Albertine.....Oberdorf Herisau, Appenzell, Switzerland
Schiess, Jakob.....Oberdorfstrasse Herisau, Appenzell, Switzerland
Schoch, Robert.....Engelswyl-Herisau, Appenzell, Switzerland

The following-named twenty-five believers were baptized at Zürich, Switzerland, Lord's Day, February 7, 1904, by Elder Carl Hodler:

Bauman, Wilhelm.....Honggerstrasse 27, Zurich, Switzerland
Dietiker, Miss Marie.....Dufourstrasse 133, Zurich, Switzerland
Dunki, Arnold.....Kanzleistrasse 12, Zurich, Switzerland
Frey, Carl.....Bartenheimerstrasse 11, Basel, Switzerland
Gubler, Miss Martha.....Thalwil, Zurich, Switzerland
Hartmann, Carl.....Josephstrasse 141, Zurich, Switzerland
Hartmann, Emil.....Josephstrasse 141, Zurich, Switzerland
Hauser, Arnold.....Bollergasse 11, Zurich, Switzerland
Kuderli, Jakob.....Grunhofstrasse 8, Zurich, Switzerland
Muller, Mrs. Rosina.....Hallenstrasse 10, Zurich, Switzerland
Naegeli, Miss Anna.....Limmatstrasse 207, Zurich, Switzerland
Pfenninger, Miss Emma.....Josephstrassse 107, Zurich, Switzerland
Rieder, Miss Mina.....Museumstrasse 25, Winterthur, Switzerland
Rocker, Carl.....Schloss Liebburg, Kreuzlingen, Switzerland
Sager, Gottlieb.....Limbach, Zurich, Switzerland
Schappi, August.....Oberrieden, Zurich, Switzerland
Speerli, Mrs. Emma.....Adlisweil, Zurich, Switzerland
Stamm, Mrs. Anna.....Quellenstrasse 44, Zurich, Switzerland
Treichler, Miss Martha.....Thalwil, Zurich, Switzerland
Weber, Edwin.....Anwandstrasse 23, Zurich, Switzerland
Weber, Julius.....Anwandstrasse 23, Zurich, Switzerland
Weber, Luise.....Thalwil, Zurich, Switzerland
Weber, Robert.....Anwandstrasse 23, Zurich, Switzerland
Wolfensberger, Albert.....Wulflingen, Canton Zurich, Switzerland
Zuberbuhler, Mrs. Frieda.....Veltheim, Winterthur, Switzerland

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

The Only Way

THE people may know the truth about the General Overseer's ***Around-the-world Visitation*** *is by reading LEAVES OF HEALING. : : :*

Descriptive articles from Deacon A. W. Newcomb, General Associate Editor, and the General Overseer's Sermons and Special Letters in connection with his Around-the-world Visitation will appear at intervals during the next few months. : : : :

Will you do your part to secure ***One Hundred Thousand subscribers*** *to LEAVES OF HEALING? : : :*

Zion Printing and Publishing House

ZION CITY, ILLINOIS

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

18 AP 25 '04

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 XIV. No. 22. *ZION CITY, SATURDAY, MARCH 19, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

MIRACULOUSLY HEALED OF HERNIA.

BUT YE, BELOVED, REMEMBER YE THE WORDS WHICH HAVE BEEN SPOKEN BEFORE BY THE APOSTLES OF OUR LORD JESUS, THE CHRIST; HOW THAT THEY SAID TO YOU, IN THE LAST TIME THERE SHALL BE MOCKERS, WALKING AFTER THEIR OWN UNGODLY LUSTS.

One of the most ridiculous things concerning the bitter opposition against Zion is the insane utterances of some of the so-called religious press in trying to make out that there are no cases of healings in Zion; that the people come for prayers to the Rev. John Alexander Dowie, and they go away in the same condition; that he deceives them with the hope of being healed, gets their money, and leaves them in a worse plight than they were before.

Among those who are most prominent in these malicious railings is one Dr. Bovard of San Francisco.

This man was severely denounced by the General Overseer about fifteen years ago, when the General Overseer first made his appearance on the Pacific Coast, and held a large number of successful missions in various towns. There had been wonderful demonstrations of the power and love of God in these missions, and large numbers of the sick and lame, diseased in various ways, were healed in answer to his prayers. Our first knowledge of his work was from his mission in Los Angeles, while we were still practicing medicine in the state of Iowa. Some former patrons, a husband and wife, dear personal friends, had gone to California, seeking their health, and had located at Los Angeles.



MRS. REBECCA H. POTTS.

The one was suffering from incipient consumption, having lost relatives from this dread disease; the other was a chronic invalid.

We had been unable to do anything for them with medicine.

While in Los Angeles, seeking their health, the Rev. John Alexander Dowie conducted a series of meetings which they attended.

They were both wonderfully healed.

They wrote back most glowing accounts of what God was doing in answer to this man's prayers.

We, of course, at once attributed the healing to the beautiful climate, and to their rest and change of occupation, and paid comparatively little attention to the matter further.

We remember that in their letters they told us of having attended one meeting in which one hundred sixty-eight persons had testified to having been

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

healed. We did not doubt their integrity and honesty, but we did doubt the source of the healing. We attributed the healing to natural causes, and partly to the fact that the people had been led to give up their nauseating drugs, and we thought but little more about the whole matter.

The Scripture truths were not presented to us until years later, when we came to Chicago to attend the Theological department of the University of Chicago, when we heard the Rev. John Alexander Dowie preach the same Gospel that he had preached on the Pacific Coast.

We remembered what we had heard.

We recognized the truthfulness of his preaching, and immediately accepted it.

These very men of whom we have spoken at the beginning of this article, who knew all about the healings, or could have known, are the ones who are the most bitter in denouncing the Gospel of Divine Healing, and he who has been so wonderfully used of God in the healing of the sick.

The most ridiculous thing is that they deny that there have been any cases of healing.

This is a matter of legal record in the archives of the City of Chicago, and this is an undoubted fact in every part of the land, that people have been and are being healed miraculously in answer to prayer.

Dr. Bovard shows his dense ignorance, as well as his absurd bitterness and prejudice, by denying the allegations of thousands of good, honest, consecrated people.

Among these people who have been healed, there are Ministers of the Gospel, Physicians, Attorneys, Bankers, Business men of every kind, Educators, men of high learning and skilled in the various mechanical pursuits, as well as the common people generally.

The statements of these men and women would be taken upon any other subject without any question. They prove their conviction by their strong adherence and devotion to the work which is being prosecuted by the Rev. John Alexander Dowie. They cast their lot and labors with him and his people.

Is it not fair to say that the opposition and criticism of such men as Dr. Bovard is due largely to the fact that they are intensely envious of the success of our beloved General Overseer? It is said of the Christ that the Pharisees did it through envy; they were jealous of the power and influence that was exercised by the blessed Master over the people and they lamented the loss of their own power to wield the minds and lives of the people after their own plans.

Zion has nothing to regret, but much to be thankful for to God in the way that she has been able to draw out from the effete organizations strong men and women, godly, sober-minded, spiritual people, who care nothing for persecution but rejoice in the Lord and His wonderful work.

The dear old Saint, who looks at you from the preceding page, has been rejoicing for nearly fifteen years in the deliverance that came to her, miraculously, through the laying on of hands of our beloved General Overseer.

It would be as easy for an Ingersoll to destroy her hope in her Savior for Salvation, as it would be for a Bovard to take away from her her belief in the wonderful and miraculous healing power of the Lord Jesus, the Christ.

She was healed. She had been suffering for ten years from a very severe case of hernia, which at times became strangulated. She was in constant danger of death.

Her weight had been reduced to one hundred sixteen pounds, and, at one word, God, in His infinite love and mercy, touched her body and she was delivered.

She declares, "I am a well woman today. The disease has never returned. I weigh one hundred seventy-five pounds. I can easily walk from twelve to fourteen blocks."

There are scores and hundreds of other cases that can be cited, which were miraculous healings, at the same time on the Pacific Coast.

The American Firstfruits and the *Second Year's Harvest* tell the wonderful stories of these healings; they have never been refuted and have never been denied.

What about the mockers? It is just as easy for a mocker to spit on the Christ as on poor helpless, suffering humanity. The more a man does for humanity, the more he is rejected.

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming
By-and-by.

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way,
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming
By-and-by.

J. G. S.

WRITTEN TESTIMONY OF MRS. REBECCA H. POTTS.

1638 WALL STREET,
LOS ANGELES, CALIFORNIA, January 28, 1904.

DEAR GENERAL OVERSEER:—I am glad to have an opportunity of writing my testimony, and hope it will help some sufferer and glorify God.

For over ten years, before you came to Los Angeles in 1889, I suffered from a very severe case of strangulated rupture.

Dr. Zehn, who was my physician, said that it was the most severe case he had ever seen, and there was no healing for me unless God could heal.

I was wearing bandages and trusses constantly, and I had to be very careful in what I ate else I would suffer the most terrible pain.

I could walk but little and had to be careful in my work about the house, as any overexertion would bring on a spell of greatest distress and suffering.

When in May of 1889 you came to Los Angeles and held meetings I was strongly impressed to go and hear you.

I went to the Tuesday afternoon Divine Healing service.

You were teaching when I entered and I felt at once the power of God in the hall, and in the midst of the service I felt some of that power come upon me.

The people were singing the hymn "She only Touched the Hem of His Garment," and I realized then that I had touched the hem of His garment and I was made whole!

Oh, how I praised God for sending you here and answering your prayers for me!

I am a well woman today.

At the time of my healing I weighed only one hundred sixteen pounds; today I weigh one hundred seventy-five.

I am nearly seventy years of age and can easily walk from twelve to fourteen blocks.

The disease has never returned and I never fail to give my testimony among my friends or wherever I believe it will do good.

Dear Doctor, I was so glad to see your face once more and hear you talk, to shake your hand and receive your blessing when you stopped here on your Around-the-World Visitation.

It did me good and I praise God for your coming to Los Angeles again.

Yours sincerely, (MRS.) REBECCA H. POTTS.

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, 10:00 a. m.	
Monday—Zion Restoration Host rally (Second Monday of every month)	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m.
Saturday—Junior Choir	1:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:45 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.

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.*

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

THE last section published of the outline for daily Bible reading completed the month of March.

The lessons for the month of April begin with the Gospel according to St. John, while John's Epistle and Paul's Epistle to the Philippians will be added to complete the month.

FRIDAY, APRIL 1ST.
John 1.—The Christ, the Word, chapter.
Memory text—Verse 5. "And the light shineth in the darkness."
Contents of chapter—The Word was in the beginning with the Father; All things created by Him; His life the light of men; It shineth in darkness; John a witness of the Light; The Christ rejected by His own; Those who received Him became sons of God; John beareth witness of the Christ; Law came by Moses, grace and truth by the Christ; The Christ manifests the Father; John answereth the Pharisees; The Christ, the Lamb of God; Two disciples follow Jesus; Jesus calleth Philip.

SATURDAY, APRIL 2D.
John 2.—Marriage in Cana chapter.
Memory text—Verse 5. "Whatsoever He saith unto you, do it."
Contents of chapter—Jesus bidden to a marriage; Miracle performed by Jesus; Words of the governor of the feast; The Christ goeth to Capernaum, and then to the Passover at Jerusalem; Cleanseth the Temple; Jews ask a sign; Jesus gives no sign but words concerning His resurrection; Many believe on Him because of the miracles.

SUNDAY, APRIL 3D.
John 3.—The New Birth chapter.
Memory text—Verse 5. "Except a man be born of water and the Spirit."
Contents of chapter—The ruler Nicodemus cometh to Jesus; Men must be born again to *see* the Kingdom of God; Must be born of water and the Spirit to *enter* into Kingdom of God; The Christ teacheth Nicodemus; Son of Man to be lifted up like the serpent in the wilderness; God's love to the world in giving His Son; Men love darkness; Truth cometh to the light; Jesus and His disciples tarry in Judea and baptize; John baptizing at Enon; John testifieth concerning Jesus.

MONDAY, APRIL 4TH.
John 4.—Jesus at the Well chapter.
Memory text—Verse 14. "Whosoever drinketh . . . shall never thirst."
Contents of chapter—Jesus, going into Galilee, passeth through Samaria; Resteth at Jacob's well; Woman of Samaria cometh to draw water; Jesus talketh with her; Recalls her sinful life; Declares Himself the Messiah; She bringeth out the men to hear Jesus; Many Samaritans believe because of the Christ's words to the wicked woman; The Christ tarrieth and teacheth, and many more believe because they hear Him for themselves; Nobleman's son healed.

TUESDAY, APRIL 5TH.
John 5.—Teaching chapter.
Memory text—Verse 8. "Arise . . . walk."
Contents of chapter—Jesus goeth to the feast at Jerusalem; Healeth man infirm thirty-eight years; Jews displeased because the man is healed on the Sabbath Day; Jesus tells the man to sin no more; Jews seek to kill Jesus; Jesus teacheth, showing unity of the work of the Father and the Son; Said the Father and John the Baptist witnesseth of Him.

WEDNESDAY, APRIL 6TH.
John 6.—Bread from Heaven chapter.
Memory text—Verse 48. "I am the Bread of Life."
Contents of chapter—Multitude follows Jesus because of the healings; Jesus goeth up into a mountain with His disciples; Miracle of feeding the five thousand; Gathering up of fragments; Jesus walketh on the sea; Next day teacheth, presenting Himself as the Bread of Life; Jews much displeased; Jesus' teaching regarding necessity of partaking of His flesh and blood; Many disciples leave Him; The twelve disciples remain with Him.

THURSDAY, APRIL 7TH.
John 7.—Teaching in the Temple chapter.
Memory text—Verse 24. "Judge righteous judgment."
Contents of chapter—Jesus' brethren disbelieve Him; He goeth to the Feast quietly; Teacheth in the Temple; Much discussion and division concerning Him and His teaching; Nicodemus pleads for careful judgment.

FRIDAY, APRIL 8TH.
John 8.—True children and true disciples chapter.
Memory text—Verse 51. "Keep My word, . . . never see death."
Contents of chapter—Pharisees bring in woman taken in adultery; Jesus' answer to their question condemns them; He shows compassion towards the sinful woman; Jesus shows them His witnessing and judgment are from above; Pharisees would die in their sins; Would realize the truth when the Christ was lifted up; Jews declare they are Abraham's seed, and God is their Father; Jesus said they were children of the Devil; They accuse the Christ of having a devil; They seek to stone Him; He withdraweth from them.

SATURDAY, APRIL 9TH.
John 9.—Man born blind chapter.
Memory text—Verse 5. "I am the Light of the world."
Contents of chapter—Healing of the man born blind; Jews disbelieved because it was done on the Sabbath Day; The parents called; They answer evasively, fearing the Jews; Jews tell the man Jesus is a sinner; Revile him for believing Jesus a good Man; Cast him out; Jesus findeth him; Revealeth Himself as the Son of God; Healed man worships Him.

SUNDAY, APRIL 10TH.
John 10.—The Good Shepherd chapter.
Memory text—Verse 28. "They shall never perish."
Contents of chapter—Thieves and robbers try to enter some other way; True Shepherd goeth before, calling His sheep by name; Sheep will not follow strangers; Jesus is the Door; Came to give abundant life; Giveth His life for the sheep; Knoweth His sheep; One fold and one Shepherd; Division among the Jews; Jews again ask Jesus to declare Himself regarding His Messiahship; His answer maketh them angry; They seek to stone Him, saying He blasphemed; He escapes out of their hands; Many follow Him beyond Jordan, believing.

MONDAY, APRIL 11TH.
John 11.—Raising of Lazarus chapter.
Memory text—Verse 40. "If thou believedst thou shouldest see the glory of God."
Contents of chapter—Mary and Martha send word to Jesus about sickness of their brother; Jesus tarries; Lazarus dies; Martha goes to meet Jesus; Mary remains in the house; Jesus declares Himself the Resurrection and the Life; Martha calleth Mary; Mary weeps at Jesus' feet; Jesus weeps; Goeth to the tomb; Jesus prays, and commands Lazarus to come forth; Many Jews believe in Jesus because of the miracle; Others go and tell Pharisees; Caiaphas' prophecy; Jesus abides in city of Ephraim with His disciples.

TUESDAY, APRIL 12TH.
John 12.—Anointing and riding into Jerusalem chapter.
Memory text—Verse 32. "And I, if I be lifted up from the earth, will draw all men unto Myself."
Contents of chapter—Jesus given a supper in home of Lazarus; Mary anoints the Savior; Judas objects; Savior commends her action; Many come to see Jesus and Lazarus; Chief priests consult to kill Lazarus also; Jesus rideth into Jerusalem; people cry, "Hosanna;" Greeks seek to see Jesus; Jesus teacheth concerning dying and giving up life; His prayer to Father is answered audibly; Multitude puzzled at His teaching; Jesus departs from them, many disbelieving Him; Prophecy fulfilled; rulers who believe afraid to confess Him.

WEDNESDAY, APRIL 13TH.
John 13.—Last Supper and New Commandment chapter.
Memory text—Verse 34. "Love one another even as I have loved you."
Contents of chapter—The Christ at supper with His disciples; Washeth their feet; Foretelleth His betrayal by Judas; Judas leaveth the table; The Christ giveth new commandment; Says Peter will deny Him.

THURSDAY, APRIL 14TH.
John 14.—The Comforter chapter.
Memory text—Verse 12. "Greater works than these shall he do."
Contents of chapter—Heart must be calm; Many abiding places in the Father's house; The Christ preparing places for us; The Christ the Way to the Father; He is the manifestation of the Father; Greater works through faith in Him; Ask the Father in His Name; Comforter promised; We live because the Christ lives; Father and Son dwelling in us by the Holy Spirit; The Christ's legacy of Peace.

FRIDAY, APRIL 15TH.
John 15.—The True Vine chapter.
Memory text—Verse 4. "Abide in Me, and I in you."
Contents of chapter—Jesus is the true Vine; The Father the Husbandman; No fruit outside of abiding in the Christ; Branches which do not abide in the Christ die and are burned; Father glorified in our bearing much fruit; Keeping commandments we abide in the Christ; Our joy to be full; Not servants, but friends; The world hated Jesus before us; Servant not greater than his Lord; He that hateth the Christ hateth the Father also; He was hated without a cause; The Comforter testifies of the Christ.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, MARCH 19, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MARCH 19, 1904.

ILLUSTRATION IN THIS NUMBER—
Mrs. Rebecca H. Potts, ... 649
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Rebecca H. Potts, ... 650
DAILY BIBLE STUDY FOR THE HOME, ... 651
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
God Has Enabled Zion to Accomplish Whatever She Has Undertaken, ... 652
Confidence in Financial Integrity of Zion Greatly Strengthened by Attack of Last Year, ... 652
First Payment to Creditors Agreed Upon by Zion Faithfully Met, ... 653
Article Published in Chicago *Record-Herald* Concerning Prosperity of Zion, ... 653
Zion Upon a Firm Cash Basis, ... 653
All Industries in Zion City in Full Operation, ... 653
Contracts Being Made for an Electric Railway Through Zion City, ... 653
Planning to Establish New Industries in Zion City During Coming Year, ... 653
Plans Almost Completed for the Establishment of a Soap Manufactory, ... 653
Soap to be Absolutely Pure and Free from All Injurious Properties, ... 653-654
How the Laboring Man is Benefited, ... 654
Tremendous Advantage in Living in Zion City, ... 654
Demand for Zion Men Among Employers in the World, . . 654
Cablegram from General Overseer, from Adelaide, Dated March 13, 1904, ... 654
Four Hundred Men in Southern India Ready to Come into Zion, 654
Word Failure Can Be Written Upon Nothing Ever Undertaken by the General Overseer, ... 654
Reports from Ecclesiastical Work Exceedingly Favorable, . 654
MEMORABILIA OF THE NEW YORK VISITATION, ... 655
CARTOON—
Elijah the Restorer Leading to the Bethesda of Living Waters, 656
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 657
RESTORATION MESSAGE—
Scripture Reading and Exposition, ... 657
Subject—"The Five Porches of Bethesda; or, Wilt Thou Be Made Whole?" 657-660
A CONSPIRACY OF FALSEHOOD, ... 661-667
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, ... 668
ZION'S BIBLE CLASS, ... 669
OBEYING GOD IN BAPTISM, ... 670
ADVERTISEMENTS, ... 671-672

Notes From The Overseer-in-Charge.

"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.

ZION IS filled with rejoicing and thanksgiving at the constant evidences of God's presence and blessing.

WE HAVE great reason to rejoice in the fact that Zion is going forward, and that nothing has been able to hinder her progress.

WHATEVER ZION has undertaken to do, she has done, and done well.

IN ALL the history of this great work, God has enabled His servant to carry out His plans and establish Zion, so that, despite the fact that a few small creditors, with the probable coöperation of some of the larger ones, were able to persuade a judge to appoint a receiver for the great estate of Zion, today the confidence of the business world, and the world at large, is stronger in the financial integrity of Zion than it ever has been.

ENCOURAGING INDICATIONS come from all sides, that the confidence of the people has been largely strengthened instead of weakened by the attack made last year.

THE DOLEFUL prophecies by some of the false prophets, that Zion would not be able to meet her obligations, have most dismally failed.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

THE FIRST PAYMENT agreed upon by Zion with the creditors has been faithfully met, and the prospects are very much better for the next payment than they were for this.

THE FOLLOWING article is taken from the Chicago *Record-Herald*, published Thursday, March 17, 1904:

DOWIE QUICK TO PAY.

DISPOSES OF FIRST INSTALMENT OF INDEBTEDNESS A DAY AHEAD OF TIME.

BUSINESS ON CASH BASIS.

ALL THE INDUSTRIES OF ZION CITY SAID TO BE IN FLOURISHING CONDITION.

John Alexander Dowie's creditors have been paid the ten per cent. of their claims promised by Dowie in the arrangement that followed court proceedings last December. Though the instalment was not due until March 12th, checks were sent to the creditors March 11th by Charles J. Barnard, Dowie's financial manager. To all appearances, members of the creditors' committee say, Dowie is prospering, and all his business for Zion City is being done on a cash basis.

"It was outrageous for three creditors having small claims to try to throw Dr. Dowie's affairs into the hands of a receiver," said E. W. Dakin, one of the creditors' committee, yesterday. "No business concern can show assets for more than half actual values at such a time. Since the arrangement was made with the creditors' committee everything bought by Dr. Dowie has been paid for within ten days. The affairs of Zion City apparently are being managed on strict business lines. Zion City has a fine harbor site, and expects aid from the government. The lace manufactured in Zion is being sold widely, the candy factory is running constantly and the general store seems to be flourishing. There is general satisfaction among the creditors because of this prompt payment, and we hope for equally prompt settlement of the second instalment."

By the terms of the agreement made by Dowie with his creditors on December 10, 1903, the total indebtedness of Zion City, about $400,000, was to be paid off in instalments as follows:

March 12th, ten per cent.; June 12th, twenty-five per cent.; September 12th, twenty-five per cent.; December 12th, forty per cent.

The agreement, which would clear away Dowie's indebtedness within a year, was proposed by Dr. Dowie and followed a week's receivership of the property, as ordered in the United States District Court, by Judge Kohlsaat. Creditors representing a small indebtedness petitioned for the receivership.

The creditors' committee is composed of W. T. Apmadoc, F. H. Wickett, E. T. Cushing, E. W. Dakin and W. B. Thurston. It recommended the acceptance of Dowie's proposition upon the understanding that his business would be conducted upon a cash basis. There are said to be six or seven hundred creditors, about eighty per cent. of them being in Chicago. J. V. Farwell & Co., it is said, are the largest creditors.

The first payment was made by Mr. Barnard in the absence of Dr. Dowie, who is in Australia.

IT IS TRUE, as we have said before, that the first payment has been made to the creditors.

IT IS ALSO true that Zion has been upon a cash basis since the 1st of December, 1903, and there is not one dollar of new indebtedness to any firm in Chicago, or elsewhere, for any purchases since that time, except it may be possibly a few hundred dollars to be paid on delivery of goods.

IT IS TRUE that there were between six and seven hundred creditors, but a large number of these were for sums ranging from one dollar to one hundred dollars, being merely the balances of accounts; and this statement does not fairly represent the actual condition of Zion.

Hundreds of these small creditors could be paid off at once if it were not for the agreement that we would pay all the creditors alike.

IT IS TRUE that all the industries of Zion City are in full operation.

IT IS ALSO TRUE that Zion lace "is being sold widely," and that there is a large demand for Zion candy.

BUT THERE are other things which tend to increase the prosperity of Zion City in the near future.

CONTRACTS ARE being made for the right of way of an electric railway through Zion City.

The terms will be exceedingly favorable to Zion City.

The owner of the railway is dealing with Zion City in a spirit of liberality, and Zion is dealing with him in the same way.

The grading and construction of this railway will give employment to a large number of Zion men.

Arrangements are now being made that will probably give the construction of the entire line from Zion City to Waukegan to Zion constructors.

IF THIS ARRANGEMENT materializes, we shall be able to employ every able-bodied man who may come to Zion City this coming year, and the prospects are all in our favor.

WE HOPE to be able to establish new industries during the coming year. We have at this time about completed plans for the establishment of a Soap Manufactory. The soap that is made in large cities is largely filled with lard, and the refuse from the meat markets, and oftentimes the fat of animals that have died of disease, such as cholera-infected hogs, and other filthy material which is worked up into soap. We are determined that the soap that is used by Zion people shall be absolutely pure and free from these injurious and disagreeable properties.

We shall make a purely vegetable soap for toilet purpose, from vegetable oil, olive, cotton-seed and other oils, which will in no way endanger our people, or subject them to the possibilities of receiving disgusting and destructive skin diseases, such as frequently come from the use of impure soap manufactured in many of the soap factories.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

We shall also manufacture an excellent quality of Laundry Soap from clean beef suet, which will in no way injure the delicate and tender skins of little infants and children, or men and women.

Many cutaneous diseases are caused by not thoroughly rinsing the unclean soap out of the clothes.

It is the determination of Zion to protect her people in every possible way from injurious things, as well as to give them employment in our beautiful City.

THE ADVANTAGES of living in this City are tremendous. While the necessaries of life may cost as much as in any other city, there are many things which do not draw upon the resources of the people as they do in the world.

In an estimate recently made by the United States Labor Bureau as to how the average American wage-earner spends his money, it is stated that about forty per cent. goes for food and medicine; about fifteen per cent. for clothing; fifteen per cent. for rent; five per cent. for fuel; four per cent. for furniture; three and a half per cent. for intoxicants; two and a half per cent. for clubs and secret societies; two per cent. for amusements; one and a half per cent. for tobacco.

In making a fair estimate, we believe that we have a right to say that of the forty per cent. for food and medicine, at least ten per cent. goes to doctors and drugs; then when we take into consideration the amount that is spent for liquor, secret societies, theaters and tobacco, we find that we have about another ten per cent., making twenty per cent. for things for which there is absolutely no call in Zion.

And then when we consider that there is scarcely any loss of time because of sickness among our people, we can add another ten per cent., making the laboring man in Zion City at least thirty per cent. ahead of the man in the world. It is true the average wage-earner spends little money for the Church, while the man in Zion pays at least one-tenth of his income in tithes to the support of his Church; but there is not any question about it that the average Zion man will receive larger wages than the average wage-earner outside. Even now there are calls all about us for Zion men. There are advertisements in the Chicago papers seeking Zion men who are faithfnl in paying their tithes. Employers know that Zion men can be trusted; that they are faithful, regular at their work; that they do not drink and fight, nor do they steal.

The advantage is all on the side of the Zion man.

THE MISERABLE failure of the authorities in Australia to protect our beloved General Overseer cannot and never has been able to injure the work of Zion in any degree.

We are glad to notice by the following cablegram, received last Lord's Day, that the authorities of Adelaide are determined to enforce law and preserve order. We earnestly pray that this may be the case. But whether it be the case or not, it cannot in any wise injure Zion. It is only a shame and injury to the city in which these disgraceful things happen.

ADELAIDE, VIA BAMFIELD, VIA CHICAGO, ILLINOIS.
March 13, 1904.

SPEICHER, Zion City, Illinois.

Read twenty-second Psalm, verses twenty-seven and eight.

We are resting, watching, and preparing for the Visitation.

The Chief Secretary of State, Mayor of Adelaide, and Commissioner of Police promise protection to the full extent of their powers.

Intense interest continues throughout the commonwealth.

Love to Zion everywhere.

Pray for us.

Mizpah. DOWIE.

REPORTS FROM the Ecclesiastical work of Zion are exceedingly favorable.

ENCOURAGING REPORTS come from Johannesburg.

The Conductor of the Gathering writes today that there are at least sixty persons awaiting the arrival of Overseer Bryant for baptism

---

ONE MAN in Southern India, in Nagercoil, writes that there is a body of four hundred men, who are firmly determined to come into the Christian Catholic Church in Zion, having accepted the teaching of Zion, through the faithful preaching of a converted Hindu, who is reading LEAVES OF HEALING to them.

WE ARE receiving every month hundreds of applications for fellowship in the Christian Catholic Church in Zion.

THE TITHES are many per cent. larger for the first months of this year than they have ever been before during the same period of the year in the history of Zion.

LET ZION everywhere rejoice with us in the prosperity of Zion in every Department.

WHILE WE undoubtedly have many storms still before us, and many battles to fight, we have this consolation, that behind us there has been nothing but victory.

EVERY WORK that our beloved Leader has ever undertaken he has successfully carried through.

NOWHERE CAN you write the word Failure upon any of his undertakings.

WE ARE more and more convinced that he is right, and that his claims are true, and we are more and more assured that God will sustain Zion, and no matter what storms of adversity may assail her, the good ship of Zion can never be turned from her onward course. JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

Forget not to show love unto strangers: for thereby some have entertained angels unawares.—*Hebrews 13:2.*

As Abraham sat one day in his tent door at noon, he suddenly saw three strangers standing before him.

Rising quickly, with his oriental politeness and hospitality, he made a low bow and not only invited the strangers in, but constrained them to rest while he hastened to prepare refreshments for them before they passed on their way.

What was his reward?

The privilege of talking with his Lord!

The privilege of entreating for and gaining the salvation of his relative, Lot!

The receiving of the promise of a son!

The people of New York were not unmindful of this exhortation of the Apostle to entertain strangers, and in thus entertaining the members of Zion Restoration Host they received a Message from their risen Lord—a Message of purity, peace, and power; of salvation, healing and holy living!

That they may take this Message into their hearts, and that it may renovate and purify their lives, is the prayer of every member of the Host.

DEACONESS J. M. MARKLEY, Collingswood, New Jersey.—While doing Restoration work in Brooklyn, we were leaving a building, when a man to whom we had just delivered a Message came running after us, inviting us to come and take lunch with him and his wife.

We accepted the invitation.

The wife was greatly delighted to see us.

She made fresh tea while her husband brought fresh cakes and served us.

The wife had been to one of the meetings in Madison Square Garden and desired to go again.

The man on account of his work could not get away except on Sunday.

He said to us, "We are so glad you are here. Tell Dr. Dowie for me that if he will build a city here, he may count my wife and me as members of his Church and city. We are tired of our rotten Roman Catholic church to which we belong."

Several asked us why there were no meetings in Brooklyn. "We need you," they said, "for Brooklyn is worse than New York."

One day when I was resting in my room, the lady who owned the house came and asked me if I would not come down-stairs and tell them about Zion.

I went with her and found two other ladies who wished to hear about Zion.

I told them of many things I had seen in Zion while living in Chicago eight years ago, and what a noble woman I found Overseer Jane Dowie to be.

I also told them of her beautiful daughter, Esther, and of Deaconess Paddock's work among the fallen women.

The lady was a Jewess, and she and her daughter attended the meetings every night.

M. REINHARDT, Seattle, Washington.—I am very glad that God gave me the privilege of coming from the Pacific coast to the Atlantic, to be with Zion Restoration Host in their Visitation to New York.

One day we found an old lady who had been a cripple for three years.

She invited us in.

We found she was German.

We told her that if she wished to be healed, she must repent of all her sins and be born again. We then prayed with her.

She had not been out of her room for three years, and during that time not one of the members of the church, or her minister, had called upon her.

As we left the room she thanked us for coming and for our little talk with her.

I think this one visit was worth all my expense from the Pacific to the Atlantic coast.

I praise God for His blessings and for His keeping power.

I know that if I dwell "in the Secret Place of the Most High," I shall "abide under the shadow of the Almighty."

MRS. MARTHA L. ORTWIG, Zion City, Illinois.—In all the Zion Restoration work I have ever done the reception in New York was the most cordial.

In one place we met a Baptist minister.

He asked, "What would you do in a severe case of typhoid fever or appendicitis? Would you not take medicine?"

I replied, "No, sir; we have no use for the poison in any case."

"If you should ask God to lead you to the right doctor, and ask God's blessing upon the medicine you would be healed," he said.

I then asked him to please find in the Bible where God had said He needed the help of medicine or the doctor.

He blushed and tried to change the subject; but I quoted many passages referring to Divine Healing until he was forced to admit that I was right.

Afterward we saw him at Madison Square Garden, and he thanked us for having come, but said that he hoped we would all get back into the fold again.

I replied "Dear brother, if you only knew how happy we are to *know* that we are in the right fold now, you would not ask us to return to the old churches."

I also had the joy of meeting a lady, who was an infidel, but who came to the meeting, was converted, and had a perfect healing.

I also had the privilege of leading a colored lady, who was a cripple, into the Divine Healing meeting, where she received great blessing.

We went into a drug store in one place and the owner thought it very strange.

He said, "I never saw ladies go to a drug store before with religious papers."

He laughed quite heartily, but he thanked us as we gave him the papers and asked us to come again.

We went into a large tailoring establishment.

The foreman stepped out and began to talk very pleasantly with us.

"You will all be glad to get back to your clean city, I suppose," he said.

"Yes," I replied, "in one sense, we shall, but none of us wish to go back until we have done our work."

He then said, "Do you not want some subscriptions?"

We replied that we certainly did.

He then handed us two dollars saying that LEAVES OF HEALING was not worth that to him, but he could send it to others.

As he has many workmen, LEAVES OF HEALING will reach many men in his factory.

MRS. JANE CARR, Zion City, Illinois.—I praise God for the many blessings I received throughout the Visitation.

God blessed me at every door at which I called.

We met one man in a saloon who said that he had heard Dr. Dowie in Chicago eight years ago.

He wanted all the literature we could give him.

One day a man came across the street and asked us for Zion Literature and subscribed for LEAVES OF HEALING.

It was evident that God went before us and opened the hearts of the people to receive us.

The people seemed to be starving for the truth.

Several ladies asked us to correspond with them and I am doing so.

Two were baptized.

How eager the people were to hear of Zion; and how glad we were for the opportunity of telling them of Zion!

In one home there were twenty-one Zion people housed. The people who owned the house were delighted with the meetings.

The last Lord's Day, the lady sat from early morning until five o'clock in the afternoon in Madison Square Garden without leaving her seat.

The morning we left, several of us were standing in their hall, when some one suggested that we have a meeting before we parted.

We sang, "Blest be the Tie that binds," and then the gentleman of the house prayed.

He subscribed for the LEAVES. We also obtained three other yearly subscriptions.

MRS. BEDA S. LINDSAY, Zion City, Illinois.—I enjoyed the work greatly in New York. The joy of the Lord was our strength.

One lady, when we called, said, that she had studied the Bible all her life, since she was old enough to read, and when she heard of Zion and the teaching, and that the General Overseer was coming to New York, she said, "Praise God, it is just what I have been praying and looking for! Zion has a world-wide reputation for good in spite of the Devil and the lies of the press."

At another house, the lady as she opened the door began to sing, "We are marching to Zion."

She said her husband had been to the Garden and was overjoyed at the wonderful work of God manifested there.

She asked us to pray for her, and she subscribed for LEAVES OF HEALING.

As we entered one saloon, the keeper was very pleasant and seemed much interested.

He said that he did not like the saloon business, and that he would quit it at once, if he could find something better.

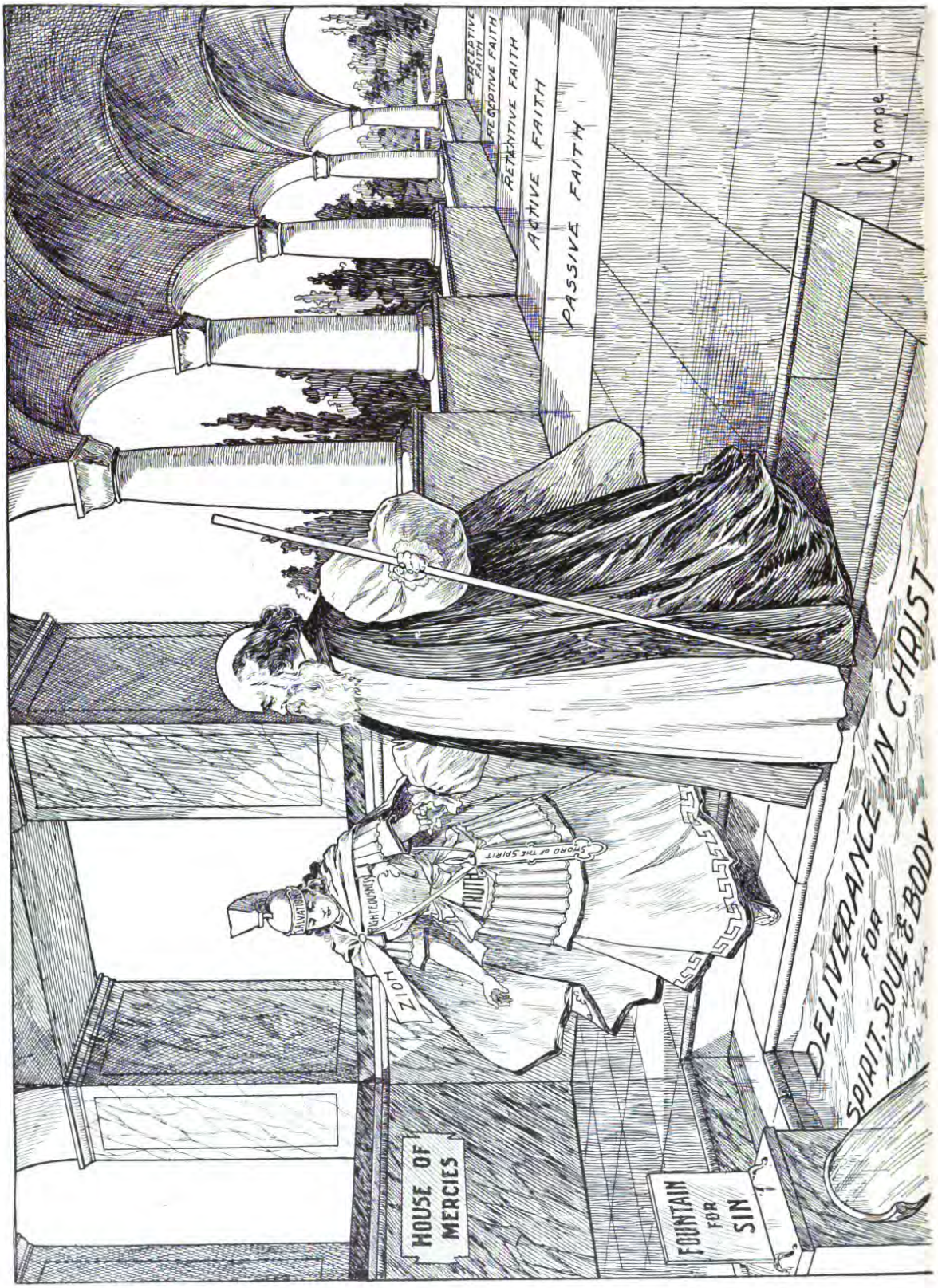
He wished to know if there would be anything for him in Zion City.

I told him that there would be, when he got right with God and man.

I also told him that if he would come to Madison Square Garden, our General Overseer, under God, would teach him the way to truth and righteousness.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER LEADING TO THE BETHESDA OF LIVING WATERS.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

*REPORTED BY O. R., S. E. C. AND L. V. S.

RESTORATION MESSAGE.

THE last but one of the series of Restoration Messages delivered in Madison Square Garden!

All who composed the great audience that had assembled to hear God's Prophet as he made plain to them the mighty truths of God's Word seemed to realize that a wonderful man with a wonderful message was in their midst, and now was soon to leave.

There was perfect quietness throughout the vast auditorium, those seated farthest from the platform eagerly leaning forward, intent upon hearing every word.

The Message was interspersed with both wit and pathos, but through it all there prevailed a deep spiritual power as a message to each individual present.

It was a most thrilling sight when, at the close of the service, thousands rose and earnestly consecrated themselves to God's service.

Madison Square Garden, New York City, Friday Evening, October 30, 1903.

The Services were opened by the usual Processional, after which the Congregation and Choir joined in singing Hymns Nos. 7 and 17 from the Special Song Sheet.

The General Overseer then said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, in the Gospel according to St. John, part of the 5th chapter beginning with the 1st verse:

After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

The word Bethesda means House of Mercy.

In these lay a multitude of them that were sick, blind, halt, withered.

The remainder of the 3d verse and the whole of the 4th verse in the Old Version is omitted in the Revised Version, and ought not to be read as a part of the text, for all the most ancient authorities omit the words.

These are the omitted words:

—waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

That Is an Interpolation.

There can be little doubt that this well has been found.

Robinson says that the Arabs called it the Well of the Dragon, because some believed that the moving of the water was caused by a dragon that went down now and then into the pool.

There is no doubt that the real cause is the escaping of natural gases into the well, such as is common in all parts of the world.

But the Jews had a tradition that it was an angel that moved the water, and some of the translators, no doubt, wrote that tradition in the margin, and eventually some one put it into a late manuscript.

One of the wonderful things about our Old Version is that it is so wonderfully accurate.

It is the latest manuscripts from which the translators translated the King James Version—the Twelfth Century manuscripts.

We now have manuscripts from away back in the Fourth Century, and very complete ones, most of the oldest ones lacking very little, such as the *Codex Vaticanus* and the *Codex Sinaiticus*.

They omit these verses, and so do the oldest versions up to the Ninth Century.

Those who have put them in have done so without authority.

And a certain man was there, which had been thirty and eight years in his infirmity.

When Jesus saw him lying, and knew that he had been now a long time in that case, He saith unto him, Wouldest thou be made whole?

The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Arise, take up thy bed, and walk.

And straightway the man was made whole, and took up his bed and walked.

Let us pray.

The General Overseer led in prayer, after which the Choir sang, "Surely He Hath Borne Our Griefs and Carried Our Sorrows," from Handel's "Messiah."

The General Overseer then delivered his Message:

THE FIVE PORCHES OF BETHESDA; OR, WILT THOU BE MADE WHOLE?

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.

Now there is in Jerusalem by the sheep gate, a pool, which is called in Hebrew Bethesda, having five porches.

In these lay a multitude of them that were sick, blind, halt, withered.

The story that I read to you tonight is the story of the Pool of Bethesda—the House of Mercy.

My intense desire is that in this, our last public service of the week, you shall get the blessing that so many have received in many other lands where I have delivered this lecture.

It was at the feast of the Jews.

The setting of the story has very much to do with the significance of the story itself.

Apples of gold are all the better for being in baskets of silver,

I Should Like You to Look at the Silver Setting of This Golden Story.

There can be but little doubt, perhaps none, that this feast was the Feast of Purim.

That Feast of the Jews was not only a Jewish but a political festival.

It must never be forgotten that the Jewish religion entered into every part of their life.

It was not only ecclesiastical, but educational, commercial and political, as are the four great divisions of Zion's work today.

We have seen how impossible and how foolish it is to separate any part of the life of the people and set it aside, saying, "This is religion and the other is not."

That is the reason men, for the most part, put on their religion with their Sunday coats, and put it off on Monday; they go down-town leaving at home any good impression they may have received on the Sabbath.

We must get back to the old truth that God is the Alpha and the Omega, the beginning and the end, throughout all our lives.

This Festival of Purim Had a Special Signification for the Jews at This Time.

It was the festival commemorating their deliverance during the captivity, when, during the reign of King Ahasuerus, Esther, a Jewish maiden, became queen, and a wicked man, Haman, who hated the Jews, planned their destruction.

It is the most despicable hatred, this so-called race hatred.

Let me say in passing, that there is only one race.

There are many families, but there is one race.

The one race sprang from one man and one woman.

Ham, Shem, and Japheth, sons of Noah, were brothers, and there is only one race.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

When I hear people talking about the racial question, I know they are talking nonsense, for there is no racial question.

The race is one.

There are many families, but there is only one race.

But ignorance and prejudice have caused war, slavery, and bloodshed.

Israel was at this time in bondage, but Israel has always risen above the bondage.

When in bondage in Egypt it was the Israelitish prince, Moses, who commanded the armies of Pharaoh.

When in the captivity, it was an Israelitish princess who sat upon the queen's throne.

You never can put down Israel, for

The Israelitish People Are the Imperial Family of the Human Race.

Do not forget it.

With all their imperfections and shortcomings, they remain the chosen people of God.

Never forget what Jesus said at the well of Sychar, "Salvation is from the Jews."

It was a Jew who was speaking: Jesus, the Jew, the Son of Mary, the Jewess.

Do not forget that when you revile that family of the race, you revile the Son of God; that you revile the apostles and the first martyrs of the Church.

Do not forget that in reviling the Jew you revile the most powerful princes, the largest spiritual natures, and those that have handed down to us the Sacred Oracles of God.

Shame! Ten thousand times, shame! that you should persecute a man because he is the brother of Jesus, the Christ, belonging to the same family!

The Israelites, at the time of which this story speaks, were not in bondage, and this Feast Day celebrated their deliverance, when through the wisdom of Mordecai and the devotion of Queen Esther, Haman met his just reward, being hanged on his own gallows, and the people of God were set free from their bonds.

The days of their slavery were over.

They were always patriotic, chafing under a conqueror as all deeply religious men must be.

Liberty Is Essential to True Religion.

Liberty is essential to Christianity.

Liberty and the Christ are one.

He came to set men free.

He came to tell them truth that would set them free.

He said, "Ye shall know the truth, and the truth shall make you free."

The Apostle glories in that fact when he says, "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."

Nothing but the law of the Spirit of Life can ever set you free in spirit, soul and body.

Freedom we must have.

We cannot be other than free.

Those who know the Christ can never surrender their freedom to another.

He who made us free, demands that we shall continue free.

The Jews were chafing.

They had an Idumean prince, a kind of half-bred Israelite, son of the monster Herod.

"They Hated Him Without a Cause."

They had Pilate, a shrewd politician with a good wife, whose good advice he failed to take, or he never would have crucified the Christ, and stained his name by sending an innocent Man to the cross.

Shame to a Roman judge that he should say He was innocent and yet hand Him over to the cruel combination of scribes and Pharisees who thirsted for His blood!

For what cause?

What evil have I done, that a venal press should hound me?

It is done for the same cause for which the Christ suffered—because He hated sin and loved righteousness.

Never forget that.

You will always get into trouble with the Devil and every evil power if you hate iniquity and do right.

"They hated Him without a cause."

But at this time, earlier in the Christ's career than the time of His crucifixion, they were moving very cautiously, for no matter what the scribes wrote about Him, no matter what the Pharisees spoke about Him,

The Christ Was Winning His Way Among the People.

In passing, let me say that Zion Restoration Host has this day completed a visitation of nearly six thousand homes in New York, and has been received everywhere with courtesy and kindness, although the wicked, vile press of this city is endeavoring to make the Visitation a failure.

Over a million pieces of Zion Literature have been put into the homes.

Millions of kind words have been spoken, kind deeds done, good seed sown, and the Visitation has been a success.

The Christ's life was one that they could not deal with easily.

The people were afraid at first of their rulers, but by-and-by, love cast out fear, and the love of the people for the Man who spoke as only He could; who went about doing good and healing all who were oppressed of the Devil; whom God was with, and who used His wonderful powers only to bless—their love for Him triumphed over fear.

"Perfect love casteth out fear."

So by this time they were beginning to wonder what would happen.

Many Desired to Proclaim Jesus King.

In fact, a large number of people in Galilee were wishing the Christ to proclaim Himself King; they were wanting to make Him King.

Therefore, when He came down to this Feast, Romans and Jewish priests alike were fearful of what might happen, remembering what this Feast of Purim was.

The Jews came, singing their songs, up the Temple Mountain, recalling the deliverance, and looking with contempt upon the Romans, who were watching them, and ready in a moment to plunge their spears into their hearts, and massacre hundreds and thousands if they dared to lift the standard of rebellion.

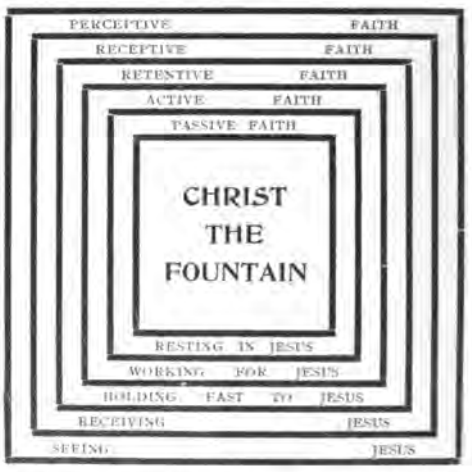
As the Christ came up they sang their songs of freedom.

They were proclaiming Him the Messiah of God, as He entered in at the sheep gate.

But in His eyes there was a far-away look, as of one who had heard, away in the heavens, a distant cry.

Then it seemed to be nearer; His eyes filled with pity and He turned aside from the sheep gate.

FIVE BEAUTIFUL LESSONS OF BETHESDA.



The Romans, who were watching, wondered what He was going to do.

He was thinking of no armed rebellion.

Armed Rebellion Never Accomplishes Anything.

"With force of arms you nothing can."

You never will do anything by bloodshed.

War makes war.

War makes hatred.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Only wisdom makes peace; only wisdom brings purity; only wisdom brings deliverance.

Wisdom and love and power were in the Messiah of God.

He walked away from the sheep gate and came to the pool.

This chart (pointing to the illustrated diagram before him on the platform) is not intended to represent the shape of the pool, but to represent the thoughts that I have concerning these five porches, which surround Bethesda—the Christ, the Fountain opened for sin and for all uncleanness in the House of Judah.

Around these porches a multitude lay—lame, blind, halt, withered—having a notion that the water down in the center was moved now and then by an angel, and that if a man got in quickly enough he would be healed.

Picture of the Impotent Man.

One man lay there, no doubt well back from the pool, who had come there day after day for thirty and eight years.

A loving mother had probably carried him there when he was a baby, and watched and put him in time after time, but he was no better.

He was an impotent man, utterly impotent.

Now he was pushed back, for the loving hands that used to carry him were lying in the grave, it may be.

Perhaps others wearied of carrying him, and he being poor could hire no one to do it, so he was pushed back.

When the water moved he would creep with difficulty down to the porches, but the porches were too much for him and he could not get in.

Moving along through these porches is the Christ, and He comes to this man.

Now he had heard of the Christ, but could not get to Him.

I think it requires but a very little stretch of the imagination to suppose that that man had been praying, "O Jehovah! Jehovah the Healer, if Thou hast indeed come in the flesh, Oh, come to me! Oh, come to me!"

But no answer came until that day.

When He First Saw the Christ.

Near to him he saw a multitude of people, and a kind and beneficent face looking down upon him.

He looked up and heard the words, "Wilt thou be made whole?"

That did seem rather an aggravation.

Why had he been lying there for thirty-eight years?

He may have said to the Stranger, "Why do you ask me such a stupid question? Of course I am willing to be made whole!" But his heart had been waiting for that Voice.

A woman's voice rang in my ears today, "O Doctor, I have been waiting for some voice that would give me help, and you have helped me. Now tell me what to do."

I told her, and she will do it too.

That man had been waiting for that Voice. Waiting! Waiting! And when he heard it there was something in his heart that responded to it.

To the Stranger's kind question, "Wilt thou be made whole?" he answered, "Sir, I have no man to help me when the pool is troubled. The rich and the powerful get in and I cannot get through the throng."

But that was not what the Christ asked.

He does not ask if you have gone to the baths of England or of Europe.

He does not ask if you have gone to the mud baths of New Zealand; He never talks about that.

He is talking to your spirits where the healing must begin, and He is saying, "Wilt thou be made whole?"

O sin-sick spirit! O troubled and burdened soul! O weary body! "Wilt thou be made whole?"

The Son of God Gives Command to Rise.

Then the impotent man saw no longer merely another man, but he saw the God in Him, he waited for the command, and the command came, "Rise!"

He rose.

Then came the command, "Take up thy bed;" and he rolled up his couch.

Then he was told, "Go to your home."

He started home and the thing was done.

Ah, but the story goes on.

The Christ is here tonight, and there are those here that are suffering from infirmities in spirit, in soul, and in body.

I desire you to meet that same Christ on these five porches.

The first of these porches I have called Perceptive Faith, or seeing Jesus.

Have You Seen Jesus?

You know that Jesus lived Nineteen Centuries ago, but you are certain that He is not in New York now.

If that were true, I had better have stayed at home; but I knew that the Christ was here.

I knew that Christ was with me, and I knew some would see Jesus.

Have you seen Him as your Savior?

Have you seen Him as your Healer?

Do you realize that He is the same, unchanged and unchangeable?

That is Perceptive Faith.

The Next Is Receptive Faith—Receiving Jesus.

Seeing is not enough; you must receive Him.

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.

Fling the heart's door open.

The King of Glory, Jehovah Sabaoth, the Lord of Hosts, the gentle, loving Savior with the pierced hand is here, and He is knocking to get into your heart.

Let Him in.

That is Receptive Faith.

The Next Is Retentive Faith—Holding Fast to Jesus.

Ah, that is the trouble.

Some of you knew Jesus long ago, when you were not so rich as you are now; when you were not so honored in politics and in business.

You knew Him, and you received Him, but you let go.

Men told you that you could not be a Christian and hold fast to your business.

Some one laughed at you and you let go.

Have you ever had the same joy since?

Have you ever had the same peace?

Has your life ever been so bright since you turned your back on the light and walked in the shadow?

Hold fast to Jesus.

The Next Is Active Faith—Working for Jesus.

There is no use in your telling me that you see Jesus, receive Jesus, and hold fast to Jesus, when you do not work for Him.

"Say, my lad," a small boy was once asked by a gentleman, "is your father a Christian?"

The little fellow, who was truly converted, said, "He is a member of the church."

"I did not ask you that. Answer me, is your father a Christian?" again the gentleman asked.

The lad did not want to say he was not, so he replied, "He is an usher and takes up the collections."

"But tell me, my boy, is he a Christian, a real active Christian?"

Now the little fellow who was a Christian, every inch of him, and did not want to give his father away, said, "He is a deacon, sir."

"But, my boy," persisted the gentleman, "tell me, is your father a Christian?"

Then at last the little fellow said, "He says he is a Christian, but he—he—doesn't work much at it."

Is that you?

How Much Do You Work at It?

The only kind of Christian that is worth anything is the man who works at it all the time in his own heart and life, and in his home.

Then his wife knows that he is a bright, happy Christian.

He prays with her and comforts her, and when the baby dies he puts his arm around her, and says, "Mother, the Good Shepherd has the baby; let us live so we will get there too;" and he helps her and comforts her, and her heart is full of love because he is a Christian.

He may be a toiler in the workshop, or in the world of finance or commerce, but he is a Christian, and men know it.

He will not lie, steal, or do wrong, and they trust him everywhere for he is a Christian.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

Are you a Christian of that kind?

"Oh, I am a Christian, Doctor," some one may say.

"What kind of Christian are you?"

"Oh, I love good things. I feast upon them."

Let me ask, "Do you work any?"

"Well, Doctor, I like to go to meeting and hear men preach, and especially you when you talk like this; and I like to sing."

"What do you like to sing?"

"One of my favorite hymns is:

"My willing soul would ever stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss."

If I were near I would give you a prod, and say, "You wretched creature, rise and walk!"

Who wants you to sing yourself away to everlasting bliss?

The Merited Fate of the Drones.

Do you think it is being a Christian to sit and feed upon beautiful thoughts?

Did you ever see a hive of bees?

Did you ever see the little busy bees telling one another where the flowers are from which they can get wax and honey?

I will picture to you a hive.

Here it stands, and here are three busy little fellows, Peter, James and John.

Now they are off after the honey, and now they are back.

They make a nice little cell and put in the honey, and then seal it up. That is one cell ready for the winter.

Off they go again, and again come back.

"I say, Peter," says one, "we filled that cell and some one has emptied it."

"Well, I do not think so," says Peter, "we have not been away long, let us fill it up again."

So away they go, but when they return there is no mistake about it, it is empty.

Listen! Away down at the bottom there are a lot of old drones,

Their willing souls would ever stay,
In such a frame as this,
And sit and sing themselves away
To everlasting bliss.

"I say, you miserable lot, did you suck out the honey?" calls James.

"Dear James, the honey is so nice," whine the drones, "and we do so appreciate your labor."

What do the bees do?

They complain to the queen, and the queen sends out her soldier bees, and they take those miserable drones by the scruff of the neck, and drag them out and sting them to death.

Then they dig a hole and put them in, and there is no resurrection. (Applause.)

I have had the dear old drones of New York write to me and say, "O Brother Dowie, we have been waiting for honey, 'honey from the rock.'"

Yes, but I have given them sticks, that is what they need.

They have had too much "honey from the rock."

They are full of honey, although they never make any, the wretches!

All they do is eat it.

Are You an Active Christian?

Is your activity merely confined to eating the fruit of others?

Do you ever do anything?

Do you ever teach any one the way to salvation and healing?

Do you feed the poor?

Do you clothe the naked?

Do you lead them to the Lamb of God who taketh away the sin of the world?

Do you seek out the erring and bring them to God where they may be saved?

"Oh, we leave that to others; we pay people to do that," some say.

You wretched humbugs!

In the Last Great Day God will not take your excuses. You must do the work yourselves.

However, there is still a better form of faith, and that is,

Passive Faith a Resting in Jesus.

When you get there you are right at the fountain.

You may say to me, "Doctor, after all your talk about an Active Faith, a Receptive Faith and a Retentive Faith, what is this about a Passive Faith?"

In the midst of a mighty storm, there is a calm.

Within the flame of the gas-jet, there is a cool place.

Within the heart of the man who is most active for God, there is perfect peace.

It does not matter whether a bullet crashes through his brain or not, he is waiting on God, he is trusting God, and so he has a sweet passivity.

He rests in God in the midst of his perception and reception, his retention and activity.

He knows that the strength of his life is in being quiet.

The prophet of God stood in the cleft of the rock, and the lightnings, the thunderings, and the storms passed before him, but God was not in them.

Then came the still, small Voice.

God was there.

There is a place for the thundering; there is a place for the lightning; there is a place for the storms, and the man who is willing to do God's work on Mount Carmel shall see God in the cleft of the rock.

The man who is willing to fight for God and crush evil, the man upon whom the Sun of Righteousness has risen with healing in His wings, comes up and gambols as the calves of the stall; and he treads down the wicked, and they are ashes under his feet in that day of triumph that God brings.

His heart is calm and at peace.

He steps into the fountain open for sin and for uncleanness, whether it be of spirit, soul or body, and he finds in the Christ a perfect deliverance.

All that want to find that deliverance now, stand and tell Him so. (Almost 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, soul, and body. Help me to see Jesus. Help me to receive Jesus. Help me to hold fast to Jesus. Help me to work for Jesus and for humanity. Help me to rest in Thee, through faith in Jesus. Give me the blessings of Bethesda, the House of Mercy—the cleansing for my spirit, for my soul, and for my body, and the power to serve Thee. For Jesus' sake. (*All repeat the Prayer, clause by clause, after the General Overseer.*)

After the Recessional, "Onward, Christian Soldiers," was sung, the General Overseer dismissed the vast audience 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.

ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder in the Christian Catholic Church in Zion in Falls City, Nebraska, will hold religious services as follows:

Paul, Nebraska, March 15th, at 7:30 p. m.

Omaha, Nebraska, March 16th and 17th, at 7:30 p. m.

Council Bluffs, Iowa, from Friday evening, March 18th, to Thursday, March 31st, every evening at 7:30 o'clock, and afternoon to be announced at the place of worship.

All attending outside of Council Bluffs confer with Mr. Jackson Willeford, 918 Harmony street, to learn the location of Hall to be rented; also, of Mr. Daniel Lehning, 4669 Leavenworth street, as to place of meeting in Omaha.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

A CONSPIRACY of FALSEHOOD

By Arthur W. Newcomb
General Associate Editor

A Brief Review of the Action of the Press of the World Concerning the New York Visitation.

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.

NO religious movement of this or any other age ever attracted such world-wide and intense interest as the Visitation of Elijah the Restorer and Zion Restoration Host to New York City, from October 18 to November 8, 1903.

As soon as the announcement of the Visitation was made, ten months before, people everywhere began clamoring to know more about it.

Every minute detail of the plans was eagerly sought after by men and women everywhere, who desired to know when, how, why, how many, how long, what was to be done, and what was expected to be accomplished.

This demand of the public the press sought to supply.

All through the years, with here and there a shining exception, the press had been bitterly and consistently hostile to the leader of this movement, John Alexander Dowie, and to all his work.

Its fight against him was unmistakably the fight of the forces of evil against good; because it had been marked, universally, by unfairness, cowardice, trickery, and most unexampled falsehood.

The Devil, *diabolos* (διάβολος), the false accuser, was manifestly inspiring the press in its furious attacks upon the man and his work.

There was no change in the policy of the press in dealing with the proposed Visitation.

But there was a new situation confronting the newspaper world.

Absolutely no information as to the plans for the Visitation was to be had except from Zion Headquarters.

People wanted to know, not what the reporters thought about the matter, but just what the Leader of the Host had in mind.

They were eager for some word that came from him with authority.

Most of the press met the situation in the old familiar way—by manufacturing interviews of the most lurid coloring.

Even this riotous madness of imaginative lying was not without its method, however—method that showed, thus early in the fight, that there was a comprehensive conspiracy at the bottom of all the falsehood.

Among the purposes of these lies, there were two that were most earnestly adhered to among practically all the newspapers: to make New York believe that Zion held it to be a city of surpassing lawlessness and moral degeneracy—"a modern Sodom," as they delighted to put it—and to make the public believe that the General Overseer was making the most extravagant claims as to the expected results of the Visitation.

To illustrate:

As early as March 2, 1903, the Chicago *Journal* said:

> According to Dowie's manner of reasoning, each of his four thousand believers will deliver at least one hundred of the wicked New Yorkers each day.

On April 15th, the Chicago *Post* said:

> Elijah III., as Chicago loves to call him, has taken a solemn oath to abolish the Stock Exchange (in Wall street, New York.)

On Saturday, September 12th, Sunday, September 13th, Monday, September 14th, and Tuesday, September 15th, the Chicago Daily *News* and the *Chronicle*, *Tribune*, *Record-Herald*, *Inter Ocean*, *American*, and *Journal*, stated that it was the General Overseer's intention to "convert New York," and "induce its residents to give up tobacco, whisky, and pork."

On Saturday, September 19th, the Chicago *American* said in the head-lines of a long article, that the General Overseer had made plans for the "Reformation of the Inhabitants of the Eastern Metropolis."

On Monday, September 21st, articles appeared in which they falsely stated that the General Overseer had demanded $500,000 from his people for the Visitation. All the Chicago papers reiterated in various ways the same false statements.

On Monday, September 28th, the Chicago *Examiner* had a dispatch from New York which falsely alleged that Overseer H. D. Brasefield had said in a meeting in that city:

> So complete will be the regeneration of all phases of society and business before the Zionists finish their work here that the Stock Exchange will be more like a place fit for religious worship than one where the gigantic steals brought about by the large combinations of capital are effected.

On Monday, October 5th, the Chicago *Tribune* said:

> With New York City once conquered, Dowie declared, the Christian Catholic Church will be richer by fifty million dollars. "Then we will add whole states, even nations, to our following."

On the same date, the Chicago *Record-Herald* said:

> Announcement was made by John Alex. Dowie yesterday that he expected to build two more Zion Cities out of the proceeds of his New York Crusade, which is to begin next week. . . . Dr. Dowie is positive that the crusade will have a favorable result.

The Chicago *Chronicle*, *Inter-Ocean*, *Examiner* and *American* contained the same lies.

On Sunday, October 11th, the Chicago *American* said:

> According to this modern miracle-working magician, this Napoleon of finance and juggler of souls, New York City is to be shaken, as Paul shook Athens, and made to repent, as Jonah made Nineveh.

On Tuesday, October 13th, the Chicago *American* published an article with the heading "Dowie Hopes to Convert Twenty-five Thousand," one paragraph of which read:

> "I expect to make twenty-five thousand converts," said John Alexander Dowie this morning.

On Wednesday, October 14th, the Chicago *Examiner* said:

> The Dowie forces will stay in New York two weeks. Within that time, Mr. Dowie hopes to convert one hundred thousand.

All the New York papers also published various versions of this same falsehood, alleging the most extravagant claims of expected results on the part of the General Overseer.

These lies were also telegraphed to, and printed in thousands of newspapers throughout the world.

The result was that all who gave any credence to the press were led to believe that the General Overseer was going to New York with between three and four thousand members of Zion Restoration Host, expecting to add tens of thousands of the citizens of that place to the membership of the Christian Catholic Church in Zion, and to collect scores of millions of dollars within the few short weeks of his Visitation.

As a matter of fact, it will be remembered by thousands that when asked what he expected to accomplish in New York, God's Messenger replied, "You should ask that question of God, the Almighty. He, and He alone, knows what will be accomplished; for it is He who must do the work. We will do our duty, and leave the results with Him."

This was the only answer he would ever give.

Certain of the Chicago and New York

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

newspapers professed a change of heart and a determination to treat the movement fairly.

They did publish an article or two each which might have been intended to be fair; but their subsequent behavior has shown conclusively the brazen hypocrisy of their claims to good motives.

Even the articles which were the most friendly in tone kept up the attempt, by clever insinuation, to create the impressions referred to above.

It will appear later, in this review, why the press made such frantic efforts to spread these particular lies.

It was abundantly evident, when the time came for the Host to leave Zion City for New York, that the papers that had professed friendliness had done so for the purpose of ingratiating themselves with a view to obtaining special privileges.

They importuned the General Overseer to permit them to accompany the special trains that carried the Host, making plea after plea of the most ingenious character.

None of these requests were granted, as the trains were for members of Zion Restoration Host only.

With the departure of the Host, another aspect of the conspiracy came to light.

A concerted attempt was made to produce the impression that the General Overseer traveled in the greatest of luxury, utterly regardless of the comfort and well-being of the rank and file of the Host, who, it was alleged, were poorly cared for.

Some of these lies may be catalogued as follows:

The Chicago *Inter Ocean* for Wednesday, October 14th, said:

The trip is bound to be a tiresome one to most of the three thousand one hundred who take it, as few will travel in sleeping-cars. Only two such cars are to be attached to most of the trains . . . Dowie's train, which is the last and goes over the Nickel Plate, will have the private car of the president of that road, for Dowie's use, and five Pullmans for his cabinet.

The Chicago *American* of October 15th said:

The train on which Dowie himself departed differed from the others in several respects. There was a fine diner on Dowie's train, in fact, every convenience which could be suggested or supplied. Dowie is using the car of the president of the road over which he is traveling. It is said that this car was built for John D. Rockefeller. Whether it was or not, it could not be more luxurious in its furnishings. The sides of the car are panelled in ebony and mahogany, and the bath-room is lined with marble. The electric lights, which glow in every corner, are hidden beneath clusters of artificial flowers.

It is in this car that John Alexander Dowie is "marching" upon New York. Instead of riding upon a horse, and carrying his belongings in his saddle-bags, this Elijah has a better plan. If he would wash, there is the bath-room—a bath-room such as one finds only in the homes of the rich. If he would eat, there is a chef and a kitchen fitted only as millionaires' kitchens are fitted.

Before Dowie boarded his car yesterday, he was asked how it was that he, loving his followers as he claims, would live on the fat of the land, to use an old expression, while his people, the Zion Restoration Host, had nothing but cold luncheons. "I am too busy—I have not time to talk," said Dowie. "But the newspapers are anxious to find out, and you admit now that the newspapers are your friends." For an instant Dowie was confused. His ruddy face grew even a deeper red, above the white whiskers, and then he leaned over and whispered, "You would not have me go to New York on a jaunting-car, would you?"

It may be well to say that the above alleged description of the train is, in most details, false, and the interview reported a pure fabrication.

The Chicago *Journal*, on Wednesday, October 14th, said:

The great majority of the invading Host will ride to New York in day cars. There are no diners. The Restorationists carry their own lunches. Dowie's train consisted of five Pullman cars only. His own car was a private one, the "Acadian," said to belong to John D. Rockefeller. It is a sumptuous railway coach, lavishly fitted.

These two excerpts will perhaps serve as samples of the tone of the newspapers in referring to the manner of traveling of the General Overseer and Zion Restoration Host; the animus being to stir up the resentment of the people against the General Overseer by alleging his utter carelessness for the comfort of his people while he himself rolled in magnificent luxury.

The fact of the matter is, that the use of a private car for the General Overseer was necessary, as he devoted himself to business and editorial work, and to meeting with his cabinet for most important conferences while en route; and as the use of the car was donated by courtesy of one of the railway companies, it was cheaper for him to travel in it than otherwise.

On the other hand, it could not be expected that the railway company could furnish a private car to every family and individual in Zion Restoration Host. But comfortable Pullman sleepers were furnished at a very reasonable rate to all who desired them. The other members of the Host occupied the newest and most comfortably equipped day coaches the several roads could provide, and none complained of discomfort.

It is a pleasure to note some delightful exceptions to this general rule—exceptions that shine all the brighter on account of their isolation.

Among them were the two evening papers published in Niagara Falls, New York, where the Host spent a most pleasant and profitable day, Thursday, October 15th.

The following is a part of the article published in the Niagara Falls *Cataract Journal:*

DOWIE'S HOSTS STORM NIAGARA

PILGRIMS FROM ZION'S CITY EN ROUTE TO NEW YORK SPENDING THE DAY HERE—SIX SPECIAL TRAIN-LOADS ARRIVED THIS MORNING.

Zion City's traveling hosts, who are on their way to descend upon wicked New York and spruce up its morals a bit, according to their own statements, came from out of the west and swooped down on Niagara Falls today, three thousand five hundred of them. The grandeurs of nature and the beauties of God's handiwork, which the Zionites love so well, naturally came in for all of their attention, and the city has somewhat of a summer day appearance on account of the crowds, many of the men being in the uniform of Zion Guards.

It has been a long time since a more prosperous, respectable looking, cleanly lot of excursionists have come to Niagara. Many who read of the coming of the Dowieites had expected to see a lot of fuzzy-faced, broad-hatted, flat-chested, pious-looking religious cranks, hence when the crowd walked down the streets this morning nearly everybody was most agreeably surprised. The visitors were the direct opposite of what had been expected. They wore new, neat-fitting up-to-date clothing, as though from one of the larger cities, carried themselves with the bearing of men and women of the world, abstaining from queer, freakish actions, but going about their business in a business-like way. Large crowds of them took carriages to the points of interest, while others walked.

One thing they did do, they avoided saloons and tobacco stores. No Dowieite touches intoxicants or uses tobacco in any form. One party went into a Falls street hotel for dinner, but they flew out the front door like frightened rabbits when they learned there was a thirst emporium in the rear. They won't stand for liquor, neither will they talk to any one who is smoking or even smells of the odor of tobacco. They will meet one on the street, salute him with their regular greeting of "Peace to thee," hand him a little leaflet explaining Dowie and his city, and with a farewell "Peace to thee," pass on again. The little circulars went to every nook and corner of the city, they were peddled about side streets and even into stores, and there was never a word said outside of the pleasing salutation, pronounced in a low voice, and apparently coming from the heart every time.

Six big train-loads of the pilgrims arrived in the city this morning, and the remarkable fact was that the business was evenly distributed among the different railroads out of Chicago. The first train in was over the Michigan Central, with nine ordinary day coaches at 6:10 a. m. A little later a Nickel Plate train of cars pulled in at 8:10 o'clock. Then came a Lake Shore train of about the same size, next a Grand Trunk at 8:20, next a Wabash at 8:30, and lastly a handsome train of Pullmans over the Nickel Plate at 9:50. This last train carried the Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, with his wife, his stenographer, head men of Zion City, captains and officers of the Zion Guard, and other dignitaries.

Dowie's people were made aware of the time of the arrival of their prophet, and when his train pulled into the Falls street station, a great crowd surrounded the rear of the last car a little east of the Third street crossing. As the train came to a standstill the door opened and the head of Zion City stepped out on to the observation platform. His appearance was the signal for a decided hush that fell over the crowd of several hundred people,

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

and the respect, even awe, in which he is held, was very apparent. Slowly the reverend gentleman raised his hand in a salute, his broad, kindly face lighting up with a smile, and as he raised his shining silk hat from his brow he gave the salutation, "Peace to thee." Then, in a mighty chorus, the greeting was similarly returned, every man in the crowd removing his hat or cap and bowing submissively and reverently.

"Peace to thee," said the prophet once more, and then waving to the band, which had just ceased playing, he offered a short prayer for every one. Then the band, a really excellent musical organization of nearly fifty pieces, played a few bars of the hymn, "Go ye into all the world," while the leader and his followers joined in the chorus. Time and again the voices swelled in unison, again the scene was one of the most remarkable ever seen in Niagara Falls. A thousand men and women, standing on the railroad tracks, circling the platform on which stood the one they worshiped, all drooping their heads as though to an oriental potentate, made a picture of devotion that it will be hard to forget. They are certainly sincere in their religious beliefs.

After the singing of several verses and some advice to his people, Rev. Mr. Dowie returned to his car which was switched back into the yards. Later he and his wife, son and stenographer, took a carriage and were driven to the power house on Buffalo avenue. The band marched down street to the park and the crowd followed it.

The trains will leave for New York between six and eight o'clock this evening.

This afternoon at three o'clock, headed by the band and with Dowie in a carriage, the Dowieites marched to Prospect Park, where there was singing, and Dowie made an address on the terrace overlooking the rapids.

Notwithstanding the past record of the press and its generally hostile tone previously to the Visitation, the General Overseer determined to give the newspapers every possible opportunity to redeem themselves.

As soon as the Visitation had been announced, he gave the writer — his General Associate Editor — instructions to extend to every newspaper and its representatives every possible courtesy and facility for getting the actual facts concerning the Visitation.

In pursuance of this direction, every letter of inquiry from the press was referred to this office, and the fullest possible information was given every inquirer, as well as photographs, printed matter, and other data.

On the way to New York, interviews were freely given to all the reporters that called upon the writer, and great pains was taken to treat them with courtesy, consideration, and kindness.

Immediately upon the arrival of the Host and the General Overseer at New York, it was evident that the newspapers had entered upon a conspiracy of lying.

Upon positive information from those in a position to know, it is known that before the arrival of the General Overseer in New York the following lie was written, put in type, and telegraphed all over the country:

ROB MRS. DOWIE AS SHE ENTERS NEW YORK CITY.

THIEVES SECURE DIAMOND AND PEARL BROOCH WORTH $1,500 WHILE SHE IS LEAVING PRIVATE CAR.

Coincident with the arrival of John Alex. Dowie in this city this morning, comes the announcement, on the authority of Mrs. Carl F. Stern, wife of the Chief of Police of Zion City, that Mrs. Jane Dowie was robbed, while in the special car, of a $1,500 diamond and pearl brooch.

The theft occurred at the Grand Central Passenger Station, during the confusion of leaving the Overseer's private car.

The stolen brooch was a part of an elaborate collection of jewels brought from Europe by Mrs. Dowie, at the time she was made general overseer of women's work in the Christian Catholic Church throughout the world.

When she received this appointment at the hands of Elijah the Second, she spent a small fortune in Paris and other foreign cities on gowns, diamonds, etc., befitting her new station in life.

This lie was published in every paper of New York City, and indeed throughout the world.

It was emphatically and authoritatively denied as soon as it appeared in print, but notwithstanding this, it was published again and again, and new details were added to it.

As soon as possible after his arrival in New York City, the General Overseer met a large number of the representatives of the New York Press in a room in Madison Square Garden.

He had provided them with tables and chairs, and freely gave admission to their flock of ubiquitous photographers.

He talked with the reporters for over an hour, and then presented to them his General Associate Editor, informing them that this official would be his representative in all matters concerning the press; that he would establish offices in the Park Avenue Hotel, and also at Madison Square Garden, where he would be ready at all times to meet the representatives of the press, and to give to them any information which they desired.

At this interview, the representatives of the newspapers promised to deal fairly and truthfully with the Visitation, and agreed that it would be perfectly proper to exclude them from all privileges if they failed to keep this promise.

Notwithstanding the kindness and consideration with which they were treated, and in direct violation of this and other spoken and written promises, the entire evening press of New York, on the afternoon of the same day, Friday, October 16th, appeared with a mass of the most astounding falsehoods and misrepresentations.

We have neither time nor space to refer to all of these, but their purpose may be revealed by the following from the New York *Evening World* of that date:

REBELS IN DOWIE CAMP—HIS WIFE VICTIM OF THEFT.

Just after their arrival in this wicked city, Mrs. Elijah III. was visited in her car by a thief, who succeeded in stealing her $1,500 diamond brooch.

STARVING FOLLOWERS CREATE A SCENE IN THE GARDEN.

HAD NO BREAKFAST, THOUGH IT WAS PAID FOR IN ADVANCE.

Two circumstances helped to shake the placid self-esteem of John Alexander Dowie this afternoon. In the first place, the followers of the so-called Elijah III. made loud demands for food, thereby shocking the prophet, who would have them live on his honeyed words alone.

Then came the direful tidings that before Mrs. Dowie had left her private car at the Grand Central Depot, a thief had entered and stolen her fifteen hundred-dollar diamond brooch.

The prophet glared at those who objected because they found no breakfast in Madison Square Garden, although they had paid him in advance.

The morning *World* added to this:

The three thousand four hundred who left Zion City, thirty miles from Chicago, on the lake shore, at three p. m. Wednesday, and had lived ever since in bad cars, were joined by six hundred other workers from Boston, Philadelphia, and other eastern cities.

DOWIEITES LOOKED HUNGRY.

The travelers were jaded by their forty-hour journey; most of them looked weak and hungry, after their over-night's fast, and their two nights on the railroad with little or no sleep. . . .

In comfort and luxury, the General Overseer, John Alexander Dowie, his son and daughter, and their entourage, arrived on a special train of six Pullman cars. The leader of the Host of Zion occupied, with his family, the private car of the president of the Nickel Plate road. . . .

Within the Garden great confusion reigned. Fully two thousand members of Zion's Host had entered, hungry and weary, hoping to eat an excellent breakfast, according to schedule, but the butchers and bakers and grocers had wickedly disappointed Deacon Cotton, the purveyor, and there was no breakfast for the Host.

The following from the New York *Journal* of the same evening is another example:

There (at the Plaza Hotel) sumptuous apartments had been engaged for him, his wife, Overseer Jane Dowie, and his son, A. J. Gladstone Dowie. While the four thousand members of the Restoration Host were struggling against the lures of lodging-house runners, and trying to find hall bedrooms in the quarters of the city to which they had been assigned, the prophet and his family were resting and partaking of breakfast at the Plaza. When Dowie reached the Madison Square Garden, therefore, he had satisfied the inner prophet, and the outer prophet was calm. Not so the members of the Host. They had expected to be given breakfast at the Garden; having each surrendered five dollars for a meal ticket, entitling them to food. They were informed, however, that they would be given no breakfast, and that no luncheon would be served. They would have to wait until five o'clock this afternoon for dinner. Hungry, they scattered to the nearest restaurants.

The above are samples of lies that were repeated in various forms and degrees in all the newspapers of New York, and telegraphed throughout the world.

The fact of the matter is that the General Overseer and his family did not take breakfast at the Plaza that morning,

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

but on the car before it reached New York. Every member of Zion Restoration Host was informed before leaving Zion City that the first meal to be served in Madison Square Garden would be dinner at five o'clock Friday evening, October 16th, and every member had accordingly made provision for his breakfast and luncheon on that day.

The Host in the Garden was therefore not hungry, but had had, as a matter of fact, an abundant breakfast.

In addition to these lies, the reports in all the New York papers contained innumerable little fabrications, distortions and misrepresentations, all tending to the same end, namely: to throw ridicule and discredit upon the General Overseer, to make him appear as a grasping, harsh tyrant, and to picture the members of the Host as stupid, poorly clad, poorly fed dupes.

Notwithstanding all these many lies and many sarcastic editorials in practically all the papers of the city, the General Overseer was patient with them, and did not execute judgment upon them speedily.

They were therefore accorded the privilege of occupying tables at the services on Lord's Day, October 18th, the first day of public services in Madison Square Garden.

Notwithstanding the fact that innumerable throngs of people came to hear the General Overseer at all three of the services on that day, fully twenty-five thousand people listening to his words with the deepest respect, and the most intense interest, the great majority of them standing at the close of the services, and solemnly repeating the prayer of consecration, the entire press of the city, with one or two exceptions, joined in declaring that the day's services were a flat and dismal failure.

A fairly typical article, although more bombastic in style than some of the others, describing the alleged failure, is the following by "Rev." Thomas B. Gregory in the New York *American* on Monday morning, October 19th. This article was headed as follows:

NEW YORK IS A WATERLOO TO ELIJAH.

THE PROPHET LOSES HIS HEAD WHEN CONFRONTED BY CRISIS AND PETULANTLY SCOLDS AS THE GREAT DESERTION BEGINS.

LAUNCHING OF HIS CRUSADE IS A FIZZLE.

FEW OUTSIDERS AT HIS MORNING MEETING, AND THEY ARE INDIFFERENT—DISASTER COMES AT THE AFTERNOON ASSEMBLAGE.

SERVICE IS INTERRUPTED BY STAMPEDE TO EXITS.

POLICE LAUGH AT THE OVERSEER'S ORDERS TO STOP THE RUSH OUT—A MUCH SUBDUED RESTORER FACES COLD NIGHT AUDIENCE.

Accompanied by a large number of sub-overseers, elders, evangelists, deacons and deaconesses of the "Christian Catholic Church in Zion," and some three thousand messengers of the "Zion Restoration Host," including the "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," held what should have been his grand popular opening meeting in Madison Square Garden yesterday afternoon.

It should have been the "popular opening," because it was held on Sunday afternoon, the time of leisure of church service and of reasonable curiosity. But the meeting was as miserable a failure as the great Garden ever saw. The program, a very tame one, was carried out with many hitches and with no enthusiasm.

Napoleon was supreme until he tackled Russia, but in facing the great White Empire he lost his crown and became an exile.

Dowie was "Elijah" sure enough until he struck New York; but the great metropolis was too big for him, and today he stands bereft of his halo, his prophet's robe torn into tatters, and his occupation as the "Restorer" gone.

The "Reverend" gentleman proceeds after this introduction with a long article purporting to be a report of the First Great General Assembly of the New York Visitation in Madison Square Garden.

He seizes upon the fact that a few hundred people who had come to Madison Square Garden, some for the purpose of making disorder, and some merely out of curiosity, rose during the reading of the Scripture and noisily left the place. He adds to and elaborates it until it becomes an exodus of practically the whole congregation, except Zion Restoration Host.

The sayings and doings of the General Overseer were not reported, but rather distorted, discolored, and misrepresented, closing with the following characterization, known by every one who heard or has read that sermon to be an absolute falsehood:

John Alexander Dowie was a beaten man. And he looked it, too. Dazed, completely routed by the turn things had taken, he acted like a little child, and not only his looks, but the very tones of his voice, told only too clearly that in his own opinion he had met his Waterloo.

The sermon was a very tame one; any one of the itinerant street preachers of the city could have done as well had he been in Dowie's place. It was the talk of a man who was evidently much confused and greatly confounded. There was no method to it, no coherency, no clear, set purpose. It was the petty, petulant, wrangling, meaningless effort of a man who had been dazed by a heavy blow.

The sermon cannot be coherently reported, because there was nothing in it to report.

Further on, Mr. Gregory says:

In every man's career there is a crisis—the supreme hour which, according to the way it is met, bears within itself the determination of one's final discomfiture or triumph. Such a supreme hour came for Dowie yesterday, in Madison Square Garden; he was not equal to it, and, from now on, his course is bound in shallows and in miseries.

The saddest man in the world today is John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion, and the third incarnation of Elijah the Restorer.

Doubtless he would give a million of money if by so doing he could blot out the past few months and put himself back where he was before he began flirting with the thought of taking himself and his Hosts to New York.

But what is written is written, what is done cannot be undone, and John Alexander Dowie is forever undone.

We have quoted thus at length from this article because it shows the animus of practically all the reports that appeared in the New York daily papers on Monday, October 19th.

Lest it should be charged against us that we quote from the most sensational, filthiest, and most unreliable paper in New York City, we quote the head-lines from some of the other papers having better reputations, but no better characters at heart, to show that they all agreed at the very beginning in pronouncing the Visitation a failure.

The New York *Times* said:

THRONGS TURN FROM ENRAGED ELIJAH III.

HALF VAST AUDIENCE LEAVES GARDEN IN SPITE OF GUARDS.

PROPHET DENOUNCES CITY.

PLEADINGS AND EVEN FORCE HAVE NO EFFECT ON THOUSANDS WHO DECLINE TO WAIT FOR DOWIE'S TEACHING.

The New York *Herald*, holding a reputation as one of the most conservative papers in New York City, headed its account of this service with the following:

TWENTY THOUSAND HEAR DOWIE PREACH.

MADISON SQUARE GARDEN FILLED TO ITS LIMIT AT THE AFTERNOON AND EVENING SERVICES.

HE WAXES ANGRY AS PEOPLE GO OUT.

HIS SERMON LARGELY DEVOTED TO EULOGIES OF HIMSELF AND HIS METHODS.

NOT A PULPIT ORATOR.

HIS VOICE IS HARSH, HE SPEAKS WITH A LISP—HIS GREAT AUDIENCES ARE QUICKLY SATISFIED.

The New York *World* said:

HOSTS OF SIN BREAK THROUGH ZION'S GUARD.

THREE THOUSAND LISTEN A WHILE TO PROPHET DOWIE THEN POUR FORTH FROM THE GARDEN, DESPITE HIS ANGRY COMMANDS FOR THEM TO HALT.

THREE BIG MEETINGS FIRST DAY'S CRUSADE.

On Sunday, October 18th, before the services of the day, the New York *Press* revealed the existence of the conspiracy to brand the New York Visitation as a failure, which revelation was confirmed on the following day.

On that day it printed an article headed as follows:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ELIJAH III. WORRYING—FEARS A FAILURE HERE AND A LOSS OF $150,000.

DOWIE TALKS "BIG" BUT REALLY HE IS AMAZED BY NEW YORK'S APATHY.

ONLY A FEW STRAGGLERS GO NEAR THE GARDEN.

ZION HOST PASSES MISERABLE DAY, WET AND HUNGRY, BUT THERE IS NO PROTEST.

In addition to these lies and misrepresentations concerning the first day's meetings, every one of the New York newspapers filled column after column, and even pages, with innumerable items of alleged description of the General Overseer and Zion Restoration Host, Zion Guard, Zion White-robed Choir, and Zion City Band, a great majority of which were either untrue, or, what was worse, only partly true, the one great purpose of all being to throw contempt and discredit upon Zion and Zion's leader.

Notwithstanding all this, the General Overseer continued to be patient and to allow the representatives of the press all the privileges he had at first extended to them.

As very little attention was paid to the truth in these alleged reports, it is not surprising that they were contradictory as to facts, while in perfect accord as to purpose.

It would take volumes to record all these, hence we, of necessity, pass them over and take up those which have a direct bearing on the evidence as to a press conspiracy.

On Tuesday morning, October 21st, the General Overseer, supposing that it might be possible that the editors of the New York papers were being deceived by their reporters, called a conference of managing editors at the Fifth Avenue Hotel, in order, if possible, to come to some understanding with them regarding the matter of reporting the services and the work of Zion Restoration Host.

Instead of attending this conference, as they were very courteously invited to do, the editors sent the very reporters who had written the false statements that had appeared during the four days that the General Overseer and his Host had been in New York.

The only result of the conference, therefore, was a number of distorted reports of what the General Overseer said.

Meanwhile the press continued to repeat the lie that the Meetings in Madison Square Garden were a dismal failure in attendance and interest.

Editorials also began to appear alleging the failure of the Visitation and professing to give reasons for it.

All these lies appeared, not only in New York, but also in practically every newspaper throughout the United States.

They were also cabled to Europe, Australasia, and other parts of the world, and there reprinted, in exaggerated forms, in every language of the civilized world.

As might be expected, the newspapers of Chicago were especially active in printing the reports of the alleged failure of the New York Visitation.

In this way the world was given to understand by the press that the greatest religious movement in centuries had failed completely at its very outset.

The purpose of all this becomes more and more apparent as we proceed with the story.

Unable to secure any fair consideration from the press, the General Overseer announced on Tuesday evening, October 20th, that thereafter, press privileges would be withdrawn from every morning and evening newspaper in the city except the New York *Herald* and the New York *Tribune*, which had treated the Visitation with a certain degree of fairness.

At about this time articles headed as follows began to appear in the papers:

The New York *World* Wednesday, October 21st:

ZION'S HOST GROWS WEARY—ONLY ONE THOUSAND GREETING DOWIE.

Also in the same paper there appeared the following:

DOWIE HEALERS ARE SICK.

In the *World* for Thursday, October 22d:

"ELIJAH" DOWIE'S HOSTS DESERTING TODAY BY HUNDREDS.

SEVEN HUNDRED FIFTY OF DOWIE'S FANATICS QUIT.

DISGUSTED AT THEIR FAILURE TO CONVERT THE UNREGENERATE OF NEW YORK, THEY WILL TODDLE BACK TO ZION CITY.

On October 23d, the *World* had the following:

TRAIN-LOAD OF WEARY ZIONITES DEPARTS TODAY.

PROPHET DOWIE PLEADS WITH THE HOMESICK AMONG HIS FOLLOWERS TO STAY CAMPAIGN THROUGH.

On the same day the *World* published an article with the following heading:

DOWIE'S THROAT GETS VERY SORE.

On the same date still another article appeared headed as follows:

BIG EXODUS OF THE DOWIEITES.

HOMESICK AND DISHEARTENED BY REBUFFS, MORE THAN FIVE HUNDRED PILGRIMS DEPART ON SPECIAL TRAIN—MANY ILL FROM COLDS.

On October 20th, the *Journal* had many columns of its characteristic filthy abuse and manufactured rubbish, some of it written by the Rev. Charles H. Parkhurst, Pastor of the Madison Avenue Presbyterian church, who characterized the service of the night before, which he attended as a reporter for the New York *American*, in an article headed:

DOWIE ABOMINABLE, DISGUSTING, LUNY.

In the same paper another article was headed:

MANY GO IN TO BE HEALED BUT DO NOT LOSE THEIR ILLS AND INFIRMITIES.

Another article in the same paper was headed:

DOWIE RANTS, STORMS, AND HURLS ANATHEMAS IN HIS WRATH AT FAILURE HERE.

On October 20th, a full page article in the *Journal* was headed as follows:

NEW YORK GIVES DOWIE COLD SHOULDER; HIS HOST DISCOURAGED AND DEFEATED.

On the same date, an article headed as follows appeared in the same paper:

DOWIE'S HEALING TERMS CAUSES STAMPEDE OF THE HALT AND BLIND.

Twenty sufferers attending a session make wild rush for the street when they are told they must agree to give all they possess to Elijah in order to get the cure—even the Guards could not stop the flight from the hold-up.

On October 21st, the *Journal* appeared with the following:

ELIJAH III., UNABLE TO HEAL HIS OWN SICK, ASKS FOR PRAYERS FOR THEIR RECOVERY.

Under this head, the following paragraph appeared:

There was consternation in the Zion Restoration Host today when "Prophet" Dowie announced at this morning's meeting that forty-three members of the Host, including Overseer Speicher, the Divine Healer, were so ill that they were unable to leave their temporary homes.

On the same date, the *Journal* appeared with the following head-lines, extending clear across the page:

"Elijah III." Asks for Prayers for Sick Zionists; Fear of CONTAGION Interests Health Board IN ZION.

On the same date the *Journal* appeared with the following:

DOWIE ADMITS HE IS DEFEATED.

RAGING AS CROWD STAMPEDES, SAYS HE WILL LEAVE BIG HALL.

On October 22d, the *Journal* printed an article headed as follows:

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

WHOOPING-COUGH HUNT AMONG DOWIE'S PEOPLE.

REPORTED BREAKING OUT OF THE DISEASE AROUSES THE HEALTH DEPARTMENT.

On the same date in the *Journal* appeared an article headed as follows:

DOWIE HOST IN REVOLT; TWO HUNDRED DRIVEN BACK TO ZION.

On Tuesday, October 20th, the New York *Herald* printed an article headed:

DOWIE GROWING ANGRY AT NEW YORK'S COLDNESS.

THREE THOUSAND-THE MAXIMUM ATTENDANCE AT YESTERDAY'S SERVICE, AND FEW OF THESE REMAINED TILL THE END OF THE DISCOURSE.

MONEY TOO IS COMING IN VERY SLOWLY.

The New York *Times* for October 20th, published an alleged report of a Divine Healing Meeting under the following heading:

"DIVINE HEALING" MEETING.

ABOUT FIFTY PERSONS ENTER THE PRAYER ROOM, BUT NO CURES ARE ANNOUNCED—SICKNESS IN CAMP.

On Tuesday, October 20th, the New York *Sun* pretended to report a Divine Healing Meeting, with the following heading:

DOWIEITES HEALED NOT ONE.

PRAYER AND ANTICS MINGLED AND—NOTHING HAPPENED.

Real pathos at their meeting, and faith—A mother's cry for her suffering child—Bandages and prescriptions cast away—Host sure we must be bad.

The following are some of the other headings that appear in the *Sun* on the dates named:

On Wednesday, October 21st:

CHEERLESS AT GARDEN.

SLIM MORNING SERVICE AND SLIMMER BREAKFAST FOR CRUSADERS.

Thursday, October 22d:

DOWIE FAILS TO HEAL.

TELLS ABOUT THE CURES HE HAS WROUGHT AND TRIES AGAIN—NO VISIBLE RESULT.

Friday, October 23d:

BREAK FROM DOWIE.

NEARLY SEVEN HUNDRED DISHEARTENED FOLLOWERS RETURN TO ZION CITY.

RESTORER CAN'T CHECK THEM.

Holds a conclave over the exodus and uses suave words to freshen the spirits of his followers who remain behind—Host disgusted with the quarters in Madison Square Garden—Elijah III. in today's talk attacks the Court of Appeals' decision against healers—Says threatening letters do not worry him, and he talks of a Gotham Zion—Epidemic of colds among the crusaders—Gloomy morning service.

The New York *Telegram* of October 21st contained articles under the following headings:

MANY OF DOWIE HOST NOW ILL.

FORTY-THREE OF RESTORATION HOST UNABLE TO LEAVE LODGING TO REGENERATE NEW YORK.

TIRED AND HUNGRY ARE THE LEGIONS OF ZION.

ONLY FAINT-HEARTED REPLY WHEN PROPHET ASKS IF FOLLOWERS ARE READY TO CONTINUE THEIR WORK IN THE CITY.

It may be said in regard to all the above quoted articles, that only one hundred twenty-five of the members of Zion Restoration Host returned to Zion City from New York at the end of the first week of the Visitation; that these had planned to go from the very beginning, in order that they might take the place of others in Zion City and allow them to engage in the work in New York during the second week.

Notwithstanding the fact that, owing to the drafty condition of Madison Square Garden, some of the members of Zion Restoration Host contracted colds, there was no serious illness, no hunger, no misery, and no discouragement in the Legion.

On the contrary, the work progressed with growing enthusiasm on the part of the Restorationists to the very end of the scheduled time.

Not only was this true, but the genuine interest in the meetings among the citizens of New York increased daily, and after the scenes of disorder, caused by thoughtless and hostile people, early in the Visitation, the meetings were attended by orderly and deeply earnest throngs of thoughtful New Yorkers, and thousands from all parts of this and other countries, and there were many who received great blessing in spirit, in soul, and in body.

The characterizations of the Divine Healing Meetings are also untrue, as God greatly blessed these services.

On Saturday, October 24th, a new set of lies was begun, to the effect that the General Overseer had left New York for good in the midst of his Visitation, and would probably go to Australia with Overseer Jane Dowie.

The fact was that the General Overseer had gone to Boston with Overseer Jane Dowie to see her aboard the Saxonia, on which she sailed for Europe that day.

The New York *Times* of that date said:

Guarding his movements with all possible secrecy, John Alexander Dowie, "Elijah the Restorer," slipped away from New York last night for Boston, carrying all his family and baggage with him in his private car. He absolutely declined to indicate in any way when he will return to the city, and the information obtained last night was that he intends to sail with his family for Australia. It was impossible to ascertain last night whether any provision had been made for the members of the Zion Restoration Host now at Madison Square Garden, either for their return to Zion City or for their maintenance while here.

Practically the same lie appeared in nearly all the other New York papers, and was also repeated in the newspapers of Chicago and the world.

On the following day one of the most iniquitous and villainous of all the results of this press conspiracy against the General Overseer and Zion appeared simultaneously in nearly every newspaper in New York City.

It was told as follows in the *New York Herald:*

MRS. DOWIE SAILS WITH REPUTED TREASURE CHEST.

RUMOR GROWS THAT SHE CARRIES AWAY MILLIONS, AND THAT ELIJAH III. IS PLANNING TO JOIN HER IN AUSTRALIA NEXT WINTER.

DOWIE DODGES ON RETURN FROM BOSTON.

Underneath this general head comes the following sub-head:

MRS. DOWIE SAILS WITH STEEL CHEST.

RUMOR GROWS THAT SHE CARRIES AWAY MILLIONS, AND THAT ELIJAH III. IS PREPARING TO FLIT.

Underneath this heading appeared what was alleged to be a special dispatch to the *Herald* from Boston, Massachusetts.

This so-called dispatch read, in part, as follows:

Circumstances connected with the visit of John Alexander Dowie to Boston today have given currency to the rumor that the Restorer is preparing to quit America, and live in Australia on the immense fortune he has accumulated. In an interview today, Dowie admitted that he intends to go to Australia, by way of the Pacific, in January.

A large, strong box, which was closely guarded while being placed in Mrs. Dowie's stateroom, just before the steamer sailed, is said to have contained seven million dollars in bonds and other securities. Just how this rumor started, or how the amount was fixed, it is impossible to determine, but the story seemed to be pretty generally believed on the wharf and steamer, and the arrival of the strong box seemed to confirm the story. It was carried into the stateroom by two stewards, who perspired over the task. The box was too small for clothing, and its general appearance confirmed the rumor of its value. When it arrived, there was suppressed excitement among the faithful, and Dowie directed Pinkerton men to guard the doorway, while he superintended the storage of the box.

This lie appeared in the *Herald* on Sunday morning, October 25th.

Early that morning the writer called up the city editor of the *Herald* by telephone, and requested that he give satisfactory promises that the *Herald* would at the earliest possible moment publish a complete and sufficiently prominent denial.

The articles in some of the other New York papers were more disrespectful to the General Overseer and Overseer Jane Dowie, but all contained the lie that the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Overseer was taking with her to Australia a very large portion of Zion's assets.

Some of them stated that the amount carried away was in gold; the perfect folly of which statement is made apparent by the fact that seven million dollars in gold would weigh sixteen tons.

In response to the request mentioned above, the city editor of the *Herald* promised to give publicity to any denial that the General Overseer cared to give out.

In accordance with this promise, he sent a reporter to the General Overseer who, after a brief interview, offered to convey to his chief, on behalf of whom he promised that it would be published, a letter of denial.

The General Overseer, therefore, dictated and revised a most careful statement of the facts, and delivered the same into the hands of the *Herald* representative.

It is needless to say that not one line of this denial was published, and that the only attempt of the *Herald* to adjust the matter appeared in the following paragraph in the issue for Monday, October 26th:

Dowie's anger was aroused by stories from Boston that Mrs. Dowie had sailed for England with a treasure chest containing securities estimated to amount to seven million dollars. He said that the story was absolutely untrue; that Mrs. Dowie had taken no steel chest with her.

It was in consequence of this lie and of the failure of the *Herald* to publish the denial of the General Overseer, as promised, that all the press privileges were withdrawn from that paper. As the General Overseer expressed it, he took that miserable sheet by the scruff of the neck, and threw it among the other "yellow curs," where it belonged.

On Monday morning, October 26th, appeared the article which capped the climax of the villainy of the New York Press. Although it was not properly a portion of the conspiracy, perhaps, it was intended to have its influence in the same general trend, namely, to throw discredit upon the General Overseer and Zion.

On the Friday previous, and also on the Saturday, a representative of the *World* had made vigorous efforts to see the General Overseer, alleging that he had important papers to lay before him.

On Sunday morning he appeared again, and this time stated that the papers that he carried were certain letters written by John Alexander Dowie to his reputed father, John Murray Dowie, containing references to the parentage and birth of John Alexander Dowie.

The General Overseer was thereupon called up on the telephone, informed as to the nature of the papers the *World* had in its possession, and asked whether he had anything to say concerning them. The reply that he made was as follows:

"You can tell them that they are a set of blackmailing thieves; that if they have bought or stolen from John Murray Dowie any private correspondence and want to publish it, they will have to take the consequences. If he has been foolish enough to give it to them, he will have to stand the consequences. In the meantime I will not look at the letters or consider them, and have nothing to say concerning them. If the *World* makes it necessary for me to tell what John Murray Dowie is, I will do so, but I do not want to."

On the following Monday night, the General Overseer took up the matter of his birth and parentage which had thus been dragged to light by the *World*, and so clearly and so carefully, and so truthfully told the facts in the case that the great tidal wave which had been started by the villainous action of the *World* in taking these private letters became a veritable flood of sympathy from all classes.

The attack had not only failed in its purpose, but had turned to the advantage of him upon whom it was made.

The story, however, was copied by the papers throughout the United States and the rest of the world, in all degrees of distortion.

After several days of comparative quiet, following the unmistakable rebuff given to them by the public sentiment in New York as the result of the publication of the above-mentioned story, the press proceeded to a new set of lies, unmistakably a part of the original conspiracy.

As is well known, it was planned from the very beginning that the meetings in Madison Square Garden should end on Lord's Day, November 1st, and the Host return to Zion City on Monday, November 2d, while the General Overseer and certain members of his staff, with specially designated portions of Zion White-robed Choir and Zion Guard, should remain another week to conduct a series of meetings in Carnegie Hall.

However, when announcements were made concerning the return of the Host, the newspapers all joined in a hue and cry of which the following, from the New York *World*, is a fair sample:

DR. DOWIE DOWN AND OUT; READY TO QUIT.

ACKNOWLEDGES DEFEAT AND IS PREPARED TO CUT SHORT HIS EVANGELISTIC CAMPAIGN AND SEND THE HOST BACK TO ZION CITY DISCOURAGED.

Verily, Brethren, Peace Be To Thee. The Garden Was a Sad Affair When the Bulletin Was Posted, Declaring that It Was Back to Lake Michigan.

Old Dr. Dowie, defeated, and, as he expressed it, "apparently discredited," had decided to cut short his evangelistic campaign in New York and send his Host back to Zion City The realization that this town will have none of him, has penetrated his strange intellect, and led to his determination to run away rather than remain to be completely knocked out. Therefore the following notice was posted in the lobby of Madison Square Garden this afternoon:

"All excursions from New York to Zion City will leave on Monday, November 2d, between 7 and 8 a. m.

"James F Peters,
"Superintendent of Transportation."

. . Disquieting reports from Zion City were brought. A conference of all the Overseers was called, and it was voted to go back.

The meetings set for Carnegie Hall, on November 3d, 4th, 6th, and 8th, will probably be called off. If they are held Dowie will conduct them without the assistance of his Host, his band, his drum corps, and his splendid Choir, which spectacular accessories have served to draw whatever crowds he has addressed in the Garden.

The present intention of Dowie is to remain here, and hold the meetings all by his lonesome, but the chances are that he will have his special car attached to one of the excursion trains, and go back with his thoroughly disgusted army.

The *Telegraph* for October 29, 1903, said:

DOWIE BEATS RETREAT—TRAINS FOR ZION MONDAY.

This notice was posted conspicuously in the lobby of Madison Square Garden yesterday afternoon:

"All Excursions From New York to Zion City will Leave on Monday, November 2d, between seven and eight a. m. James F. Peters."

Such was Dowie's first admission of defeat. Meetings in Carnegie Hall had been announced for November 3, 4, 6 and 8, and other arrangements were made for a definite stay. All apparently are cancelled by the determination that the army shall evacuate the city next Monday, November 2d.

The following from the New York *Herald* brings out succinctly the whole purpose of the crusade of lying by the New York papers, and, in imitation of them, by the papers of the rest of the earth:

WHAT DOWIE SAID HE WOULD DO.

Fill Madison Square with converts.

Festoon the walls of the Garden with crutches and canes of those who were healed.

Baptize thousands.

Drive the Devil from Manhattan Island, win the hearts of the people, and take fifty million dollars back to Zion.

WHAT HE HAS AND HAS NOT DONE.

Devoted nine days and nights to billingsgate abuse.

Has not healed a body or converted a soul.

Has not baptized a man, woman or child.

Has had his horses attached by the sheriff.

Has spent something like a quarter of a million dollars without taking in enough to pay gas bills.

Following this lying summary of the most wicked—because it pretended to be the most reliable—of the New York papers, we proceed to our summary of their conspiracy:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They pretended friendship in order to gain interviews, and thus give a certain authenticity to their lying statements.

They asserted that the General Overseer expected to make thousands of converts and collect millions of dollars, in order that they might raise the cry of "Failure!"

They fabricated alleged statements of the General Overseer which were an insult to the people of New York, in order to prejudice the best people of the city against him.

They persisted in attempting to turn the masses against him, by asserting that his people were ill-clad, ill-fed, ill-cared-for, and ill-treated, while the General Overseer rolled in purple, fine linen, and jewels, and fared sumptuously every day.

They attempted to discredit him in the eyes of all decent people, by portraying him as ostentatious, vulgar, indecent, peevish, tyrannical, grasping, crafty and dishonest.

They attempted to ruin his commercial credit by falsely stating that he had failed and that he and his wife were leaving the United States for Australia with all of Zion's assets.

They partially succeeded in forcing down the attendance at the Carnegie Hall meetings, by declaring that he left the city with Zion Restoration Host on November 2, 1903.

Their lying was the direct cause of the bankruptcy proceedings begun in Judge Kohlsaat's United States District Court, in Chicago, when, taking advantage of the scare caused by the report that Overseer Jane Dowie had fled to Australia with seven million dollars of Zion's assets, and that the General Overseer was about to follow her with the remainder, an obscure lawyer, who represented alleged claims amounting to eleven hundred sixty-nine dollars, was able to have the entire estate placed in the hands of a receiver.

That the attempt to ruin Zion failed is now history.

Zion stands before the eyes of the world today stronger ecclesiastically, educationally, commercially, and politically than ever before.

Thus again is the prophecy fulfilled concerning Zion:

No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment
Thou shalt condemn.

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

Raised From Bed of Suffering in Answer to Prayer of General Overseer.

And Jehovah, He it is that doth go before thee;
He will be with thee,
He will not fail thee, neither forsake thee;
Fear not, neither be dismayed.—*Deuteronomy 31. 8.*

311 NORTH AVENUE 64,
LOS ANGELES, CALIFORNIA, December 27, 1903.

DEAR GENERAL OVERSEER:—Last December my husband sent you a request to pray for me.

I had been sick for five months, and for three months was not able to raise my head from the pillow.

I kept growing worse all the time.

The doctors could do nothing for me, and gave me but a short time to live.

My husband had been reading LEAVES OF HEALING.

He asked me if he should write to you, and I said he should.

So he sent the request to you, and threw the medicine away.

This was on Monday.

On Wednesday night I received my healing in such a wonderful way.

The people could not think I had been very sick, I was so perfectly healed. I have never before been as well as I am now.

We praise God for ever leading us to Zion.

What a blessing LEAVES OF HEALING has been in our home!

We are all members of the Christian Catholic Church in Zion, and have had great blessing.

Yours in the Christ, (MRS.) J. E. CLARK.

Healed of Hemorrhage of Bowels — Family Blessed.

He will fulfil the desire of them that fear Him;
He also will hear their cry, and will save them.—*Psalm 145:19.*

3003 ELISHA AVENUE,
ZION CITY, ILLINOIS, December 27, 1903.

BELOVED GENERAL OVERSEER:—Peace to thee. I desire to tell you of the great blessings we as a family have received from God through your ministry and the ministry of our beloved Overseer Jane Dowie.

We praise God for the privilege of living in Zion City and having our dear children in school here.

We also had the joy of taking part in the New York Visitation as members of Zion Restoration Host.

God gave us many precious opportunities of witnessing for Him.

In answer to your prayer and to ours God has wonderfully healed us many times; especially four years ago last August when I was at the point of death with hemorrhage of the bowels.

We telegraphed to you in Chicago to pray, and God wonderfully delivered me and raised me up and I have not been troubled with it since.

God has wonderfully delivered me in times of childbirth; and we realize indeed that He is a very present help in trouble.

We rejoice in the hope that God will permit us and the dear children He has given us, to help in the grand work of Zion Restoration Host.

We all join in sending love to you and Overseer Jane Dowie and Deacon Gladstone Dowie, and we pray that God will abundantly bless you and all yours in your Around-the-World Visitation.

Your sister in the Christ,
(MRS.) ALBERTINA STOCKHOLM.

Baby Healed When Dying.

We have our hope set on the living God.—*1 Timothy 4:10.*

LAVERGNE, ILLINOIS, December 10, 1903.

MY BELOVED GENERAL OVERSEER:—The other week, Mr. Frisk, of 320 West Twenty-third place, Chicago, came to one of our meetings, and said, "Pray for my baby who is dying. He has been sick eight months; and the doctors can do no more. When I left home the lower part of his body and hands were cold."

Praise the Lord, when he went home he found the baby was healed; and today father and mother are in Zion.

Since I came into Zion, my income has increased thirty-nine per cent. and my personal property and real estate have increased one hundred per cent.

We are all well and praising God for His blessing to us through your ministry.

I am so happy that I can work with God's Prophet, Elijah the Restorer, for the extension of the Kingdom of God.

Pray for us.

With Christian love from my wife, children and myself, I am,

Yours in Jesus, C. A. KRISTOFFERSEN,
Deacon in the Christian Catholic Church in Zion.

Healed of Severe Attack of Rheumatism.

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.—*John 14:13.*

569 HOWE STREET,
VANCOUVER, BRITISH COLUMBIA,
October 28, 1903.

DEAR GENERL OVERSEER:—Peace to thee.

I wrote you some time ago, asking you to pray for me.

I had been suffering from a severe attack of rheumatism.

I thank God that after you prayed, I was perfectly healed.

I thank you, dear General Overseer, for your prayers in my behalf, and give God all the glory.

Trusting that God will keep you and your dear wife and son Till Jesus Come, I am,

Yours in the Christ, W. J. WATERS

Healed of Afflicted Eye.

Trust in Him at all times.—*Psalm 62. 8.*

HEWITT, WISCONSIN, December 20, 1903

DEAR GENERAL OVERSEER:—I praise God that He answered your prayer, and that He delivered me from sin and healed my eye.

I praise God for my wonderful healing.

Your little sister in the Christ, ANNA DOLL.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, APRIL 6th or 7th.

Delusive Medical Diagnosis and Therapeutics.

1. *The fact of sin is not considered.*—James 1:12-17.
Desires lead to vanities.
Sin grows out of excesses.
Death results only from sin.

2. *God's remedy for sin is ignored.*—Hebrews 10:5-13.
The body of the Christ is for our bodies.
God gave Him a body without sin.
God wills that our bodies should not perish.

3. *The fault is located outside of the person.*—James 1:14-20.
Sin produces the sickness.
The sin must be confessed.
When a person gets right God raises him up.

4. *Uncleanness in spirit, thought and habit is not accredited as the chief agent.*—Isaiah 1:16-19.
Unclean thoughts defile the body.
A wicked heart fills the body with unsoundness.
Filthy clothing is a breeding place for disease.

5. *An outside poison can never counteract another poison in the body.*—Jeremiah 2:20-30.
A poison can never be anything else but poison.
Poisons will not rid one of sin.
Sick persons usually call on God as a last resort.

6. *To add drug poisons to corruption in the body only intensifies suffering.*—Mark 5:25-34.
How much suffering is caused by drugs and surgery!
How many die by blunders of doctors and nurses!
Many suffer more from physicians than from disease.

7. *Microbes do not produce disease but generally come as a result of it.*—Job 7:1-11.
Worms come from putrid flesh.
Worry brings on nerve exhaustion.
Decomposition fills the air with pestilence.

8. *Dirt, filth and putrefaction fill the air with poisons which lodge in a sin-stricken body.*—Leviticus 26:14-20.
Break God's law and fear possesses one.
Let the intestines clog up and fever ensues.
Expose one's self unduly and consumption follows.

The Lord our God is a false-science-denouncing God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 10th.

The Devil and the Body.

1. *He always contends for it.*—Jude 1:6-11.
He seeks to drag it down to dishonor.
He will get the body and soul if he can.
He is a great disputer.

2. *He claims it in order to despoil it.*—1. Corinthians 6:9-14.
He will get a person to not do just right.
Then something that is actually wrong is done.
Then some sin to shut them out of heaven.

3. *The body does not belong to him by redemption.*—1 Corinthians 6:15-20.
The Christ died to save the body.
The Lord is for the body and the body for the Lord.
A diseased body does not glorify Him.

4. *Sometimes the Devil gets it.*—1 Corinthians 5:1-6.
He puts the body into a turmoil of passion.
He gets persons to say they can do as they please.
Then they get tied to some deadly sin.

5. *He seeks to drag the body down to hell.*—Matthew 10:27-34
He can make it wretched on earth.
He can shorten its years one-half.
He can send it to hell by fires of passion.

6. *He will rot it into corruption.*—Job 2:7-10.
He makes it unsound from head to foot.
He afflicts it with wounds and bruises.
He makes the blood vile with poisons.

7. *He will twist it out of shape.*—Luke 13:11-17.
By paralysis he withers it.
By rheumatism he distorts it.
By care he bows it to the ground.

8. *He will drive the spirit out of its habitation.*—Ecclesiastes 12:3-7.
He darkens the windows of the soul.
He dries up the fountain of blood.
He takes all composure out of the nerves.

God's holy people are a body-consecrated people.

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 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 8:5-12; 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Nine Hundred Eighty-six Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Nine Hundred Eighty-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, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	583		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	4717		
Total Baptized at Headquarters.....			10,091
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		6817	
Total Baptized outside of Headquarters.....			7,458
Total Baptized in six years and nine months			17,549
Baptized since December 14, 1903:			
Baptized in Zion City by Overseer Mason	11		
Baptized in Zion City by Overseer Speicher.....	47		
Baptized in Zion City by Elder Hammond.....	19		
Baptized in Zion City by Elder Royal.....	17		
Baptized in Zion City by Elder Lee.....	10		
Baptized in Zion City by Elder Dinius.....	71		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Elder Cossum.....	14		
Baptized in Chicago by Elder Hall.....	30	221	
Baptized in California by Elder Taylor.....		10	
Baptized in Canada by Elder Brooks.....		7	
Baptized in Canada by Elder Simmons.....		3	
Baptized in Australia by Deacon Hawkins.....		8	
Baptized in Australia by Deacon McCullagh.....		14	
Baptized in England by Overseer Bryant.....		10	
Baptized in England by Deacon McKell.....		3	
Baptized in England by Overseer Cantel.....		22	
Baptized in Germany by Elder Hodler.....		7	
Baptized in Missouri by Deacon Robinson.....		10	
Baptized in New York by Overseer Mason		30	
Baptized in New Zealand by Elder Reiff.....		1	
Baptized in New Zealand by Deacon Wilhide.....		4	
Baptized in Ohio by Elder Cairns.....		4	
Baptized in Ohio by Deacon Arrington		11	
Baptized in Switzerland by Elder Hodler.....		53	
Baptized in Switzerland by Evangelist Hertrich.....		10	
Baptized in Texas by Evangelist Gay		5	
Baptized in Washington by Elder Ernst.....		4 216	437
Total Baptized since March 14, 1897.....			17,086

The following-named fourteen believers were baptized in the Corporation Baths, Union street, Leeds, Yorkshire, England, Tuesday, February 16, 1904, by Overseer H. E. Cantel:

Charlesworth, Miss Polly.....91 Zoar street, Leeds, Yorkshire, England
Crowther, Alfred Ashworth,
4 Sunbeam avenue, Beeston Hill, Leeds, Yorkshire, England
Fisher, John William, "Fernleigh," Ryhill, Wakefield, Yorkshire, England
Gelder, Mrs. Selena.....Howley Park View, Morley, Yorkshire, England
Hall, George Herbert,
Bay House, Ryhill, near Wakefield, Yorkshire, England
Haselwood, James.....10 Woodhouse square, Leeds, Yorkshire, England
Julian, Mrs. Emily.....3 Salem place, Beverley, Yorkshire, England
Mortimer, Mrs. Emily,
5 Ruth street, off Mickley street, Morley, Yorkshire, England
Robinson, Jane
10 Holbourne street, off Woodhouse street, Leeds, Yorkshire, England
Whiteblood, Daniel.....Stainforth, near Doncaster, Yorkshire, England
Whiteblood, Mrs. Phœbe...Stainforth, near Doncaster, Yorkshire, England
Wilson, Albert.....2 Stainsfield row, Burley, Leeds, Yorkshire, England
Wood, Miss Minnie.....Grosvenor avenue, Leeds, Yorkshire, England
Wright, Miss Clara.....15 Bellevue road, Leeds, Yorkshire, England

The following-named eight believers were baptized in the Caledonian Road Baths, N., London, England, Lord's Day, February 28, 1904, by Overseer H. E. Cantel:

Arzenbacher, Richard,
11 Clifton street, Finsbury square, E. C., London, England
Arzenbacher, Mrs. Julie,
11 Clifton street, Finsbury square, E. C., London, England
Baker, Edward.....2 Priory avenue, Walthamstow, Essex, England
Dening, Mrs. E.....Salem Villa, Shanklin, Isle of Wight, England
Dening, Miss Elsie Carrie...Salem Villa, Shanklin, Isle of Wight, England
Jeffryes, Walter.....77a Queen Victoria street, E. C., London, England
Rideout, Mrs. Ida Titus,
14 Hillfield Park, Muswell Hill, N., London, England
Werf, Mrs. Lammetje van der,
37 Gowan road, Willesden Green, N. W., London, England

The following-named four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, March 2, 1904, by Elder W. O. Dinius:

Griffiths, John George .....120 Washington street, Waukegan, Illinois
Hewett, William W.....Elijah Hospice, Zion City, Illinois
Mill, Herbert Clayton.....2921 Enoch avenue, Zion City, Illinois
Shuter, Mrs. Lydia .....Coloma, Michigan

The following-named five believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, March 6, 1904, by Elder W. H. Cossum:

Hardin, Alex.....3145 Dearborn street, Chicago, Illinois
Hardin, Mrs. Delilic.....3145 Dearborn street, Chicago, Illinois
Hardin, Mrs. Gussie.....3145 Dearborn street, Chicago, Illinois
Hardin, Henry.....3145 Dearborn street, Chicago, Illinois
Wellman, Ada.....420 West Sixtieth place, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named seven children were consecrated in Zion Tabernacle, Euston road, London, England, Lord's Day, February 7, 1904, by Overseer Daniel Bryant:

Coste, Elsie,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Coste, Ethel,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Coste, Robert,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Coste, William,
21 Newlyn road, Bruce Grove, Tottenham, N., London, England
Harper, Florence Jessie..11 E Peabody Buildings, W. C., London, England
Harper, Ethel .....11 E Peabody Buildings, W. C., London, England
House, Percy.....68 Havelock street, Islington, N., London, England

The following-named four children were consecrated in the West Side Tabernacle, Lord's Day, February 28, 1904, by Elder L. C. Hall:

Nelson, Edward William....21 West Twenty-fourth place, Chicago, Illinois
Nelson, May Sara Elizabeth, 21 West Twenty-fourth place, Chicago, Illinois
Nelson, Mildred Jenny Linnea,
21 West Twenty-fourth place, Chicago, Illinois
Nelson, Victor Eugene.....21 West Twenty-fourth place, Chicago, Illinois

The following-named child was consecrated in San Francisco, California, Lord's Day, February 21, 1904, by Elder W. D. Taylor:

Bruning, Rosa.....1337½ Stevenson street, San Francisco, California

ZION IN CALIFORNIA.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion, San Francisco, California, will hold religious services as follows:

In Zion Tabernacle, 334 South First street, San Jose, California, Friday, March 25th, at 7:30 p. m.; Saturday, March 26th, at 2:30 and 7:30 p. m., and Lord's Day, March 27th, at 11 a. m., 3 p. m. and 7:30 p. m.

At Santa Clara, California, Monday, March 28th, at 7:30 p. m.

At Ben Lomond, California, Tuesday evening, March 29th.

At Santa Cruz, California, Wednesday, March 30th, at 7:30 p. m., and Thursday, March 31st, at 7:30 p. m.

Baptismal services will be held at each of these places where arrangements can be made.

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS A WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

Important Notice....

ON AND AFTER May 1, 1904, shares in Zion Lace Industries and Zion City Bank will be permanently advanced to a premium of 10 per cent. Meanwhile, under a special privilege, for the benefit of friends who are endeavoring to transfer their investments to Zion, these shares are offered at the par value of $100 each.

Both Lace and Bank shares are now yielding an income of 9 per cent. per annum, payable semi-annually. Beginning July 1, 1904, the Lace shares will earn 10 per cent. per annum, the year following 11 per cent., and thereafter 12 per cent. in accordance with the provisions of Certificates and Articles of Agreement.

Certificates are non-assessable, negotiable and transferable, and are secured by all of Zion's vast estate. This estate has been recently valued at many millions of dollars above all liabilities, by a committee representing leading business houses of Chicago, who were permitted to examine Zion's affairs.

Zion Lace Industries have been tried and proved, and are known to be one of the most promising manufacturing institutions in America. Large additional funds are required that its operations may be greatly expanded to meet the growing demands of the trade.

Send for subscription blanks and further information.

Fielding H. Wilhite

Manager Zion Securities and Investments . . . . . .

Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

THE BEAUTIFUL STORY of LEAVES of HEALING

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! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem. Jehovah hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of Jehovah.—Isaiah 52:7-11.

How many times this Scripture brings to mind the work of our beloved General Overseer when we think of the good tidings of peace and salvation and the declaration that God reigns which he publishes from the pulpit and especially in LEAVES OF HEALING! How clearly it is to be seen that Jehovah's arm is bared before the eyes of all the nations and that His Salvation is manifested through the testimonies in LEAVES OF HEALING! How marked is the comparison between the work of God in Zion today and the manifestation of His presence with the Children of Israel. Alas, how soon they forgot His mercies and consequently were turned back into the wilderness and perished there!

How easy it is to fall into a routine of daily tasks and feel that you are doing all within your power for the Extension of the Kingdon of God and yet if you stop to carefully consider you will find that you have given very transient notice to some of the miracles recorded in LEAVES OF HEALING which are equally as wonderful as some of those recorded in the Bible.

In this connection we quote these extracts:

WINAMAC, INDIANA, March 17, 1900.

DEAR DR. DOWIE:—I desire to testify to what God has done for me and my family through the Little White Dove and the teachings and prayer of His servant in Zion.

On January 1, 1898, Mrs. Jacob White sent me some copies of LEAVES OF HEALING. I read and reread them with joy and thanksgiving. I believed every word I read.

I had believed for twenty-five years or more that Jesus was the Healer of His people. ***But I knew that I lacked faith, and did not know how to get it until I read*** LEAVES OF HEALING. . . . On July 21, 1898, I sent a request for prayer to Dr. Dowie. I do not know what I wrote, as I was said to have been insane at the time. I had suffered from falling of the womb for twenty-nine years and eight months.

I had kidney trouble and heart disease. I was bloated all over my body. The doctors said that the bloating was caused by heart disease.

I was treated by twenty-five doctors. Dr. Thurston, of Hagerstown, Indiana, said that I could not be cured. Dr. Newman, formerly of New York, said that I might drop dead at any moment. . . . All at once my mind came back to me like the sun shining forth from behind a cloud. Everything looked bright and all my bad feelings passed away.

But I did not get the full blessing until I had told what the Lord had done for me.

On July 25th, I received a letter from Dr. Dowie, saying that he had prayed for me on the 24th. Then I knew that it was through Dr. Dowie's prayers that such great blessing had come to me on the previous day. . . . My son Luther was healed of quick consumption in Zion Home, last September, through the prayers of Dr. Dowie and the Elders.

My husband was healed of typhoid fever in September, 1898.

I thank God and Dr. Dowie for all these blessings. I shall work for God all the days of my life. (MRS.) EMILY STEWART.

—Vol. VII, No. 2.

●

ZION HOME, CHICAGO, ILLINOIS, May 21, 1900.

DEAR GENERAL OVERSEER:—It is with heartfelt thanks toward my Heavenly Father that I undertake to tell all that God has done for me.

While attending Kee-Mar College, Hagerstown, Maryland, during 1888, my health completely failed, and I was taken with a severe attack of dysentery and pneumonia.

Taking strong medicine left me very feeble in health, and during the following winter, while away from home teaching art, I was again laid up with pneumonia and grip.

It left my lungs quite weak and I suffered with a cough. The doctors all said I was suffering from diseased lungs.

Taking strong medicine again completely undermined my system, so that I was bedfast all spring and summer with catarrh of the stomach and bowels.

My parents called in consultation the specialists, Dr. Oglebe, Danville, Pennsylvania, and Dr. Mary Saylor, Williamsport, Pennsylvania. They, together with my family physician, Dr. Marsh, declared my case a hopeless one, expecting me to go into rapid decline.

I was but a shadow and took little nourishment for months and little medicine, for I could not retain it. . . .

For seven long years I had faithfully taken tonics, pills, powders, cough medicine, headache medicine and heart stimulants, all to no avail, always finding myself weaker and the old diseases aggravated. . . . During September, 1898, Evangelist John Warden ***handed my husband a copy of*** LEAVES OF HEALING, containing the testimony of Miss Vina I. Peck, now Mrs. F. A. Graves. We read and reread of her healing and at first thought it was too good to be true.

We wrote her, and her sympathetic, compassionate, straightforward letter, declaring that every word of it was true, greatly strengthened our faith and lead us to honestly search the Scriptures to know whether these things were so, and whether God was the same Healer today that He was 1900 years ago.

The more we searched, the more we believed that my only hope was in the Lord as my Healer.

My husband immediately subscribed for LEAVES OF HEALING and bought a full set of tracts, desiring to be taught, for we longed to know how to fully trust and obey God.

From that on I was healed of many attacks of biliousness and severe headaches through our own prayers.

At first it was a struggle for me to give up all medicine, but when we got those little healings I saw it was right to do so.

We wrote to Dr Dowie, stating my inward troubles. He prayed for me and I began to mend nicely. . . . The Bible has become a new book to us. The Full Gospel as taught in Zion makes every promise so rich in meaning.

I feel very grateful to Dr. and Mrs. Dowie for their prayers and faithful teaching of Salvation, Healing and Holy Living.

May their years be many to extend this blessed Gospel.

Yours in Jesus' Name,

(MRS.) SUE R. HOY.

—Vol. VII. No. 6.

Take notice how "faith cometh by hearing, and hearing by the Word of God."

Since the reading of LEAVES OF HEALING led these people to trust God fully for healing, and to exercise a faith which they had never had before, you must agree that LEAVES OF HEALING contains the Word of God.

Notice how it pierceth "even unto the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

LEAVES OF HEALING quickly reveals what is in the hearts of those who read, and brings the reader into the Valley of Decision, either for or against the Christ.

ORCHARD, IOWA, September 24, 1900.

DEAR DR. DOWIE:—I have long thought it my duty to write and tell you what the dear Father in Heaven has done for me in answer to your Prayer of Faith.

For twenty-one years I was a constant sufferer from heart disease. . . . I cried to my Father to spare me, for I then thought God was the One who afflicted His children to draw them closer to Him. The doctrine has been taught us by false shepherds. . . . ***Sister Hoyt went to Western Springs, Chicago, and there learned that God was the Healer of His people.***

When she came home she was very much improved in health. She wanted me to trust God for healing. I asked my Father in Heaven to show me by His Word what He wanted me to do. I found by His Word that He did not require us to go to doctors or drugs.

I left off taking medicine, determined to trust God for healing.

My husband told me I would die if I did not do something for myself, but I told him if God could not heal me no one could, and I would trust Him whether I lived or died.

Sister Hoyt had been reading LEAVES OF HEALING. She gave it to me to read. I praise God for the blessed Message the Little White Dove brought to my heart.

I wrote to you in 1894 for prayer. At the hour you prayed for me I was healed of heart disease. I was well from that moment.

We live on a farm and the work is hard. I have been strong and able to do my own work. . . . My little granddaughter was healed on the 24th of May, of carbuncle on the neck. The carbuncle passed away in one day's time without breaking.

She also had weakness in her left leg so that she could not walk. After prayer she began walking soon, and is healthy and strong and can run and play everywhere.

May God bless this Message to the sick and suffering ones. Your sister in the Christ.

—Vol. VII, No. 26. MRS. L. M. MERICLE.

Since your attention is called to how God uses LEAVES OF HEALING to turn many to righteousness, can you conscientiously refrain from carrying or sending it to all who are in need of a Full Gospel? Will you be wise or foolish if you do not help to turn many to righteousness? If you *act now* under this impulse you will be blessed and will bring blessing to others. If you wait you may fall back into your routine again, and God cannot appeal to you so easily the next time, and finally you will become indifferent to humanity's great need for God. SEND SUBSCRIPTIONS TO FRIENDS or NEIGHBORS or STRANGERS *now* and thereby lay up for yourself treasures in heaven.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

APR 9 04

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 XIV. No. 23. *ZION CITY, SATURDAY, MARCH 26, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF A SO-CALLED SURGICAL DISEASE.

HOPE DEFERRED MAKETH THE HEART SICK; BUT WHEN THE DESIRE COMETH IT IS A TREE OF LIFE.

It is difficult for the human mind to grasp the full import of a miraculous healing. It is so difficult that a carnal mind refuses to accept it, and even the mind that is changed to spirituality is prone to revert back to its carnal state when it comes to the consideration of the healing of those diseases which, we are told by the physicians, can only be helped by the use of the knife in performing a surgical operation.

It does not seem so difficult for many minds to grasp the truths of Divine Healing for the healing of any of the every-day maladies, or even the more severe and serious form of diseases, so long as it may be that sometimes they are healed through natural causes; but when it comes to the diseases such as tumors, cancers, hernia, and others which require operations, the mind staggers, the heart fails.

"Howbeit this kind goeth not out but by prayer and fasting."

It was recognized by the apostles that some things were more difficult and required greater faith than others. One of the wonderful things about the work of Zion is that there are so many instances of healing of these terrible diseases which must be borne through life, and for which there is oftentimes no help, even from an operation. In many cases of hernia the lesions are so extensive that there is little hope of success from an operation. Then the dread that comes to one in meditating upon what an operation means is a terrible thing to a great many people, even with the present appliances and anesthetics which take away the sensibility to pain and suffering. It is far from being a subject of pleasant contemplation.



MARY MEGRUE.

We only need to cite the case of Mr. W. C. Whitney, ex-Secretary of State, who died under the anesthetic at the beginning of the second operation, and the more recent case of a physician in Chicago, to see the possibilities as to what the results may be.

There are hundreds of so-called successful operations from which the poor sufferer never recovers, but endures a miserable existence after having his hopes shattered. Zion knows nothing of this, but has passed on into a new era of experience.

There are no rivers of blood and seas of suffering in Zion, but there is one great calm of contentment; for the "tree of life" has been found; the sting

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

has been removed. The heart is no longer sick; the body no longer diseased.

The joys of youth have been brought back, and in life there is again the joyful prospect of service and enjoyment.

The great thing to be taken into consideration in these wonderful cases of healing is the fact that healing is free for all.

Zion is teaching the world that it is possible to find God wherever we may be.

Faith does not depend upon location, and has no geographical requirements. Faith depends upon knowledge, a knowledge of the Word of God.

Elijah the Restorer has brought back to the world the good news that God can be found anywhere. Wherever honest hearts are lifted up to Him in earnest supplication, He is to be found, whether it be in Cincinnati or Chicago, San Francisco or Timbuctoo. He is the same unchangeable God.

John Alexander Dowie has never taught that healing for the people depends upon his prayers, and he has ever rejoiced in the fact that everywhere, in all the world, where the blessed Gospel has found its way, God has answered the prayers of His people.

This does not do away with the fact that he is still in the forefront of those who teach Divine Healing, and that his prayers are being answered as no other man's prayers, perhaps, have ever been; and as long as God recognizes him as His servant, it is only right that the people should recognize him as the servant of God.

It is for this reason that the people turn to John Alexander Dowie, who has become to them a lamp and a guide, lighting their pathway to the Christ.

It is through the Little White Dove and the wonderful Restoration Messages that the people are taught to turn to God.

Then we will go on with the work of God until all the world shall be restored, praying that the light may guide us on, and that we may never fail to see the Light of God.

The whole world was lost in the darkness of sin;
The Light of the World is Jesus.
Like sunshine at noonday, His glory shone in;
The Light of the World is Jesus.

J. G. S.

WRITTEN TESTIMONY OF MARY MEGRUE.

EAST NORWOOD, 4819 LINDEN AVENUE,
CINCINNATI, OHIO, January 9, 1904.

DEAR GENERAL OVERSEER:—In gratitude to my Savior for what He has wrought in me, I desire to give my testimony to the glory of His Name; and I trust this message will go on the wings of the Little White Dove from sea to sea and from shore to shore, so others suffering as I did may know that our Savior is able to heal all diseases.

He has healed a deep wound for me. My doctor said it never could be healed.

I was then quite young and active, and had many pleasures.

My greatest pleasure was horseback riding; and I had a very beautiful horse.

Then when the doctor said that the wound could never be healed, I was very downcast and felt that my life was blighted.

That wound was a rupture of the bowels.

I suffered from it forty-one years.

I had to wear a truss so tight around me that I was constantly in pain and misery; and sometimes in great agony.

At times my support would break; then I would faint and fall.

I had to be lifted on to a bed and I would lie there one and sometimes two hours before I could get up.

Upon one occasion as I was going to the store, my support broke, and I fainted and fell on the street.

A crowd of people gathered around me.

They thought I had heart trouble and took me into a drug store.

The druggist prepared something for heart trouble; and when he brought the medicine to me I waved my hand.

Then he said, "It is not heart trouble."

As soon as I could speak, I told them my trouble.

During many years of my life I kept a boarding-house, and was constantly on my feet. I suffered most of the time.

After learning of Zion, I desired to be baptized by Triune Immersion.

When I was preparing for Baptism, some of my friends said that if I did not take off my truss, I would not receive a blessing.

I disliked to do this, because I was afraid. I trembled and said, "I cannot take it off, because I cannot walk or even stand without it."

But I was told that the Lord would give me strength to walk.

I took off the support, and one of the sisters took it out of my hand. They prayed, and all fear left me.

In the Name of the Lord I walked down into the water.

All through my Baptism I was very happy; I did not think of the wound until I was ready to start for home.

Then I thought of the distance I had to walk to reach the car, and I began to weaken.

Overseer Bryant came up, and I said to him, "I am so afraid to undertake to walk without the support."

He laid hands on me and prayed, and Deacon Shafer prayed for me. All fear left, and in the Name of the Lord, I started for home.

I walked one block to my car; got on the car and off again without any assistance and did not once feel any pain or misery.

I do not know when I had felt so well.

I said to one of my friends, "Oh, I feel so well tonight! I am perfectly healed. I am well and strong."

I was so happy that I went into the house praising the Lord; and all through the night every time I awoke I could think of nothing to say but "Praise the Lord!"

I am still praising my Savior for His wonderful goodness to me.

I found my way into the Christian Catholic Church in Zion through reading LEAVES OF HEALING.

When I first met my friend, Mrs. Anthony, I was telling her of my sad affliction, when she picked up LEAVES OF HEALING and said, "Here is something for you to read."

I took the LEAVES.

While I was reading, it seemed to me that I had been away from God so long, and that I had just got back to Him.

I am thankful to God for finding my way to Zion, where I received the teaching of how to serve God in the right way.

He is keeping me in health and strength to do His work, and I am going onward.

I was badly afflicted with a lame back, so that I was half stooped over.

One year I went around doing my work in that position.

Deacon Yerger prayed for me, and I received great relief. My back was strengthened at once.

Elder Bryant and his beloved wife both prayed for me, and now my back is as strong as it ever was.

May God bless Overseer Bryant and his wife; and may He bless those who prayed for me, and all Zion everywhere.

I believe that the General Overseer was sent by our Heavenly Father to do all the work he is doing for the poor sinful people of the world.

He is gathering them up from all over the world, and bringing them into the fold of the Christ.

I pray God to bless the General Overseer and his family and keep them; and that we may all meet around the Great White Throne.

Faithfully yours in Jesus' Name,

MARY MEGRUE.

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.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupes	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d lira
Italy	08	40 centesimi	3 50	18fr. 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupes	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	41 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

BEFORE going to New York upon this Visitation, the General Overseer asked over and over again, "Are you willing to sacrifice for the sake of giving to New York this threefold Gospel? Are you willing to come down to bread and water, if need be, if thereby you can win New York?" And the answer always came back without a moment's hesitation, "We are."

The winter has been a most trying one; the hardest for some in all their experience.

How could the Lord find out if this answer were really from the heart or only talk if He gave us no testing?

How could He entrust us with greater things until He had tried us? Who are the good soldiers but those who endure hardness?

The Lord has brought none of us down to bread and water.

He has supplied all our needs through this trying time, and even though we may not have had all that our hearts have desired, yet no one who gave this answer from the heart would exchange the experiences of this Visitation for any temporal gain.

The temporal loss is not to be compared in any way with the spiritual gain.

The world has blamed us for using so much money; but Zion knows that, beside the great benefit to New York, the spiritual gain to each member of Zion Restoration Host who went, cannot be computed.

Money could not buy such experiences as the following:

MISS RUTH ANGSTEAD, Zion City, Illinois.—The two weeks' Visitation in New York was full of joy to me.

How eagerly many hungry ones sought for the truth!

One day my companion and I were accosted by an angry butcher who flourished a large knife over his head saying in German, understood by my companion, "I will make mince-meat of you."

Unconscious of his words I went up to him with the Message and card of the Christ knocking at the door.

He seemed amazed, dropped his knife and intently looking at the card asked if he might have another for a friend.

At one door came an old lady with her face covered.

After I gave her the Message and card she uncovered her horribly mangled face, caused from a fall, and said as I told her of Jesus as the Healer, "If such an angel as you pray with me surely Jesus will heal me."

I then went in and she, with another old, white-haired lady, eagerly drank in the words of truth from God's word.

At another place a mother asked me to talk with her beautiful daughter, fast dying of quick consumption.

With tears streaming down her face as I told her of the Christ's healing me, she eagerly asked, "And will He heal me? I want you to pray for me."

She also requested me to ask the General Overseer to pray, which I did.

At another home we had an opportunity to answer many questions concerning God's Way of Healing, and Zion City.

They subscribed for LEAVES OF HEALING, and after praying for the lady of the house, who had recently been operated on by the doctors, she requested us again when leaving, to continue to pray for them.

In one home we gave tracts to four stalwart brothers who once had known God but had fallen deeply into sin.

One said, "I was saved once and belonged to the Salvation Army."

I said, "And you were happier then?"

He said, "yes," with such a sad, hungry look.

How gladly he drank in our words and took tickets for himself and three brothers, for the services!

At a Jewish home they invited us in, and after I told them of what Jesus, the Christ, had done for me, they said, "Surely He must be the Messiah."

At one home a dear young wife opened her heart to me, so hungry for righteousness.

She surrendered herself to God and testified to the sweet peace coming into her troubled life.

One blind man took the literature so gladly, saying he would have it read to him, when we told him Jesus was "the same yesterday and today, yea, and forever."

In one home were two small children taking care of a baby.

Their mother was out washing.

One of the little boys was a cripple.

It was wonderful how simply he accepted the Message of Jesus as his Healer.

One lady insisted that we come in and rest and have lunch with her.

She asked us many questions of Zion's great work.

One evening, before the service began, I sat by a beautiful lady who plied me with many questions.

She said she was many years an artist; and as she looked at the General Overseer she said, "I never saw such a face; it is a great study to me."

She wept as the General Overseer preached the Gospel of the Kingdom of God.

In a beautiful home we met a pure, sweet lady who begged us to come in and rest and talk with her, as she longed to know more of Zion, and prayed God would bless all our labors, giving us some tracts of her own as we left.

These are only a few of the many blessed experiences of these few days.

We found many wanting to pay us for the tickets or literature.

They could not understand how Zion people could come so far and do so much just for the love of Jesus, the Christ, and for humanity.

We were given several subscriptions to LEAVES OF HEALING.

I heartily thank God for this great privilege of seed-sowing for the Master.

DEACONESS MARY WILSON, Chicago, Illinois.—It is with great pleasure that I look back to the pleasant experiences I had in New York as a member of Zion Restoration Host.

One day we went into a saloon, where an Irishman was drinking at the bar. When we presented the Message and the card, he said, "Whose picture is this?"

We explained to him that it was the Lord Jesus, the Christ, knocking at the door of the heart; and he said, "Will you give me another for my wife?"

A lady who was visited was very sick and despondent.

After talking with her and directing her thoughts to the Lord, a request for prayer was sent to our General Overseer, which was answered by her healing.

She said, "Surely the Lord sent you to me."

A Roman Catholic woman told us that while she was in church on Sunday she heard the captain of a fire company speak to the congregation, saying they were not to interfere in any way with Dr. Dowie's people, as they were doing a good work.

I wish, also, to record God's goodness to me.

On our arrival at Niagara on our way to New York, I got off the train, and in crossing the track did not notice wires that were fixed alongside the rail.

Thinking the train was approaching, I ran quickly across the rails and was caught by the wires and thrown down with great force.

For a moment I was helpless, my face becoming discolored and the lower part of my body feeling as if disjointed, and suffering intense pain.

Deaconess Paddock being present, laid hands on me and prayed, and an immediate recovery was the result, for which I thanked God.

Everywhere in New York, we were received kindly and the people were eager for the literature.

E. H. LEIBY, Zion City, Illinois.—An old gentleman said to me one day, "Do you know the true reason why this fight is so bitter? It is the preachers. They are jealous because this mission of Dr. Dowie's is a success."

He said that they were beginning to call him a Dowieite. He continued, "I tell them it would take all the preachers in New York city to get three thousand of their people to go to Chicago and do house-to-house work, as Zion is doing. Yes, they could not get three hundred; and if they did the police would have their hands full with them."

One very stern-looking policeman said, "My sympathies have been with Dr. Dowie ever since he has been here, and since I have heard what he had to say about Judge Dowie, it has increased one hundred per cent."

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.*

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Two Weeks Ending March 19, 1904

523 Rolls to.....Business Men in Various States
14,600 Rolls to.....Colorado and California
975 Rolls to..Club Women of the United States
282 Rolls to.....Germany and Switzerland
Number of Rolls for two Weeks.....16,380
Number of Rolls reported to Mar. 19, 1904..3,083,649

EVANGELIST SARAH E. HILL,
Superintendent Zion's Literature Mission,
Zion City, Illinois

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

For foreign subscriptions add $1.50 per year, or three cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.
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.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.
ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, MARCH 26, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MARCH 26, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mary Megrue, . . . 673
Elijah the Restorer, . . . 678
Group in Wagon, Gregory, Texas, . . . 679
Cacti, Gregory, Texas, . . . 679
Mexican Hovels, El Paso, Texas, . . . 682-683
El Paso and Franklin Mountains, . . . 683
Street in Juarez, Mexico, . . . 684
Roman Catholic Church in Juarez, Mexico, . . . 684
Foot of the Incline-Cable Railway Up Mount Lowe, near Los Angeles, California, . . . 685
General Overseer and Party Descending Mount Lowe, . . . 685
Blackbirds in Tree on Ranch, Texas, . . . 686
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mary Megrue, . . . 674
MEMORABILIA OF THE NEW YORK VISITATION, . . . 675
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Now in Laodicean Period of the Christian Era, . . . 676
Great and Growing Worldliness of the Religious Denominations Everywhere, . . . 676
Ram's Horn Manifesting Signs of Actually "Getting Religion," 676
Statement Taken from Article Published in *Ram's Horn*, . . . 677
Permitting Evils Unrebuked Charge Against Organized Christianity, . . . 677
Preacher and Church Member Druggist's Most Frequent Customer, . . . 677
Churches Make No Protest Against Inhuman Treatment of Colored Felons, . . . 677
United Confederate Veterans Inaugurate Crusade Against Lynching and Mob Law, . . . 677
Article from the *Courier-Journal* of Grenada, Mississippi, . . . 677
Cablegram from General Overseer from Adelaide, Australia, Dated March 20, 1904, . . . 677
Carnegie Hall, New York City, Engaged for Meeting, June 20, 1904, . . . 677
AROUND-THE-WORLD VISITATION OF ELIJAH THE RESTORER, 679-690
ZION RESTORATION HOST, . . . 691-692
NOTES FROM ZION'S HARVEST FIELD, . . . 693
ZION'S BIBLE CLASS, . . . 694
OBEYING GOD IN BAPTISM, . . . 694
ADVERTISEMENTS, . . . 695-696

Notes From The Overseer-in-Charge.

"AND TO THE ANGEL OF THE CHURCH IN LAODICEA WRITE:"

THESE THINGS saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth.

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.

THERE SEEMS to be no reasonable doubt as to our being in the Laodicean period of the Christian Era.

THIS STATEMENT may be disputed by a few of those conservative Christians whose horizon is limited to their immediate surroundings, who may be favored by living in the midst of a comparatively aggressive religious activity, which may yet be found in a few obscure localities.

FOR THOSE who have taken the pains to ascertain the spiritual condition of the religious denominations, and for those who have the good of the work of the Master at heart, there can be nothing but the deepest concern and sorrow because of the fact of the great and growing worldliness of the churches, the apparent indifference for religious work on the part of the young people, who logically are the hope of these churches, and for the bitter opposition to any suggestion that would in any way disturb these churches or turn them from their obsolete formalism, or instil into their creeds any doctrine which would in any way compel them to admit that their old creeds were imperfect and can be improved upon.

ALL THIS is so patent that when there is any tendency on the part of those who hold to old creeds to recognize any good in the work of Zion or the teaching of the Rev. John Alexander Dowie, editor of this paper and General Overseer of the Christian Catholic Church in Zion, we are almost compelled to pause and consider what it means.

AND WHEN we find in the pages of the *Ram's Horn*, which has been among the foremost of all the religious press to

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

caricature and vilify our General Overseer, a statement like the following, we are compelled to wonder whether the *Ram's Horn* is actually "getting religion" and may not soon be found at the "mourner's bench" with the other backsliders!

THIS IS the statement taken from an article in the *Ram's Horn*, of recent date, entitled "Dowieism, Christian Science and Spiritualism," by G. Campbell Morgan, in his "Question Class for Christians."

So far as I am personally concerned I should not for a moment consent to place Dr. Dowie on the same level as Christian Scientists, or Spiritualists. Whatever opinion some of us may hold concerning some of his views and methods, there can be no doubt as to his loyalty to the fundamental doctrines of the faith, and I, for one, while failing to understand the spirit he manifests too often toward those who differ from him, and not being convinced of the correctness of his interpretation of truth, yet believe him to be a sincere Christian man.

THE INDICTMENT against the churches is not only that their creed is lacking, but that they do not begin to live up to what they profess to believe.

AGAINST ORGANIZED Christianity stands the charge of permitting within its ranks various and degrading habits which go largely unrebuked, and makes it impossible for them to exert a destructive influence against these evils outside their organizations.

THE USE of tobacco in every form, and intoxicating liquors on almost any pretext, is all but universal. The preacher and the church-member are the druggist's most frequent customers. Rarely is a voice raised against any social, moral or individual evil except in a most general way.

AND WHEN did these churches take a stand against the barbarous and inhuman treatment of the colored felon who is not only lynched by hanging, but must be burnt to a crisp to satisfy the insane brutalism of a horde of white savages?

IT IS NOT the Church which is first to raise her voice against this shocking crime; neither is it the brave members of the Grand Army of the Republic who take a stand to defend the honor of our fair land against these unscrupulous mobs; but it remains for the veterans of the Confederate Army to take up the cause—not of the negro, but of humanity against the unbearable atrocity of a large class in many communities, who think it a laudable thing to enforce the most atrocious cruelty upon a fellow human being because his skin is black.

THE FOLLOWING item from the *Courier-Journal* tells of an action which is truly most commendable and worthy of general introduction:

STAND AGAINST LYNCHING BY CONFEDERATE VETERANS.

CRUSADE BEGUN BY W. R. BARKSDALE CAMP AT GRENADA, MISSISSIPPI, WITH STRONG RESOLUTIONS.

GRENADA, MISSISSIPPI, March 20th.

An anti-lynching crusade has been inaugurated by the W. R. Barksdale Camp, United Confederate Veterans, of this city. The following significant resolutions were unanimously adopted at a largely-attended meeting of the camp:

First—That we are unalterably opposed to the lynching of a human being, save perhaps for the one unmentionable crime.

Second—That as Confederate veterans and law-abiding citizens of Mississippi and of the United States, we are violently, vehemently and eternally opposed to the practice of burning a human being for any crime whatever.

Third—That we all appeal in thundering tones to all Confederate veterans, their wives and daughters, and to that great and glorious organization, the Daughters of the Confederacy, one and all, to arise in their might and by precept and example, voice and pen, moral force and influence, help put a stop to this diabolical, barbaric, unlawful, inhuman and ungodly crime of burning human beings.

Fourth—That we heartily approve of and applaud the action of Governor Vardaman in his recent successful efforts to save a criminal from a mob bent on burning.

WE ARE grateful to God that the first day's work of our General Overseer's visitation in Adelaide this week was attended with success and quiet. The following cable message tells the story.

ADELAIDE, March 20, Via Vancouver.

SPEICHER, Zion City, Illinois.

Splendid gathering in the Exhibition Building, three to four thousand present in the morning.

Perfect order; enthusiastic reception; five thousand in the afternoon.

About two hundred shufflers exercised feet at intervals.

Spoke for one hour.

Many thousands in the streets, more curious than hostile; crowd surrounded York hotel for hours.

Mounted police cleared streets.

All quiet now at eight o'clock, but probably an attack tomorrow night, at the City Hall.

Police Commissioner has issued a declaration that he will maintain order, quoting criminal code citing severe penalties.

City deeply stirred.

Every evil power aroused.

Much good being wrought.

Zion growing daily.

Many are coming this year to Zion City.

Pray for us.

Love to all Zion.

Mizpah. DOWIE.

WE CALL special attention to the announcement that the Carnegie Hall, in New York City, is engaged for special Zion meetings for Sunday, June 25, 1904, at which time the Rev. John Alex. Dowie will speak, on his return from his Around-the-World Visitation.

ZION CONTINUES to win friends and establish confidence among all classes.

We solicit a continuous interest in your prayers, and a hearty continuous coöperation in every good work of Zion.

JOHN G. SPEICHER.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Around-the-World Visitation

OF THE

Rev. John Alex. Dowie

ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion.

By Arthur W. Newcomb, Special Correspondent.

IN our last paper, we closed with a report of the Message delivered by the General Overseer in Beethoven Hall, San Antonio, Texas.

The following morning, at nine o'clock, our car was again at the Sunset depot, as the station of the Southern Pacific railway



GROUP IN WAGON, GREGORY, TEXAS.
Going Out to Look at Gardens and Cotton Fields.

s called, and we were attached once more to the Sunset Limited.

Here we were again called upon to say farewell to Deacon Lewis, as business called him back to Meridian, Mississippi.

We also said good-by to our earnest and consecrated brother, Evangelist William D. Gay, who was left in charge of the Christian Catholic Church in Zion in San Antonio.

It was with a feeling of reluctance that we left this beautiful and hospitable Southern city, where we had been so kindly received and pleasantly entertained; but the lands beyond were calling to us, and the Word, "Go through! Go through the Gates!" was in our ears.

The press of Texas was, for the most part, very kind, not only in faithfully reporting interviews and services, but also in many little editorial paragraphs and other expressions.

The following will serve as examples:

The San Antonio *Light* for Monday, January 11, 1904, said:

DOWIE KNOWS IT.

Yes, Dowie's stuck on Texas, for
He knows a thing or two;
He's going to bring his Zion here—
The very thing to do.

For while we may not boast the dude,
The cane and beaver hat,
And may be rather short on wings
And harps, and all of that,

Yet Texas with her magnitude,
Her people and her worth,
Is the nearest spot to heaven
Of any place on earth.

LUTHER A. LAWHON.

The following is from a Waco, Texas, paper:

If Dowie brings his converts to Texas it is safe to assume that he will ave them pay their poll-tax. Have you paid yours?

We had a beautiful view of San Antonio as we rode westward on the Southern Pacific, and then we began the climb, across barren wastes, to the high table-lands of Western Texas, New Mexico and Arizona.

These plains are partially covered with bunches of buffalo grass, bits of sage-brush, occasional mesquite trees, and other flora peculiar to the dry lands; but some portions are bare of all vegetation, except the unsightly Spanish dagger and a few cacti.

The track and road-bed of this railway, all the way to San Francisco, is worthy of admiration, every mile of it being in the most perfect condition.

The entire road is divided into divisions, and each division into a number of sections.

At stated intervals, an inspection of the road, section houses, and stations is made, and prizes awarded to the best section in each division. The section-house of these prize sections are ornamented with signs announcing their distinction.

These station houses are picturesque little oases on the great plain, with their row of one-story barracks in the rear of the lot for the families of the Mexican section hands, and their front yards laid off in various designs outlined by rows of white-washed stones.

Another feature of the trip to the Pacific Coast was the fact that the locomotives that drew our trains burned petroleum instead of coal, their tenders being in the form of tanks. Huge oil reservoirs for the storage of this fluid fuel took the places of coal sheds along the way.

It has been found since the discovery of oil in Texas and California, that it is very much cheaper and more efficient than coal, easier to feed into the fire-box, and much pleasanter for the passengers, as it is free from cinders.

Not only the Southern Pacific, but many other roads in the West and South are introducing the use of oil on their locomotives.

All that day we climbed higher and higher into the clear, dry air, although the ascent was so gradual that the way seemed like a plain. At one o'clock on the following morning we reached the summit of this particular climb, being 5,000 feet above the level of the sea.

It was at devotions that evening that the General Overseer



CACTI, GREGORY, TEXAS.

thrilled our spirits by most graphic teaching on the words found in the 12th chapter of Luke.

May God bless the following report of his words to many thousands:

On Board Private Car Tecalco, Monday Evening, January 11, 1904.

Scripture was read by the General Overseer from the 12th chapter of the Gospel according to St. Luke, beginning at the 13th verse, to the words, "is not rich towards God."

THE RICH FOOL.

"Thou fool!"

The epitaph is written upon the grave of a rich fool, by the hand of the Unerring Judge.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

"Covetousness is Idolatry."

The man who covets can never be anything else than an idol worshiper.

Covetousness is Envy.

Greed, Malice, Hatred and Murder are the universal offspring of Covetousness.

Envy has destroyed great cities, and uprooted mighty nations.

It has dug the grave of great reputations, and cast down the mighty from their seats of power.

The covetous man is always discontented.

He has never gained enough for himself.

He knows not that "Godliness with contentment is great gain."

Covetousness and discontent make him a constant loser.

A covetous man is never happy until he has a little more than he already possesses—and that is never.

He cannot be happy, for he makes his life, and its happiness, to consist in the abundance of the things that he possesses, and he never has enough.

He is always looking forward to a time when he will get rest; when he will tell his soul to be at ease; when he shall eat, and drink, and be merry; when he has enough.

Meanwhile he never gets enough. So even in this life, he is never at rest.

Ease and Self-indulgence Displeasing to God.

Even in the service of God, we may think that we can serve God, when our motive is one that God cannot approve.

This man did not do anything wicked according to the law.

The law does not say that a man shall not take his ease, eat, drink, and be merry; indeed the law protects him in taking his ease, and in eating and drinking, and being merry without molestation.

The law seems to consider it a very proper thing for a wealthy man to live at ease, and indulge his desires and appetites.

This rich fool was not violating any human law; but there was another Law, even the written Law of God, which he was violating.

The Rich Fool's Estate.

I often think of this man sitting on the broad veranda of his spacious house high up on a hill, overlooking, on every side, the well-tilled fields.

Everything is kept in excellent order.

His barns are full.

His servants are numerous.

His cattle are well fed.

He has been a successful farmer.

Life is growing on apace, and he has never known any rest.

He has no Love.

Lust has taken its place.

He has no Wisdom. Folly and self-conceit, brimming over have taken the place of Wisdom.

He has no Reverence, and he has no Faith.

He has no Hope, and he has no Peace.

He has no friends, and he is weary of everything around.

His only joy is to amass.

Life, to him, is simply a means to an end—the increase of riches.

I see him, as the sun is setting, and the afterglow is in the evening sky.

He is smoking the long Eastern pipe, and puffing out the smoke. As it rises, he is enjoying the intoxication of the narcotic drug and is picturing, in the ascending smoke, the delights that are to come.

He sees the wheat-fields whitening.

He sees the wonderfully prolific harvest of his gardens and his widely extended horticulture.

A sense of satisfaction comes over him, for the harvest is near, and it is a wonderful harvest.

He has increased his holdings until now they are vast. These barns will not hold them.

Look at his barns; they are filled with treasure.

In secret vaults are gold and silver and precious stones; his garments of silk and robes of splendor.

He has horses, cattle, servants, concubines—numerous women are the slaves of his lust—but he is not satisfied.

The Rich Fool's Plans for the Future.

He will have an end of this when this harvest is over.

He will shape things so that he will have real enjoyment this time. Before the harvest is reaped he will have new barns built, and he will store his vast crops in the buildings he sees in his mind.

Then he will start out rich and powerful, attended by his servants, leaving everything in fine order.

He will go to the glorious realm of lust.

In the groves of Daphne he will drink, to their deepest depths, cups of sensual delight.

He will visit Corinth, and be ministered to by the one thousand beautiful priestesses of Aphrodite whose bodies, temples of lust, will be ever ready to minister to him, in pleasures that, even to talk about, is horrible.

At the gladiatorial shows he will see men fighting contests with wild beasts, until they lie dead.

He will drain pleasure's cup on every hand to the deepest depths and not leave a drop untasted.

Oh, will he not have a glorious time?

"Soul, thou hast much goods laid up for many years. Now, go on, take thine ease. Eat, drink, be merry, have a good time."

He has forgotten everything worth remembering.

What the Rich Fool Forgot.

God the Giver of the harvest is not once in his heart.

The sun shone; the rain fell; it was God who gave the seed, and the rich soil, and the skill, and the money, and the men; but the Giver gets neither thanks nor recognition, and never enters into his mind.

God has given to us that we might give to others.

He knew that "he that giveth to the poor, lendeth to Jehovah," but he was too fine a gentleman to be troubled about the poor.

There was that miserable Lazarus.

As he saw the poor beggar, he thought, "I wish he would get away. I wish he would die and be buried."

The last time he saw him the dogs were licking his sores, and he was feeding on the few crumbs that fell from his table.

"What a misery it is to have poor people around!" he thinks.

He will go where there will be no poor.

He has no sense of responsibility to his fellow men, either his servants, or the poor.

The man who forgets God will not regard man.

But he has a great big belly, and that is his god.

The belly for him fills the whole world.

Gratification is his first and last, and continuous care.

All things are built up with a view to the gratification of the god that rules over him.

His god is his belly; his glory is in his shame; he minds earthly things.

The Rich Fool's Doom.

There is no use in talking to him.

People have spoken before, and he has merely smiled.

He has shaped everything, and he sits musing, watching the smoke ascending from his pipe.

But suddenly it becomes dim.

There is a film before his eyes.

He rubs them.

It is not dark, yet it is dark with him.

He puts down his pipe—he cannot smoke any more.

Suddenly he hears a clear, thrilling voice say, "Thou fool!"

He jumps.

"Who is that? Who calls me a fool? I am no fool. If I find the man who called me a fool, I will give him a taste of the whip on the back.

"Abraham, come here."

The poor slave bows.

"Did you call me a fool?"

"No, sir."

"Did you hear anybody call me a fool just now?"

"No, sir."

"I heard that quite distinctly. I do not feel well.

"Abraham, go and get the doctor.

"There is a pain at my heart."

"Thou fool!"

Who speaks?

The Messenger of God is speaking.

"This night thy life shall be required of thee—then whose shall these things be?"

"Oh! Oh!" A terrible cry!

He falls down.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They run to him, and find him dead.

"Heart failure," the doctor says—gives him a sly kick, saying, "he was a mean old dog, anyhow."

They come along, gather him up, and toss his body aside.

The officers of the law come in.

Lazarus died the same day. The town came in and buried him. His spirit went to God, and into the Paradise of God. This rich fool goes straight to the hell to which he belongs.

"Thou Fool!"

It is the story of generations and of the ages.

These fools are forgotten.

Their memory rots.

They never did anything worth remembering.

Generation after generation succeeds them going the same way.

They never risk their lives to minister for God, and to help humanity.

Not they!

The Rich Fool Forgotten Save for His Folly.

He has a god that consists of a mass of dirty guts.

He pampered it, and fed it, and lived for it, and the earth swallows it and him up.

There is nothing in his life worth remembering; the memory of the wicked rots and perishes.

If they are remembered, it is only by the evil that they have wrought; by the hire of the laborers kept back by fraud that cried to God against them.

The lust that eats like a cancer has gone down like a contagious disease generation after generation.

They are worms gorging themselves with earth, dying, and becoming food for other worms that gorge themselves until there is a crawling mass of maggots—and that is all.

That kind of society is a disease-breeding mass of corruption, the only compensation being that they swallow one another up.

So is every one that layeth up treasure for himself—that is not "rich toward God."

My brothers, what a wonderful thing it is to be "rich toward God!"

Another Rich Fool.

A very wealthy man, who had quarreled with well nigh everybody, looked upon humanity as a mass of beasts, of vermin. He did not care where or how they died.

He alienated his wife, driving away into exile his only son.

There was one little daughter, however, who won his cruel old heart. He loved her.

A severe accident took place.

He was carried to his home to die.

The attending surgeon told him that he had but a few hours to live.

He sent for his daughter, and the little one, not knowing anything about what had happened, leaped upon the bed and kissed him.

When they gently told her that papa was dying, she wept bitterly.

"Oh papa, do not die. Do not go away."

"I must," he said; "but, little one, do not cry. I have left you a vast fortune—ships, and railways, and houses, and lands."

"I do not care," she said, "I want you."

"Oh," he said, "when I go away, you will be rich, little one. All these things will be yours."

"Yes, but, papa, have you any houses, or lands, or pretty things where you are going?"

"No," he said.

"Then," she said, "take them with you."

"I cannot," he said, "I brought nothing into the world, I can take nothing out."

With a wail, seeing, at the last moment, where he stood, that he had amassed everything, and had lost it, he died.

Work not for the meat which perisheth, but for the meat which abideth unto Eternal Life.

And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye His Kingdom, and these things shall be added unto you.

Wealth Is a Good Thing—Poverty Is a Bad Thing.

Sin and disease are evil.

The Christ bore our sins, and our sicknesses, and our poverty, that we might be free from sickness, sin and poverty.

But the mass of people seek first for sensual gratification, and not for God's Kingdom: Righteousness, Peace, Joy. When they have got gratification, that is the end.

When we seek the Kingdom of God, we get that which will abide, when all the other things that God will surely add to us shall have to be left behind.

But the day will come that we shall come back to repossess them, and enjoy them; for we shall inherit the earth.

We shall delight ourselves in its fertility and beauty.

We shall fill it with the knowledge of the glory of God until that knowledge rolls over the earth as the waters roll over the bosom of the deep.

The Christ did not say that these things were bad. He said they would be added unto you.

But do not be fools.

Do not seek them first.

Do not seek them last—seek them all the time.

Seek to know God; seek to be a blessing to the poor.

Give freely; and in giving you will get.

Recognize yourselves as stewards, and everything that comes from God's Hand is something to be used in alleviating human misery, in increasing human knowledge, in removing human burdens, in leading humanity to Him who forgiveth all their iniquities, healeth all their diseases, and beareth all their burdens.

I do not believe that riches are evil.

I have done some good in the world, but since God has poured into my lap and into my people's lap increased wealth, we have done more and more.

We can see how, seeking the Kingdom of God and His Righteousness, the peace and joy, the only blessing of God that maketh rich and addeth no sorrow, comes and will come.

God gives that we may be wise; that we may keep under our bodies and bring them into subjection.

They have a right to be cared for; to be kept clean and sweet, well-fed, with rich blood, vital force, nerve power, and brain capacity, that shall grow and be transmitted to generations yet to come, in vigorous physical and psychical life.

We have a right to ask from God power to live the highest, best, strongest and purest life of which we are capable.

To do that simply upon the physical and psychical plane, however, is to be a fool.

The spiritual, the eternal, is the supreme thing.

God Must Be Recognized as the Giver of All.

His Law, which bids us give, must be obeyed.

We must be keenly conscious that we are only stewards who are to give, so that when at last the summons comes it will not be "Thou fool!"

If we have improved our talents, and our two have become four, because we traded with them; if our spiritual, psychical, physical, and material talents have been increased, the Lord will be glad to mark our diligence, and to say, "Well done, good and faithful servant, enter thou into the joys of thy Lord," and all these things shall be added unto us.

Pleasure in Purity a Divine Gift.

Every right appetite and desire shall find its most perfect gratification, whether it be of spirit, soul, or body.

Whatever possibility of pleasure God has bound in our physical, psychical or spiritual being, is a Divine Gift.

We shall enjoy these gifts, live joyfully with our wives, our children, our brethren, and our fellow workers in the Restoration, and find gratification for every power, drawing the pleasure up to its utmost limit, if it be pure.

The impure can have no such pleasures as the pure have.

A man who buys love out of the deep ditch of a harlot has found only hell fire, and taken it into his bosom.

He is burned.

The love of a wife, her sweet companionship, and tender ministration is not to be compared for a moment to the illicit commerce which is bought and sold in the Devil's shambles.

No harlot ever gave a man pleasure.

No gluttony ever brought a man satisfaction.

No number of franchises bought for money giving a man political prominence ever gave him real joy.

The thing that the world gives is hard to get, harder to keep, and has to be given up; but the thing that God gives is kept, and is never given up.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

It grows throughout Eternity.

Goodness the Best Policy.

If I were not good by choice, because it is right, I should want to be good because it is the best policy.

Surely there can be no policy better than being in line with God!

There can be no fault greater than taking the Devil's counterfeits for money, and the Devil's slaves for companions, and the Devil's house for a home, and the brand upon the doomed spirit, as it goes out into Eternity, "Thou Fool!"

The doom of the Rich Fool is to lift up eyes in torment, with all the unclean passions and desires remaining, and nothing to gratify them; it is a very hell of memory, it is a man's spirit damned, wallowing around in the worm's stomach of a horrible memory.

Only the great God who has pity upon all can ever reach a man who has made his bed in such a hell.

Would God that Humanity Might Hear the Voice of the Christ.

How good it is of the Lord to sketch for us, in a story that lives forever, that wonderful account of the Rich Fool.

Even the fool shows us in this story that he can never rest satisfied with what he in his folly has been piling up.

"What Shall I Do?"

"What shall I do?" is still the cry of humanity.

The other day, when speaking with the owner's agent regarding the possible purchase of a great property, I said, "Do you think he will sell?"

He replied, "Both he and his wife said with one accord the other day, 'If we got the money, what should we do with it?'"

They never dreamed of using it for God.

What shall I do with it?

It is the cry of humanity all the time—what shall I do?

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?
Oh, then the Judgment Throne;
Oh, then the last hope gone;
Oh, then the Day of Wrath;
Oh, then the Second Death.

Lord God of truth and grace,
Help us that wrath to shun,
Lest we be banished from Thy face,
Lest we be all undone.

The last hope gone, the ringing in your ears, as you go out of the world, of the words, "Thou Fool!"

Why will men not be wise?

Why will they not see that all these things which the nations seek after, our Father knoweth we have need of?

If we ask for grace to be His, and love and serve Him; to be heirs of His Kingdom, and followers of the Christ, Righteousness, Peace, Joy, Power, Purity, Progress, Possibilities that are infinite will be ours, and all these things shall be added unto us.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

So, let us sell out in the best market we can.

Let us sell the time we have in God's great market.

God help me to sell it, help me to sell talents high.

Help me to sell what I have, so that I may get and give, and increase, and grow.

I believe that is the purpose, and intention of the whole story.

"Where Your Treasure Is There Will Your Heart Be Also."

If your treasure is a dead, cold, earthly thing, that is your heart.

If your treasure is a corruptible pig, or drove of pigs, or goats, or bulls, or cows, or inanimate things, railways that grind out dividends, and grind out human lives at the same time, it is a very poor exchange for a man's life.

But I propose to sell my life in the best market, and get the most I can for it, so that I may be able to give, to send the Gospel to the heathen and to bring the heathen to God, forgetting not those who are at my side.

If there is a people on this earth who will do that, then there will be no such epitaph as "Thou Fool!" for we shall hear the angels sing: "Blessed are the dead that die in the Lord."

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.

Good Imperishable.

The good will live after, while the very nature of evil is to die.

The very nature of everything that is Divine and good, is imperishable.

The earth in itself is imperishable; for matter may change its form, but it never loses its essential nature.

It is always the same matter, even when changed from solids to liquids or gases.

Its powers can all be gathered together again by the power that gathered them together before.

I delight to think that I am working in imperishable material; an imperishable being in an imperishable world, with an imperishable God, and an imperishable spirit.

It is good to keep under the body, and bring it into subjection, not to let a transient pleasure rob us of an eternal weight of glory.

May God bless these words.

"Will Jesus Find Us Watching?" was then sung, after which prayer was offered.

When daylight came, we found ourselves still in Texas; but nearing the western limit of that great State.

To the south of us appeared the barren, rugged outlines of the Sierra Madre mountains, lifting their somber heads, miles



MEXICAN HOVELS, EL PASO, TEXAS.

away, on the other side of the Rio Grande river, in Old Mexico.

To the north of us lay the parched sands of the great desert through which we had been running for almost twenty-four hours.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

All about us the air was clear, the sky cloudless and the sun only pleasantly warm.

Soon we ran down into the valley of the Rio Grande and had a view of that historic river.

There was nothing grand about the river itself, as we saw it, for there were places where it disappeared altogether, the



MEXICAN HOVELS, EL PASO, TEXAS.

volume being so slight that the waters sank out of sight and flowed beneath the sand and gravel of the bed.

The cañon of the river, however, was well worth seeing, springing up perpendicularly, in places, hundreds of feet above the surface of the water. The rocks were brownish red in color, and deeply scarred and fissured, as though torn by giant forces.

Where Devil's river flows into the Rio Grande, we left that stream, and crossing the cañon of the Devil's, began running through wildly rugged scenery that extended through to El Paso, which lies at the point where Texas, New Mexico and Old Mexico touch upon one another.

Here the Quitman mountains, part of the Sierra Madre range are in sight on one side of the city, while Franklin mountain, eighteen hundred feet high and quite steep, towers above her on the Texas side.

Besides lying on the borders of a state, a territory, and a foreign country, El Paso has three different kinds of time. Some clocks show Central, some Mountain, and some Western time, and there is two hours difference.

As our train was here divided into two sections and our car made the last car of the second section, we had a little over an hour to wait.

We improved the time by getting carriages and driving across the river to the old Mexican city of El Paso del Norte, now known as Juarez, named after the George Washington of the Republic of Mexico.

Juarez is a typical Mexican city in every respect, and was deeply interesting. It was also worth while, some of us thought, to be able to say that we had been in Mexico.

At El Paso as at every other town along this railway where we stopped for any length of time, there was the greatest interest manifested in the General Overseer, who seemed to be very well known to every inhabitant of even the most remote village. Representatives of the El Paso daily papers pressed forward for interviews as soon as we reached the city, and would not be satisfied until they got a few words from our leader.

Afterward, they expressed themselves to the members of the party as being very happily disappointed in the man they had met, having formed their estimate of him from the reports they had read in the Chicago and New York papers, and that had been telegraphed to their own papers from those cities.

Across New Mexico was a long, dusty ride, with very little to break the monotony of the plains except the barren, brown mountains which were always in sight.

We crossed into Arizona during the day, but there was no appreciable change of scenery, and night fell while we were still in that territory.

During the night, we crossed the Colorado river, which is the eastern boundary of California at this latitude, and when morning came we were far into the wonderful state which is so remarkable in its history, so splendid in its resources and so diversified in its scenery and products that volumes have been written about it, and many more might be written.

At first, there was no difference in the scenery from that which we had been seeing from our car windows for three days—sandy plains with mountains in the distance.

As we approached the San Jacinto and San Bernardino ranges, however, we were treated to some novel sights.

Here the land is below the level of the sea, three hundred sixty-five feet in one place, and the soil, instead of sand is clay, deeply scored by rains that have left dry water courses, cracking in the sun's heat.

At one place, Salton, water from the Pacific Ocean flows in by capillary attraction, is evaporated, and leaves its salt upon the ground. It is plowed up, gathered and refined by a firm that has works here.

It was at a little station not far from here that the day operator, a young man of pleasing countenance, approached the General Overseer and told him that, only a week before he had been discussing Zion and John Alexander Dowie with the night operator, he being for and the night man against. The discussion had waxed so warm that the night operator had attempted to enforce his opinions upon his colleague with his fists, the result being that the day operator had been wearing a black eye for several days.

Our stay at the station was for some little time, owing to the fact that the engine on the first section had broken down and that our engine had been sent ahead to take its place, leaving us to wait for an engine to be sent from another place.

The General Overseer made use of the time by getting acquainted with the night operator, and making friends of his wife and baby, upon whom he invoked God's blessing. Before we left the place, the man who had blackened his neighbor's eye seemed to have changed his opinion, and was one of those who waved us a hearty farewell.

It was while we were in this valley that we saw a mirage. We were all certain that we saw a beautiful lake of clear, placid water, stretching out for miles to the south of us, with islands dotting its surface. It was not until sometime later that we learned that there was no lake there, and that we had been the easy victims of an optical illusion.

Passing between San Jacinto and San Gorgonio, the two highest peaks of the ranges named above, which face each other across the San Gorgonio Pass, we were soon in the midst of semi-tropical verdure, the result of irrigation.

Palms, oranges, lemons, olives, and many other trees and plants grow here in profusion, while well-tilled fields show where grains have been grown during the season that is past.

We also saw evidences of marble and granite quarries, cement works and wineries.



EL PASO AND FRANKLIN MOUNTAIN.

Leaving San Jacinto and San Gorgonio peaks far behind, but still plainly visible against the darkening sky, we ascended the San Bernardino valley in the gathering dusk of Wednesday, January 13th, and drew near to the famous city of Los Angeles.

At Shorb, one of the suburbs, the train was boarded by a

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

representative of the Los Angeles *Times*, who desired an interview with the General Overseer.

He was informed that the interview would be granted to all the newspaper men together at the Van Nuys Hotel, later in the evening. Upon our arrival at the Arcade Depot, however,



STREET IN JUAREZ, MEXICO.

we were met by representatives of the other dailies, among them a reporter for the Los Angeles *Examiner*, one of the latest additions to that accursed brood of journalistic reptiles, fathered by William Randolph Hearst. An exception was made of him and he was denied the privilege granted to the others.

It was at half past eight that evening in his own room at the Van Nuys, that the General Overseer saw the gentlemen representing the Los Angeles *Times*, *Herald*, and *Express*; the *Record*, an afternoon paper, not being present, its office being closed.

As the result of this interview, the following, from the Los Angeles *Daily Times*, January 14th, is one of the very few articles printed in Los Angeles papers that was worthy of reproduction, the others having, in varying degrees, the same bad odor of untruthfulness and cheap attempt at wit that have made most of the metropolitan newspapers of the United States a stench in the nostrils of every respectable citizen:

"ELIJAH II." IS IN THE CITY.

DOWIE AND PARTY ARRIVE IN PRIVATE CAR.

STARTING ON AROUND-THE-WORLD VISITATION.

WILL SPEAK HERE SUNDAY—NO COAST ZION CITY.

"I love God, I love His work and my work; I love His people and my people. I am in Los Angeles and Southern California for rest before starting across the ocean; there is no truth in the report that I contemplate the establishment of another Zion City in California; the newspapers and people lied when they said Mrs. Dowie went abroad with seven million dollars, or any other amount more than her necessary traveling expenses, and it is not true that I am going away from this country permanently."

The above is the substance of a long interview given yesterday to *The Times* by "The Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion"—this being his full official title. Dr. Dowie is on his way to Australia, in which place he will meet Mrs. Dowie and their son, Gladstone Dowie, and with them will make a tour of the world, returning about June 30th, next. The trip is made for the purpose of looking after the interests of Zion's work in various foreign countries.

MET AT SHORB.

The Dowie party was met at Shorb, eight miles north of this city, by a *Times* reporter, who accompanied them to Los Angeles and learned much of interest regarding Zion City and Dr. Dowie's present trip.

The private car is a very comfortable and large but not elaborate one. It is supplied with everything needed, but is not ostentatious. It is accompanied by a steward and a cook, the former being a member of Zion City.

There was no demonstration at the Arcade depot when the train pulled in and the members of Dr. Dowie's party stepped to the platform. Very few persons, aside from the newspaper men, realized that Dr. Dowie was here. The party went at once to the Hollenbeck, but were unable to secure accommodations there, and went then to the Van Nuys, and are now there, occupying a suite of rooms on the fifth floor.

DR. DOWIE.

Dr. Dowie walked to his carriage arm in arm with Judge Barnes, with Colonel Stern at his right, followed by the other members of the party. He made a striking picture between these two large men—for Dr. Dowie is small, probably not more than five feet five or six inches, rotund, with light step and walking with head thrown well back. He wore a light gray suit, almost white, a cream-colored overcoat, and gray fedora hat. His hair, at the back of the head, is dark, but his flowing beard is pure white.

Dr. Dowie's profile is striking. The forehead, seen from the side, is strangely rounded, every feature is clear-cut and marked, and the entire profile aspect is totally different from the full face. His small eyes are well hidden in his head, except when he becomes specially interested. They then light up wonderfully, and grow large and candid.

At half past eight o'clock, at the Van Nuys, reporters were given a long interview, which was more in the nature of a social visit. The newspaper men were cordially received and handsomely treated in Dr. Dowie's suite. There were several members of the party present, including the stenographer, who took notes of everything that was said by the reporters and Zion's General Overseer.

Dr. Dowie and his party will remain in and around Los Angeles until Monday probably, and will then start for San Francisco—holding services there the 19th and 20th, and sailing on the 21st. Dr. Dowie and party will today visit Mount Lowe, and will probably spend a few days somewhere on the beach, to have entire rest.

Dr. Dowie stated emphatically last night that he did not come to California for the purpose of establishing another Zion City here. He said another Zion City will be established, and in the South, its location not having yet been decided upon. He admitted that he had looked with more than ordinary interest at several places in Texas; said he had been to some spots to which reporters did not follow him; said he had been very favorably impressed with certain places and intimated that he has found a place that meets the requirements.

"But there are many things to take into consideration," he said. "There must be surveys, the nature of the soil must be investigated, and hundreds of things must be looked after before a place is finally selected. But I will say that I have no idea whatever of establishing the new Zion City in California. I have had millions of acres of land offered me on this trip, but you can positively say that I have not yet made a selection. Only yesterday I received by telegraph an offer of one million two hundred thousand acres in Mexico for a site."

Dr. Dowie has not visited Los Angeles since 1890. He was here from June 9, 1888, to about the same date in 1890, and during that time held meetings in Hazard's Pavilion, which were crowded to the doors and more.

On the following morning, at nine o'clock, the entire party, accompanied by Mr. Adams, of the Nickle Plate Railway, and Mr. Jesse McMillan, of the Pacific Electric Railway, started for the ascent of Mount Lowe, which rises 6,000 feet above sea level, a few miles from Los Angeles.

The run to the foot of the mountain was made by electric car, through scenes of beauty, especially in Pasadena, a suburb, which is remarkable for its neat and artistic cottages and more pretentious dwellings, its luxuriant gardens, lawns and orchards, and the stately palms, graceful pepper trees, fragrant eucalypt and numerous other trees that make the whole city a veritable arbor.

At one point we were interested in the treating of an ordinary earth road with crude oil. Later, we drove over a road thus constructed and found it very smooth, impervious to water, dustless, and resilient.

Arriving at the foot of the mountain, we took another electric car and began the ascent.

Soon we were able to look far away across the San Gabriel



ROMAN CATHOLIC CHURCH IN JUAREZ, MEXICO.

valley to where distant mountain peaks raise their tree-crowned heads, purple in the haze.

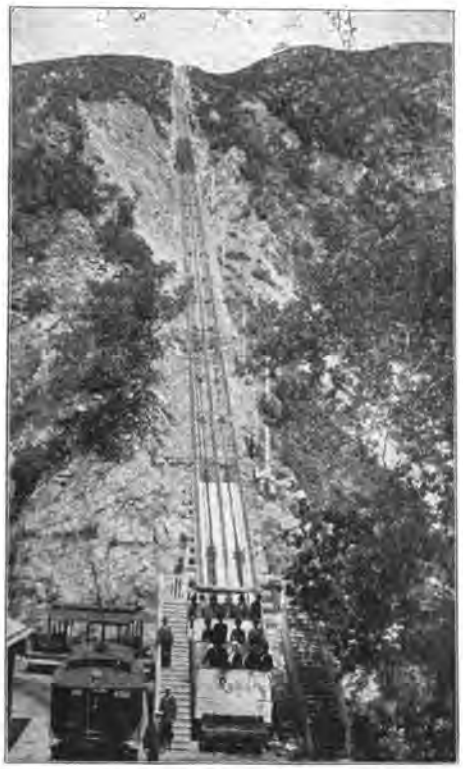
As we climbed higher, the mountain seemed to tower more sublimely above us, and our eyes, turning again to the valley, found limits to their range only in the haze that hung over the

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

alley that day. After an ascent of 2,100 feet, we ran into Rubio cañon.

Nothing can be seen from here except the precipitous sides of the mountains and the sky.

Although the rocks seem to rise almost perpendicularly



FOOT OF THE INCLINE-CABLE RAILWAY UP MOUNT LOWE, NEAR LOS ANGELES, CALIFORNIA.

thousands of feet above the little cañon, they are tree-covered, for the most part, although here and there the granite shows itself rugged and bare.

But the eye is irresistibly drawn to the strange construction that climbs the dizzy heights of one of the cliffs.

Three rails, four huge steel cables and here and there, on the way up a spiderlike trestle—it is the Mount Lowe incline.

At the foot is a peculiar car, with the seats built on broad stairsteps instead of on a horizontal plane.

This car is to carry us up that track, a total distance of three thousand feet, and an increase of altitude of thirteen hundred feet.

It is an act of faith to trust one's self to those slender-looking cables, with such a sudden transition into eternity should they break, and some who came up the valley on the same car with us refused to go farther.

We were glibly assured that all was the acme of safety, however, and nothing doubting we boarded the "Rubio."

The ascent was thrilling, and the wonderful panorama of California scenery that unfolded itself to our view as we rose was glorious.

When we left the car, we were on a little level space, the top of which is called Echo mountain, three thousand five hundred feet above sea level.

Here are a casino, a chalet, and observatory, with a telescope weighing three and one-half tons, twenty-two feet in length and sixteen inches in diameter.

Here also is the powerhouse which draws the car up the incline. The engineer showed us the machinery, and explained, to our satisfaction, how the car was made perfectly safe; indeed, it is very much safer than an ordinary electric surface car.

This was comforting, as we had already made the ascent in faith.

But there were more thrills to follow.

A trolley-car, somewhat smaller than the ordinary surface car and entirely open, was waiting to carry us up to the Alpine tavern, on Mount Lowe, five thousand feet above the level of the sea.

If there is another trolley ride in the world so full of wonders, beauties, and sublimities, and so replete with such hair-raising experiences as hanging, with no visible means of support over chasms one and two thousand feet deep, we never heard of it.

One moment we hugged the mountain side, the top of which towered above us hundreds of feet, the next we shot out upon a slender bridge, circular in shape, the outer edge of the curve being suspended midway between earth and sky, and in a few minutes we looked directly down upon the road over which we had just traveled.

Then the way seemed to be closed before us, every way we might turn, when another revolution of the wheels brought us in sight of a great gash cut in the solid granite. Before we could gasp our astonishment we were through it and beholding new scenes beyond.

At last we arrived at the tavern, registered our names, had some photographs taken, refused reluctantly the privilege of ascending to the summit by burros, and in seven minutes were on our way down.

The return trip was made without incident, and at one o'clock we were back at our hotel.

Here we were delighted to meet Evangelist Sarah E. Hill and Deaconess Anna T. Reakirt, who had come to Los Angeles from Zion City by especial appointment of the General Overseer, and Deaconess Laura A. Wilkinson, Conductor of the Gathering of the Christian Catholic Church in Zion, in that city.

The entire party, including Mr. Adams, Mr. McMillan and



GENERAL OVERSEER AND PARTY DESCENDING MOUNT LOWE.

the three ladies, were entertained at lunch by the General Overseer in his usual delightful manner.

After lunch the General Overseer devoted himself to business of importance, and the other members of the party spent the afternoon in attending to matters connected with the meeting

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

to be held in the Hazard Pavilion, Los Angeles, on the following Lord's Day afternoon.

The night was spent in that city, and on the morning of Friday, January 15th, the private car Tecalco, with the General Overseer and all his party, including Evangelist Hill and Deaconess Reakirt, were taken through the few miles of rich and beautiful country that lay between Los Angeles and Santa Monica, a quiet but charming watering-place on the shores of the great Pacific.

The car was side-tracked in a perfect semi-tropical garden, within a hundred yards of the beach, and close by the Arcadia hotel, where the General Overseer and some of the members of his party were entertained.

Ocean bathing, walks, drives, and never-to-be-forgotten hours of devotion and teaching by God's prophet, made our two days at Santa Monica among the most pleasant of our tour to that time.

The people of the place were curious and interested in their visitor; but very courteous and respectful, while the visits of reporters were not quite so frequent as in larger cities.

Most of those who visited the General Overseer, were as irresponsible and imaginative as any of that generation of painstaking liars.

They described, in minutest details, experiences that the General Overseer never had and words that he never spoke. Although he did not go into the water, one paper had a



BLACKBIRDS IN TREE ON RANCH, TEXAS.

graphic description of his going in, being roughly handled by the surf, and coming out full of wrath and threatening.

Other highly-colored fairy tales kept the people informed that the General Overseer was in Santa Monica and misinformed as to his doings and sayings while there.

It was on the beautiful morning of Lord's Day, January 17th, that the return trip to Los Angeles was made, and on the afternoon of that day that the Prophet of God delivered his Message in the Hazard Pavilion in that city.

Although the meeting had not been advertised by posters or in any of the newspapers except as they mentioned it as a matter of public interest, every one of the five thousand tickets issued was taken within forty-eight hours of their issue, and several hours before the time for the place to open thousands of people began to gather in the streets and in the square opposite.

When two o'clock, the time for opening the doors came, the crowd was fully six or seven thousand in number and rapidly increasing.

Within fifteen minutes after the first ticket-holder crossed the threshold, the building, which seats three thousand five hundred, was full to overflowing and hundreds more were coming every moment.

There is no estimating the number that went away disappointed because the place was full, or the thousands that stood in the square across the street unwilling to attempt entrance.

At half past two o'clock the General Overseer stepped quickly out upon the platform, and after a moment's silent prayer announced Hymn No. 19 in the Special Song Sheet, "Jesus Shall Reign."

> 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.

Many of those present heartily took part in the service, and expressions of approval came with great enthusiasm from practically the whole congregation in response to many of the General Overseer's utterances. Indeed the audience reminded one of a Zion City gathering, so sympathetic were the hearers.

Of course, there were a number of curiosity seekers who went out quietly, after they had seen and heard the man about whom they had read so much; but their places were, for the most part, taken by others, and there was no considerable decrease in the audience.

The meeting closed with an earnest prayer of consecration, the Doxology, and the Benediction.

After the Benediction, the General Overseer met a large number of old friends in his room off the platform.

They greeted him with joy and expressions of love and confidence, that showed how firm a hold he had taken on their hearts when he had ministered in Los Angeles fourteen years before.

Meantime, hundreds in the Pavilion and on the street outside were expressing their delight in hearing the truths plainly and fearlessly told.

But there seemed to be a fly in the ointment of the press, for not one of the reports of the service that appeared in the papers on the following morning was even commonly decent, to say nothing of fairness.

One paragraph in the Los Angeles *Times*, January 18, 1904, however, is of interest, as it reflects an important truth in a little different light than before.

It reads as follows:

> Dowie has never been fairly represented in the newspapers, however. There is something about him that cannot be described.
>
> In cold print and bunched together, his abusive remarks sound like the ranting of an ecclesiastical clown. At the time, it impresses you as being hard-headed sense for the most part, unless it be your toes he is treading on—treading on?
>
> Dancing a screaming, shrieking hornpipe on!

At this service, the General Overseer prayed earnestly for rain, which had not fallen in this vicinity for one hundred fourteen days.

That evening, soon after dark, there was a most refreshing shower, and the long drouth was broken.

A report of the service of the afternoon follows:

Hazard's Pavilion, Los Angeles, California, Lord's Day Afternoon, January 17, 1904.

After the hymn, the General Overseer read in the Inspired Word of God, from Malachi, the 3d and 4th chapters, and the 3d chapter of Acts, beginning at the 11th verse.

Prayer was offered by Overseer J. G. Excell, also by the General Overseer, and after another hymn was sung, the General Overseer delivered the following discourse:

THE GATE OF THE RESTORATION.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, my Lord, my Strength and my Redeemer.

I desire to speak to you this afternoon from the broad ground of the words that I have read to you, but I will take for my text, the 19th, 20th and 21st verses of the 3d chapter of Acts.

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 Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

Greeting to People of Los Angeles.

Fourteen years ago, it was my privilege to stand in the Hazard Pavilion, this very spot, and close a series of missions with as many present as there are now.

At that closing meeting, I had the the joy of knowing that I had opened wide, more widely than before, the Beautiful Gate

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

of Divine Healing through Faith in Jesus, the Christ, our Lord.

Many who were then here are still among you enjoying vigorous health.

Many have passed into other parts of the land, and some may have gone to heaven.

I was told once that a person who was healed through my agency had died, and that his death disposed of Divine Healing.

"Does it?" I asked.

"I wonder whether Lazarus is living yet? He was raised from the dead, but I have not heard that he lived on. I wonder if the woman that touched the hem of the Christ's garment is living yet?

"I think she is dead.

"Is the leper whom the Christ cleansed living yet?"

"Oh no," he said.

"Then," I said, "why does not that dispose of the Healing wrought by the Christ?"

Beloved, I have been too busy to follow the results of my brief ministry here; but when, after fourteen years, I find this Pavilion once more filled with an earnest and thoughtful people, I am glad to be here.

But I am not here, this afternoon, to do the same work that I did fourteen years ago.

I am Here, This Afternoon, to Open Another Gate.

It was the Gate of Divine Healing to which I principally addressed myself then.

Of course you remember that I always said that you had to repent and be converted before you could be healed.

Some of you have not repented, and you are not converted, and you have not been healed; you are just as deaf as ever.

You know I demanded Salvation first.

I have a Message, this afternoon, in the opening of another Gate—the Gate of the Restoration of All Things which God hath promised by the mouth of all His holy prophets which have been since the world began.

Fourteen years is a very brief period in the cycle of a century, or of a millennium, but it is a long time in the history of a man.

During these fourteen years I have had the joy of going forward.

I was told once that I had altered some of my opinions.

I said, "The only man that never alters his opinions is the one that never grows."

A man who does not expand in thought will never expand in action.

A man that does not grow, but stands still, is dead. The only trouble is that he is not buried.

It is essential for men to go forward; but I have never yet had to take back—and I am grateful for that—one single fundamental doctrine or practice that I ever preached or commanded.

The development in my life has been normal, natural, spiritual and proportional to my own personal growth, and to the work of God in the world.

It has been my privilege since spending two years in the ministry on the Pacific Coast, to live the fourteen years, nearly, that have passed away since then, principally in that wonderful center of American activity, whose wonderful position has made her a city of destiny, Chicago.

The City of Zion.

I now come from a new City, the little City of Zion.

There ten thousand people have been gathered by God within the last two years and four months.

It is a City of which it is a joy to think, and in which it is a delight to dwell—a City where this morning there were present in Shiloh Tabernacle, at our early morning prayers, more people than there are in this Pavilion now.

Oftentimes, there are four or five or six thousand people there at half past six o'clock in the morning.

At this present moment, an audience of perhaps seven thousand is about to disperse.

It has been my joy, in that little City, to see put into action principles which I had taught and said could be practiced successfully, principles that were applicable to the Church, to the School, to Politics.

Zion, today, has these four great departments: Ecclesiastical, Educational, Commercial and Political; for

Zion is a Theocracy, and Every Man in Zion is a Theocrat.

He believes in the Rule of God—the Rule of God in the Heart, the Rule of God in the Home, the Rule of God in the Workshop, the Rule of God in the City, the Rule of God in the State, the Rule of God in the Nation, the Rule of God in the World that He has made.

Hallelujah for the Theocracy! (Amen.)

I believe that by-and-by Los Angeles will be a Theocratic city.

That time will come, because the Theocracy will fill the world.

You do not need to imagine, you miserable children of the Devil, that the Devil will be permitted to rule the world that God made.

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.

The Day is coming, for the Consummation of the Age is rapidly approaching, when the Master comes and takes the reins of government.

If you do not obey, you will be crushed; for He shall reign throughout that Millennium, until He hath put all enemies under His feet.

You had better look out and get ready now; for the mills of God, which grind slowly, but grind exceedingly fine, are upon you.

The World Old and Weary.

I am so glad that I am living, as I believe, within sight of the Consummation of the Age.

The world is old, and it is growing weary—oh! so weary!

All kinds of speculative and all kinds of absurd things have been done in religion and in human government, and they have all failed.

All that we see today as the result of the combined skill of parliaments and of statesmen, is one vast horrid military power, ready to crush men's lives out of them, sink ships, and dye the sea with the blood of the dead and the dying.

We hear the cry of humanity, overweighted with taxation necessary to arm, equip and support thirty millions of men ready to fight.

That is all that they have given as the result of all the philosophies, and of all the statesmanship, and of all their ecclesiastical theories.

Oh, is it not time for the Prince of Peace to come?

It is time, high time!

I am here this afternoon to tell you that I believe that He whom the heavens received—that day when the heart-broken disciples saw Him pass up out of their sight—is coming back again.

The disciples were comforted by the angelic Message, that the same Jesus whom they had thus seen taken up they should see come again in the very same place.

He Is Coming.

May we all get ready!

His words are true: "I will come again."

The faithful, in all the ages, have been singing "Till He Come."

"Till He Come!"—Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home,
Lie beyond that, "Till He Come!"

When the weary ones we love
Enter on that rest above;
When their words of love and cheer
Fall no longer on our ear;
Hush! be ev'ry murmur dumb,
It is only "Till He Come!"

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!"

See, the feast of love is spread,
Drink the wine and eat the bread;
Sweet memorials, till the Lord
Call us round His heavenly board,
Some from earth, from glory some,
Severed only "Till He Come!"

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Have you not thought that there are some things that happen before He comes?

Teaching of the Jewish Rabbis Concerning Elijah.

Why has the Church forgotten what even the Scribes knew, and what the Jewish Scribes and Rabbis of today know?

Ask the Jewish Rabbis, in this land, who must come before the Messiah comes, and they will answer in a word, Elijah.

Take, for instance, many of the great and learned works of the Rabbis of this land, and of others, the Jewish Enclopedia, which is in course of publication by Funk & Wagnalls of New York—a remarkable work!

Take the articles upon Elijah, and upon Elijah's chair, and read the words of the great Rabbi.

In the beginning of the article are words which I quote from memory, but I think correctly:

The Messenger of God's covenant, Elijah spoken of in Malachi 3:1, is ever present in the Jewish mind, at every circumcision, and at every Paschal feast.

Perhaps you do not know that there is a chair set for Elijah at the circumcision, on the eighth day, of every Jewish man-child, and that when he is called upon to pray, prays that Elijah's spirit may be with them.

Perhaps you do not know that the Jews on the evening of the day before the Paschal feast, when they are crying to God, remembering the lamb whose blood was shed when they were delivered from Egypt, the day of the atonement, have a chair for Elijah, a cup for Elijah, bread for Elijah, and that the priest, or the head of the house cries: "O Yeva, send Eliyahu. Send Eliyahu, that he may prepare the way for the Messiah."

Let me tell you that upon this point the Jewish theology is a rebuke to the Christian pulpit.

Theology of Christian Commentators Concerning Elijah.

The Christian pulpit, however, is not in keeping with the Christian commentator, because all the great commentators, from the early Christian Fathers up to this day, with but few exceptions, admit that Elijah must come before the Messiah comes again.

You will find that in the recent "Pulpit Commentator" published by great divines of the Church of England.

You will find that in John Keble's "Christian Year," when he sings of John the Baptist Day:-

Twice in her season of decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows, and boding night-birds fly.

Methinks we need him once again,
That favored seer—but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lonely mound:
Angels no more
From Sinai soar,
On his celestial errands bound.

But wafted to his glorious place
By harmless fire, among the ethereal thrones,
His spirit with a dear embrace,
Thee, the loved harbinger of Jesus, owns,
Well pleased to view
His likeness true,
And trace, in thine, his own deep tones.

And since we see, and not afar,
The twilight of the great and dreadful day,
Why linger till Elijah's car
Stoop from the clouds? Why sleep ye? Rise and pray,
Ye heralds sealed
In camp or field,
Your Savior's banner to display!

Where is the lore the Baptist taught,
The soul unswerving and the fearless tongue?
The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng?

That is the theology of the Church, but the pulpits have completely ignored the fact that before the next coming of the Lord, Elijah must indeed first come.

The First Question to be Decided.

Now the subject is entirely apart from the person who speaks; for the question to be first decided is not whether I am Elijah the Restorer or not.

The questions to be first decided are, Must there be a coming of one in the spirit and power of Elijah? When is that coming to be? What is to be the end of his ministry? How can we know whether it is he?

These are fair questions.

They are reasonable questions.

They are questions that must be faced, and they must be answered.

I read to you in the Scripture, first of all, the words of God, through the prophet Malachi, the last of the prophets of the Old Dispensation, save John the Baptizer, himself, who came in the spirit and power of Elijah. He was so ignorant of his own mission that, when they said to him: "Art thou Elijah?" he said, "I am not." You could not have made me angry quicker fourteen years ago, than to have said to me, "You are Elijah."

I did not want to talk to any man who talked like that, not for a moment.

I had to stand it eleven years before I came here. I was frequently hearing it, and always was saying, "I am not; you get away."

Even if a man were Elijah, he would not know it until the time came for his manifestation. He would not willingly go ahead of the direct, clear leading of God.

I certainly was under no such illusion or delusion, whatever my faults may be.

Unless I were the Pope of Rome, who claims infallibility, and lies in doing it, I should be foolish if I did not admit that I had faults.

My faults, however, are not those usually ascribed to me. They are very different, but what they are I will not tell you. (Laughter.)

That is not your business.

It is my business to get rid of them, and not to talk about them.

John the Baptist.

John the Baptist had a very short ministry.

He was a priest—a splendidly educated man.

His father, Zacharias, was apparently the chief priest of the order of Abijah; for he was found in the inner temple ministering unto God. He was commended with his wife Elizabeth, as walking in all the commandments of Jehovah blameless.

But even Zacharias laughed when an angel told him that the sweet old wife, long barren, was to bear a son.

He did not laugh again until John was born, because his mouth was shut.

It is a poor business to laugh at God.

A Deserved Rebuke.

It is a poor business to laugh at a Messenger of God, and I warn some of you who are the cheap wits of the Hearst newspaper columns (laughter), that press which is the American cesspool of journalism (laughter and applause), that press which is so disgraceful that when a man is seen with the San Francisco or Los Angeles *Examiner*, or the New York *Journal* or *American*, or Chicago *Examiner* or *American*, it is a reflection upon his moral character. (Prolonged applause and laughter.)

It is a disgrace to be seen with the dirty rag!

And when I hear of ministers sometimes writing in the Hearst papers, I draw a long breath.

I lift my eyes to God, and I pray for the prodigal who has gone into the enemy's country, and has been sent into his fields to feed swine, to write for swine.

It is the dirtiest, vilest, filthiest press that ever cursed the world! God give me some hand in cleaning it out! (Applause.)

A Good Law Proposed.

I told a distinguished lawyer of this city an hour or two ago, that what was wanted in every city of this Union was a law to compel every writer to put his name to his article, and, when a writer and paper lied about a man, or still worse, about a woman, that the very morning of the day on which the lie appeared, the citizen should be able to go before a press judge or censor and say, "I have been wronged; my wife, my daughter has been injured in name, my business has been attacked by this vile paper; I demand instant justice."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Then the proprietor and editor of that paper should be examined, and if they are guilty, they should be fined.

If that fining does not settle it, they should be imprisoned, and if imprisonment does not settle it, their paper should be suspended.

If that does not settle it, their paper should be wiped off the earth forever. .(Applause.)

I have passed through many strange vicissitudes since I last saw you in Los Angeles, but I have kept my face always to the foe, and all the wounds I have are in front.

No Christian ever had a backplate.

I have heard of valiant (?) soldiers who never told where they got their wounds. They got them when they were running away.

I have not a wound in the back, and I have very few in front; for I have been able to give a very good account of the enemy.

I have kept on top all the time, and I am on top still.

I say this to the glory of God.

Mind you, the Hearst newspapers are not the only wicked ones, for they are nearly all tarred with the same brush.

I will catch it for this to-morrow, but I cannot help it.

There are some, however, that are desirous to be clean if they can, and I think some of these are to be found in Los Angeles. (Amen.)

May God grant that all the papers shall desire to do right.

The Utter Unreliability of the Press.

You have read countless interviews that were alleged to have been held with me, and yet for nine years I gave but one interview to any Chicago newspaper reporter.

You can see how they lied, because I have seen as many as five or six different interviews in one day, ascribing to me things that I never said, and describing things that never happened.

Even as late as today, it was said that I bathed at Santa Monica; that I was dropped down by the surf, and when I came out I shook my fist at the sea. (Laughter.)

The fun of that is that I have never been in the sea at Santa Monica.

I did not bathe at all there in the surf, but that man saw it!

There were others here that said that I silently stole away, at a quarter past five o'clock on Thursday morning, and disappeared—to the awful horror of the paper.

At that time I was sleeping sweetly in the Hotel.

I get a great deal of fun out of the papers; for "He that sitteth in the heavens shall laugh. Jehovah shall have them in derision."

I have no less than twenty-two thousand three hundred clippings concerning the late New York Visitation, of which there are not a hundred that tell the truth.

As for my personal appearance, if ever I need a laugh, I have only to take down my scrap-book and see how the cartoonists draw me, going about the earth with my halo buckled to my back, and many other idiotic things.

Friends, there is a danger, however, in this ridicule.

It cost William McKinley his life.

It is a dangerous thing to ridicule the ruler, and the teacher of a people, and it is only the work of unclean press devils.

The Devil and I we don't agree.
I hate him and he hates me.
Glory hallelujah!

If there is any devil with which I have a particularly fierce fight, it is the unclean printer's devil.

Change of Front in Some Newspapers.

I am thankful, however, that there is a change coming, and it is about time it came.

Since I have criticised the press of the east, and of the middle west, I should like to say that I thank the press with which I have had so hard a fight in Chicago because, in the recent attacks made upon Zion's financial institutions, there was only one paper, the Hearst paper—which is not a paper, but a cesspool—that did not stand straight up and say that the attack upon us was unjust, and malevolent, and ought to be resisted.

In six days, these receivers themselves walked into court and demanded their own dismissal, with all the creditors represented around them, and they were dismissed.

I thank God that the press aided me at that time and fought my battle.

It would have been a reflection upon my character, had the American *Cesspool* been my friend.

The Time for Fulfilment of Prophecy Has Come.

I ask you to follow me now in the fact that the time has manifestly come for the fulfilment of the prophecies of God in connection with the Restoration of All Things.

I speak apart from my personality, because the question as to whether I am Elijah or not is of no importance compared with the question as to whether Elijah must come.

Settle that first.

If a man tells me that Elijah is not to come I tell him he errs, not knowing the Scriptures.

God said through Malachi:

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.

That was not concerning the coming of the Christ nineteen hundred years ago.

His appearance at that time was not the Great and Terrible Day; for the Christ came to save at that time; not to judge, not to settle things, but to lay the Foundations of Salvation.

John the Baptist was no Restorer.

He spoke for only eleven months.

He restored nothing, except that he brought multitudes to repentance, and prepared them for the fuller Baptism of Jesus, the Baptism of Repentance, and Faith, and Salvation, and Healing, and Holy Living.

Any one who says that Elijah is not to come, had better get a Jewish Rabbi to fight it out with him. He will fight it out in short order.

He will fight it out as Rabbis fought it out in Jesus' time, when the disciples said, "How say the scribes that Elijah must first come?"

Jesus said that the scribes were right; that Elijah must first come, and must restore All Things.

Before the Christ comes, Elijah must begin the Restoration.

It was not John the Baptist that He was talking about, for John the Baptist was dead and buried. Elijah the Tishbite had passed away.

He was speaking of the coming of Elijah, of one in the spirit and power of Elijah immediately precedent to His own return.

Peter's Prophecy of the Restorer.

The proof that that is true is in the fact that when Peter was teaching at the Beautiful Gate of the Temple, he said,

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.

Then he went on to tell them of that prophet who was to be like Moses, raised up as he was, Elijah the Restorer, who was to prepare the way, saying that unto them God would send that prophet, and bless them in turning away all from their iniquities.

Those who do not see that, are not close students of the Word.

They have not considered the Word.

I ask you, brethren, who are Christian ministers, and sisters who are ministers, too—I hope there are sisters who are ministers; we have one here today whom I am leaving with you.

One of the ablest ministers of the Church of which I am General Overseer, is the Rev. Sarah E. Hill, Evangelist, who has sent out from her bureau more than three million rolls of Zion Literature, and who has been an unspeakable blessing, with her assistant here, Deaconess Anna T. Reakirt.

I ask you ministers to note that Elijah must come before the Christ comes.

There is no escape from it, that Elijah, in spirit and in power, must come to prepare the way of the Lord in the Consummation of the Age, until the return of the Lord.

God's People Have to Be Gathered Together.

"Oh, they are together now," you say.

Are they?

"Oh, yes, do you not know that we have Baptist, Episco-

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

palian, Methodist, Dunkard, Congregational, and hundreds of other churches?"

Yes, but have you got the true Church of God?

The Apostate, Divided Churches.

One of you saith I am of Paul; I am of Apollos; I am of the Christ.

Is the Christ divided?

Is there a mob of hydra-headed churches, or is there One Church—One General Assembly and Church of the First-born?

"Oh, yes, but Doctor, you know our various little denominations are like regiments in an army, and though we are different in name we all fight together."

I think that is true. You fight together, but it is not against the Kingdom of the enemy; it is with one another.

Just look at Talmage, that windbag, how he is fighting there!

I pricked his windbag in Chicago. An awful windbag, a fool of a man! I do not wonder that half his church kicked. I do not wonder that your churches break up.

Where are you going?

In the annual returns you have shown about one-seventh of one per cent. yearly increase in ten years. You have not kept up with the birth-rate.

You have a name to live, and many of the names on your church rolls are the names of the dead.

Shame to the churches as they stand today!

They make no impression upon the world.

Seek for the Church, and you find it in the World. Seek for the World and you find it in the Church. That is a fact.

You may kick at it, and you will preach sermons about it next Sunday.

It will not hurt me.

You do not stand decided and four-square against sinful worldliness, and the Lusts of the Flesh and the works of the Devil. It is time that all your miserable denominational apostasies were knocked to pieces, and put into one big Divine melting-pot, and that God, the Almighty, would fuse you and fuse you until at last the dross is out of you, and the true Christians should come into the unity of the One True and Holy Catholic and Universal Church.

When Elijah comes, he must have all the hard things to answer, and he has to bring back the Church to its proper position.

The Church Is a Very Small Thing Compared to the Kingdom.

The Church is an *ecclesia*, (ἐκκλησια.)

The Lord Jesus, the Christ, did not come to establish the Church, as a first thing.

He came into Galilee preaching the Gospel of the Kingdom.

Hallelujah for the Kingdom!

Every parable He spoke was concerning the Kingdom.

There are multitudes in the Kingdom who would rot and go to pieces if they went into the churches.

The way to kill a man spiritually is to put him in a church and then drag him down to the thirty-three degrees of devilry in the Masonic order.

The mission of Elijah is to turn the hearts of the fathers with the children, and the hearts of the children with the fathers.

A Word to Masons and Members of Other Oath-bound Secret Societies.

The wives and mothers of America have a right to complain of eight millions of men who are in secret societies, and call themselves Christians.

Jesus said, "In secret have I said nothing."

You spend more upon Masonic jewels, oftentimes, than you do in training your boy.

You never pray with him, and he goes out of a prayerless home into a godless world, you Masonic devil!

I Plead for the Home—I Plead for the Family.

I demand, as Elijah the Restorer, that we shall have the family restored; that we shall have fathers who are fathers, mothers who are mothers, children who love home, and find everything that is needful within its sacred walls, the family even before the Church.

The family was founded before the Church.

The family was founded in Eden when man was pure, when God said, "be fruitful, and multiply, and replenish the earth."

Our Lord Himself came in a family where there were four brothers and three sisters, and when the father died He did His part, and helped bring them up.

Our Lord loved the family.

He took the little babes in His arms and blessed them.

I tell you the Church will have no existence as power in the world unless the family is pure.

God give us pure families! (Amen. Applause.)

Then the boys will love father; then they will have father help them along over the hard places.

The Restoration must begin with the restoration of the Christian household, and may God bring it about soon. (Amen. Applause.)

Your sons will not seek the harlot who is a deep ditch; your daughters will not fool, in the dance, with men who are there to drag them down to hell.

Your husbands will not be seduced, after the Secret Society Lodge and the banquet where they drink and gluttonize, and where the houses of shame are almost next door, or perhaps in the same building.

Mothers and wives will not have to mourn over lost sons and husbands if we have the family restored and the Secret Society destroyed.

God hasten it!

The City of Zion.

I had better describe to you, in a few words, the first City of Zion, and show you what it means.

I secured the site forty-two miles from Chicago, and afterwards I went to Europe.

The *Cesspool* and a number of other papers said that I had stuffed my pockets with all the money of Zion, and that that was the end of Zion City.

I came back and prepared for the Opening of the City.

On June 2, 1901, I delivered my Declaration as Elijah the Restorer in the Chicago Auditorium.

The papers all over the world said: "Now, Dowie has proved what a fool he is; he has killed his City."

On July 14th, of that year, the lots were open for selection. We now have about ten thousand people there, and we have not a stinkpot in the number. (Applause and laughter.)

No theater was ever in Zion City, no gambling hells, no saloons. But do you think my people are dull?

In the first place, we get up in the morning and pray, and then we get to work.

In the workshops, in the lace industries and the factories, at the houses where tney are going to begin work for the day, and everywhere, you will find the workmen praying.

They are praying for me, they are praying for Zion everywhere; they are praying for our little City and for their families, and for the sick and sorrowing.

We have planted the Banner of Zion on every Continent, and we are carrying the Gospel everywhere.

May God bless you!

May the time soon come when the Kingdom of God shall be established!

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. For the Christ's sake. (*Thousands rose and many hundreds repeated the prayer.*)

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 in the Master's Service,

J. G. EXCELL, General Ecclesiastical Secretary

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION RESTORATION HOST

Elder A. F. LEE, Recorder

AND THE Seventy returned with joy, saying, ord, even the devils are subject unto us in Thy ame.—*Luke 10: 17.*

BESIDES the tabulated reports which appear below, we have, during the ast few weeks, received large numbers of ost interesting letters from members of ion Restoration Host in various parts of he world, in which they relate the many ays in which God has blessed them ndividually, and made them a blessing to hose to whom they have ministered in heir house-to-house work.

Among these is a very interesting letter rom Liberia, on the west coast of Africa, ritten by one of the Restorationists who s employed as a teacher in one of the overnment schools; another is from a aithful worker in Natal, South Africa.

Evangelist Marie Hodler also reports xcellent work being done throughout ontinental Europe. She states that the nfluence of their work is being felt even s far as distant Russia.

Some of the young men among the Restorationists have procured a license at onsiderable expense, and are devoting heir whole time in going from house to ouse, and from city to city, selling LEAVES OF HEALING and tracts, and dis-ributing Restoration Messages.

She states that these workers report that he people gather around in little groups o hear of the wonderful things which God s doing in Zion, and that in some cases hey have found the people eagerly await-ng their coming, having heard of the good papers they were circulating.

She also says, "Some of our Restoration-sts have much joy in gathering in the hildren in some of these places on the Lord's Day and teaching them the Gospel, nd where they began with but a very few t first, their numbers are now much in-reased and the interest growing rapidly."

Some Special Restoration Work.

We give below a report from Deaconess Oestreich who recently returned from a rip in Iowa and Minnesota, where she has been doing some special Restoration work.

2712 ENOCH AVENUE,
ZION CITY, ILLINOIS, March 8, 1904.

REV. A. F. LEE, Recorder of Zion Restoration Host, Zion City, Illinois.

My Dear Elder:—I am pleased to send you a report of work done in Iowa and Minnesota recently.

Luke 10:17 has this time, as many times before, proved true in our work for the Lord.

We were away from Zion City nearly seven weeks, during which time we visited seventeen towns, held twenty-one meetings, and disposed of the following Literature:

LEAVES OF HEALING, sold	620
LEAVES OF HEALING, distributed free of charge	425
Messages, given away	4,000
Larges and small tracts, given away	1,200
THE ZION BANNER, given away	55
Total number of pieces	6,300

Our journey to Iowa was very delightful.

The railroad men were very kind and helpful, and when we could not sell to them (which we nearly always did) we were kindly told to sell them to the passengers. A number of times we sold to every railroad employee on the train.

We met a number of old acquaintances on the way to Iowa.

One, a lady who was intending to send her little daughter to a convent, may come to Zion City to live.

We were received very nicely at my old home.

Many were eager to hear of Zion, and quite a number who had not been my friends seemed interested, and wished me to send them Zion products when I returned.

We spent a day in Webster City. Here we called on nearly all the business houses, had many pleasant conversations, and sold quite a number of LEAVES OF HEALING.

One Saturday afternoon we reached Ledyard, Iowa, where our people had rented a hall and advertised a meeting for that evening.

We had a nice and very attentive crowd.

We invited them to a meeting Lord's Day evening, when we would tell them of our trip to New York City, and the work there.

We expected to see a small audience, as the Methodists had quarterly meeting, and a presiding elder present; but we were again surprised.

Our hall was crowded, and many young people came.

Among the most attentive were those, who a little over a year ago, had wanted to mob our Elders.

We were told of a number of those coming to our meetings who never went to church.

One mother told me that her children were so interested that she could not keep them home.

Another lady confessed she had talked against Zion, but was sorry and was beginning to see many of Zion's truths.

Our people sell from ten to twenty copies of the LEAVES here weekly.

We found old acquaintances in nearly all the towns we visited, and were kindly received by the business men, sold many papers to druggists, and some even to doctors.

Many times we had little companies in the stores asking questions about the work in Zion.

At one place we offered a depot agent a paper, but he said that he did not care for that kind of religion.

Later, we found that we knew him, and had boarded with the family twice.

We were invited into the home to stay all night.

The children seemed interested, and we were told to come again; and have since our return sent a box of Zion products at their own request.

At another town we met a lady who had only had one copy of the LEAVES.

She enjoyed it, and was eager to get another.

We met her in a store, and she asked about the healings, and wanted to know if they were true. We told her of many healings, giving her our own testimony, and then told her of Zion City.

The merchant left his work and listened very attentively.

We sold quite a number of copies of the paper in the store.

Our journey homeward was very pleasant.

We met a Christian minister and while in conversation with him a farmer, who was listening, came and asked for some tracts.

We also met an Evangelist who sings at Methodist Episcopal revival meetings, who expects to attend the next Zion Feast of Tabernacles.

The above is scarcely one tithe of the interesting things that happened.

In some places we found many interested and eager to get the literature, and others asked us to pray for them.

We praise God for the way He kept us and gave us of His Own strength.

We returned to Zion City more determined to let God rule in our lives.

Yours in the Master's service,

ANNA OESTREICH.

A Testimony of Thanksgiving.

Caroline Fleury, of Ingalls, Michigan, in sending a report of Restoration work recently, appends the following personal testimony of blessings received in obedience to the teaching received in Zion:

Since my husband left off drinking and smoking and pays his tithes we have been blessed.

We used to live in a little log shanty; now we have a house and farm nearly all paid for.

Praise God from whom all blessings flow!

We have family prayers in our home and meetings almost every Sunday.

There is no one to lead, so I do the best I can with God's help, and praise God for the strength He gives me.

Echoes from New York.

Following is a letter received recently by one of the Restorationists who, with his two bright boys, accompanied the General Overseer and Zion Restoration Host on the New York Visitation, and were most kindly entertained in the home of the writer during that occasion:

NEW YORK CITY, December 27, 1903.

DEAR BROTHER:—I was much pleased when I received your good and kind letter of November 29th.

I was wondering why I did not hear from you, for I had heard from both of the boys, Harry and Ivan.

I was glad to learn that you all had such a pleasant journey home, and that no accident nor anything unpleasant occurred to cause any discomfort.

I assure you I missed you and the Host very much after you went from the city, and I am sure very many others missed you all, as much as I.

I enjoyed the meetings, particularly the singing, and I certainly think the Doctor has great reason to be proud of a people who could come by the thousands to a city like New York, and not one

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

bring the least discredit to the cause of the Master. I most earnestly pray God to be with you and bless you in your effort to live for Him.

I am toiling on, the same as usual, rather tired from the hustling holiday trade, but still, as the boys say, "in the swim."

I write to tell you how much I enjoyed the paper you sent me.

I was so interested in the account of the meeting in the Tabernacle, I could not go to bed until I had read it all; and the picture I enjoyed, also.

I fancied I could see myself in the thousands there assembled.

I hope we shall all live to meet again, as the Doctor says he will visit New York again in 1905. I hope he will.

I suppose Ivan and Harry are both attending school.

May God bless them.

If I should have any photographs taken I shall send you one and should like much to have one of yours.

I hope to hear from you regularly, and shall take pleasure in answering, although I am afraid my letters will prove somewhat dry.

I often think of you, and wish I could visit you in your own little City.

My kind regards to your family.

Peace to thee and may God bless you.

Yours in Him, —.— . —— .

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of February, 1904, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
California –					
Fresno	6	544	553	58	72
Haywards	1	15	274	18	....
Los Angeles	10	1278	1719	50	190
Parlier	1	145	344	10	5
San Francisco	10	10000	10000	120	1401
Santa Rosa	1	91	28	22	25
Tropico	1	....	79	6	....
Colorado –					
Durango	2	51	335	78	....
Trinidad	2	233	233	37	37
Connecticut –					
Hartford	1	10	1822	28	66
New Brighton	1	66	100	50	8
Illinois –					
Champaign	2	230	475	16	27
Chicago –Central Parish	1	8	4	7	8
" South Parish	50	3721	3538	1059	244
" Southeast Parish	10	3110	4205	112	535
" West Parish, Ger.	12	304	301	27	50
" Central Parish, Ger.	25	1546	1528	370	5
Cropsey	1	41	53	4	....
Dundee	2	75	115	11	3
Ela Township	1	170	600	3	92
Highland Park	1	250	308	22	....
Lacon	1	15	24	17	....
Lyndon	1	37	53	2	....
Mazon	1	3	18	7	....
Oak Glen	2	88	12	74	....
Odell	1	6	12	6	5
Vermilion Grove	1	12	13	10	....
Waukegan	14	683	1037	50	479
Indiana –					
Hammond	4	104	99	111	80
Indianapolis	3	91	121	43	77
Lafayette	5	234	620	41	71
Linn Grove	1	1	....	18	....
Logansport	3	100	313	101	88
Plymouth	2	3	4	30	....
Sweetser	1	196	284	27	8
Valparaiso	1	18	11	15	....
Walton	3	15	54	99	19
Iowa					
Cedar Falls	2	2	....	25	25
Dunkerton	2	12	93	24	7
Elkader	2	50	29	40	19
Lafayette	1	12	102	13	10
Marshalltown	1	140	162	6	....
Newton	2	174	141	102	....
Red Oak	1	....	226	17	54
Tipton	1	1	11	15	....
Webster City	3	98	191	93	12
Kansas					
Eskridge	2	55	70	50	9
Kansas City	8	....	1067	120	24
Wichita	5	140	235	....	105

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Kentucky –					
Danville	2	6	42	91	....
Massachusetts –					
Boston	26	3542	1981	849	2303
Lawrence	14	2665	2669	547	321
North Duxbury	2	4	....	74	....
Provincetown	1	114	22	....	....
Worcester	1	66	154	11	56
Michigan –					
Bay City	3	43	79	....	32
Epsilon	1	....	....	10	....
Manistee	2	....	20	38	....
Republic	1	....	14	9	22
Sault Ste. Marie	4	166	....	166	85
Minnesota –					
Delavan	1	11	32	18	....
Minneapolis	6	1111	2016	84	322
Rushford	2	3	18	9	....
Missouri –					
Springfield	1	7	48	12	....
Montana –					
Havre	1	11	24	19	....
Nebraska –					
Falls City	2	14	....	7	64
Inman	1	31	50	11	....
Omaha	2	272	852	19	....
New Jersey –					
Riverside	1	....	50	100	....
Salem	1	8	5	25	16
New York –					
Bluff Point	4	....	14	37	....
Ohio –					
Ada	3	5	25	19	13
Akron	4	155	208	6	46
Alliance	1	....	106	25	....
Bluffton	1	....	....	4	63
Cincinnati	43	2131	3633	256	771
Cleveland	23	2646	3599	78	132
Dayton	3	248	898	16	....
Eaton	1	....	690	2	24
Fostoria	2	....	225	200	....
Germantown	1	50	100	....	9
Lancaster	1	6	588	9	14
Mansfield	1	....	115	3	....
Marion	1	....	190	4	2
Millfin	1	6	26	6	....
Oceola	3	2	105	19	....
Urbana	1	....	22	3	....
Oregon –					
Astoria	1	....	10	30	11
Pennsylvania –					
New Brighton	1	40	192	91	39
Philadelphia	21	1938	5884	380	345
Port Alegany	1	132	5	25	88
Scranton	2	45	69	48	277
Souderton	1	....	41	23	....
Rhode Island –					
Providence	3	....	1039	29	31
South Dakota –					
Belle	1	....	....	60	....
Brookings	1	55	105	14	36
Centerville	2	2	2	3	....
Howard	1	25	20	200	2
Tennessee –					
Chattanooga	14	1396	5286	270	99
Memphis	2	46	157	35	....
Texas –					
Luling	1	9	19	10	....
Washington –					
Bellingham	1	110	48	....	14
Clinton	1	44	175	32	20
Easton	2	43	45	25	15
Lynden	3	1	47	20	20
Seattle	8	1035	1135	130	643
Spokane	5	1705	215	136	284
Tacoma	6	88	111	26	125
Wisconsin –					
Alma	2	35	13	44	4
Brookfield	2	349	940	91	16
Maiden Rock	2	8	39	27	8
Marinette	6	1010	2101	100	64
Milwaukee	8	675	2353	129	182
Omro	3	87	249	30	22
Oshkosh	1	1537	2005	58	147
Racine	3	5	67	22	8
Viroqua	3	99	295	28	5
Wauwatosa	2	107	322	16	24
West Ellis	....	....	31	19	....
Total	518	34340	74849	6053	10092

DOMINION OF CANADA.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Vancouver	18	1500	1408	523	116
Victoria	2	368	202	61	27
Winnipeg	1	113	684	....	187
Fredericton	1	....	377	44	61
Gault	2	....	568	28	....
Simcoe	1	47	56	35	33
London	2	237	300	33	....
Toronto	12	2322	5823	600	498
Woodstock	3	152	120	108	62
Total	42	4739	9885	1401	1034
Grand Total	560	53579	84734	10514	12026

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By J. G. SPEICHER, Overseer-in-Charge

Delivered from Severe Pains.

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.*

KELLEY BROOK POSTOFFICE, OCONTO COUNTY, WISCONSIN, December 5, 1903.

DEAR GENERAL OVERSEER:—I wish to tell a little of what God did for me this summer, although it is only a small part of what He has done and is doing for me.

I was taken with a severe pain in the abdomen, commencing over the navel, passing to the right with a gurgling sound and down low in the abdomen.

I could not have borne it very long.

I became very weak and my heart almost stopped beating.

I sent in a request for prayer on the 22d of August and on the 25th I was much better.

In the forenoon I did a good day's work, patching, baking, churning and packing butter.

The next day I went on a twelve-mile ride.

Your sister in the Christ,

(MRS.) MINNIE HANSON.

Healed of Fever—Family Blessed.

Jehovah hath been mindful of us:
He will bless us.—*Psalm 15:12.*

6133 WILSON AVENUE, ST. LOUIS, MISSOURI, December 28, 1903.

DEAR GENERAL OVERSEER:—I desire to send you my testimony to God's healing power.

My father, mother, and my whole family were taken sick.

I sent word to Zion Tabernacle, and when they prayed God healed us all.

Then my daughter became ill with pneumonia and in answer to prayer God healed her.

On December 6th I became very ill, and when Mr. and Mrs. Reynolds came I had a very high fever.

They prayed with me, and in less than fifteen minutes the fever was gone.

I had a severe pain in my chest, but in answer to their prayer God gave me complete deliverance.

I thank God for answering prayers, and I praise Him for the assurance that He is just the same today, and will heal all our sicknesses.

Your sister in the Christ,

(MRS.) CHRISTINA FROOS.

Healed at Point of Death.

Fear thou not, for I am with thee;
Be not dismayed, for I am thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of My righteousness.—*Isaiah 41:10.*

DAWSON, YUKON TERRITORY, CANADA, November 7, 1903.

DEAR GENERAL OVERSEER:—I write to tell you how well I have been since you prayed for me in answer to a telegram sent to you from Southampton, Ontario.

I was at the point of death; the struggle was awful; but I was delivered, praise His holy Name.

I thank you for your prayers.

I have been very strong this summer. I have not had such health for the last few years.

Yours gratefully, (MRS.) E. S. BUSBY.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

London, England.

Rev. H. E. Cantel, Overseer-in-charge of the Christian Catholic Church in Zion in Great Britain. Tabernacle—81 Euston road, N. W.

We print below a letter received from Mr. Hubert Grant, of London, telling of the interest in Zion, her God, her Leader, her work and her purposes, which is being manifested on the part of many in that world metropolis.

Many thousands are awaiting the return of the General Overseer to this capital of the English Kingdom and Empire, and are ready to accept the truth of the Gospel of the Christ, which will redeem their spirits, souls, and bodies.

LONDON, ENGLAND, January 19, 1904.

DEAR OVERSEER:—Overseer Daniel Bryant and wife, journeying to their charge in South Africa, to bring to that bleeding country the light of the Sun of Righteousness with healing in His wings, are awaiting in London the return of Overseer Harry E. Cantel and wife, and have been showing to the people of this city, the largest on earth, the realities of the "City which hath the foundations, whose Builder and Maker is God."

On Lord's Day evening, December 20, 1903, they gave a lecture entitled "The Beautiful City of Zion, U. S. A.," graphically described and illustrated with stereopticon views.

Zion Tabernacle, at 81 Euston road, northwest, was crowded, more than twice the usual congregation attending.

One hundred large posters had been displayed in different parts of the city, and five thousand cards announcing the lecture had been distributed by the Host.

Each of these cards contained a very practical sermon in itself, in the short description it gave of Zion City.

This announcement was taken to thousands of homes in London, a city of the world, covering a circle of about fifteen miles diameter, having a population of over eight millions, cursed with the false teachings of three hundred religious sects; with over eight thousand public houses, besides another six thousand places licensed for the sale and consumption of intoxicants, with almost every grocer also selling these vile liquors; where thousands of erring women, and worse men, walk the streets; where hundreds of theaters, the Devil's schools of morals, are crowded night after night; where the very air is polluted with clouds of tobacco smoke; where the great majority are worshiping the god of that dark "science," the medical and surgical craft; where most lives are poisoned by a daily obeisance to "My Lord Bacon;" where even the daylight is constantly being darkened by the Prince of the power of the air disturbing the elements.

Gross darkness indeed covers the people, but a light has arisen.

Out of Zion, the perfection of beauty,
God hath shined forth.

On the night of the lecture a musical prelude by Zion Choir and Orchestra prepared the people for the commencement of the service at seven o'clock.

Hearty singing followed, and the recitation of the Apostles' Creed.

Then Overseer Bryant read the 60th chapter of Isaiah and gave a wonderful exposition of this prophecy, which is being so manifestly fulfilled in Zion City today.

He especially dwelt upon the promise that her sons and daughters should come from afar, bringing their silver and their gold with them.

The first pictures showed the men who went to spy out the land; and then followed scenes of the land in all its virgin purity, while the Overseer told of the guidance, which God gave to His servants in deciding upon the site.

Beautiful as were these scenes, those that immediately followed were surpassing, for they showed the wonderful transformation that had taken place in less than two years, the long avenues and streets of a city being outlined by the vast number of houses and public buildings, which had been erected.

How was this modern miracle accomplished?

By the preaching of the Everlasting Gospel of Salvation, Healing, and Holy Living, was the answer given with the pictures which followed, showing the ecclesiastical work from the preaching in the "Little Wooden Hut" in Chicago, to the time when the Prophet of God met with thousands of the redeemed in Shiloh Tabernacle, when God had prepared for them a City.

Some of the wonderful cases of Divine healing which had marked the progress of the work were recounted, and the picture of Deaconess Jennie Paddock, matron of Zion Home of Hope for Erring Women, called forth hearty applause from the Zion people in the audience.

Then Overseer Bryant told of her work among the erring women, and warned those who spake evil of the man of God, that in the Judgment those who had been rescued would rise up and witness against them.

One series of pictures showed the many different phases of life in Zion City, and the Overseer told with much power how that in all the thirty-eight departments of the City, each of which opens its day's work with fifteen minutes devotional exercises, the seventy nationalities represented in the population of the City met together at one common Mercy Seat.

One picture of the City, which to most eyes would have meant only beautiful trees, called forth prolonged applause when the Overseer read out a notice on a board nailed to a tree: "The use of intoxicating liquors, tobacco, and profane language is prohibited in this City."

The large white sheet seemed like a symbol of the purity which is the foundation of the City of God, and the stream of light from the compact stereopticon reminded one of the pillar of fire by night which led God's Israel through the desert to the promised land.

This lecture will undoubtedly lead many to Zion City.

The second stereopticon lecture, on Lord's Day evening, January 10, 1904, was even better attended than the first.

The same work of preparation was carried on as for the first, and while people gathered from all parts of the great metropolis they were entertained with the songs of Zion, ably rendered by the Zion Choir and Orchestra.

A shamefully malicious editorial in the *Methodist Recorder* was exposed by the Overseer after the usual form of service had been observed, and this formed a fitting prelude to the lecture which followed.

The editor of that so-called religious paper had welcomed the lies of the American press, and with subtle sympathy had spoken of the people in Zion City as living in wretched hovels, with insufficient food, burning roots and dry grass as fuel, and had gloated over the reported bankruptcy of our General Overseer and Zion.

The answer which was given in the exhibition of one hundred photographs of actual life in the City of Zion, and the account of the recent victory, was a crushing rebuke and complete exposure of the apostasy of that paper.

The following outline of the second lecture will give some idea of the enthusiasm with which it was received:

The purpose of all Zion Industries was first shown to be world-wide evangelization—the planting of the Word of God in the hearts of all nations.

To illustrate this, the Overseer showed pictures of the General Overseer, in his council-room, instructing Zion's Messengers, who were proceeding to Europe, Asia, and Australia; in Shiloh Tabernacle, teaching thousands of the people the Word of God; and in Lake Michigan, baptizing by Triune Immersion.

He took up the history of Zion Choir; and told how the conductor of a great choir in New York had brought his members to hear Zion Choir sing, and said to them: "Do you know why we cannot sing like that? It is because we do not have their consecration."

The Overseer then said that these singers who so thrilled the hearts of the people were not trained except in few cases in the classic halls of music, but the great majority were the young working people of Zion City—school teachers, clerks, waitresses, builders and laborers.

The story of the Choir greatly affected the audience.

Then came a beautiful view of Zion City Brass Band, which was greeted with prolonged applause.

The Overseer told how that at one meeting during the New York Visitation, as the band played the sweet, soft strains of "Nearer, my God, to Thee," a gentleman standing by, turned to him and said, with tears on his cheeks: "That is the sweetest music I have ever heard from a band."

"Do you know why?" said the Overseer to him; "it is because those young men in the band love God, and there is no beer or tobacco in them, but the Spirit of God, and that makes the music sweet."

Overseer Bryant then took up the commercial story of Zion, showing the beautiful offices and the able financiers in Zion Administration Building, and asked the audience if the faces of these men impressed them as being the vagabonds denounced by the editors of so-called religious and secular papers.

The views of Zion Lace Industry, in all its various phases, and the story of its establishment, development, and possibilities, opened the way for the most forcible teaching on the fact that the time had come for the children of God to invest their money where it would be used for the extension of His Kingdom, and to enrich themselves.

The Overseer made an effective point when he said that the best farmers in the United States were realizing only four and five per cent. interest upon their property, while others were retrograding, many farms being mortgaged.

Some had sold their farms and other properties and invested in Zion Lace Industries, receiving a return of nine per cent. on their money, doubling their income.

The lecture ended in a climax in beautiful views of those who had been saved and healed through Zion's teaching, and then the large audience, almost without exception, enthusiastically rose and heartily joined in the prayer of consecration.

The first lecture had described the evangelical work, the second dealt more with the business life of Zion City, and the increased attendance at the services which have since been held in the Tabernacle is a sure sign of the power of these lectures to bring the people to "the Light that shines from Zion's Hill."

Yours faithfully in the Christ,

HUBERT GRANT.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, APRIL 13th or 14th.

Sin Withholds Answers to Prayer.

1. *God can see the heart and the sin concealed in it.*—Psalm 66:8-20.
   God looks at the heart.
   He wants a clean heart.
   He must try us to help us see.
2. *God alone can see in the heart of a man the sin which he would commit if he had a chance.*—Jeremiah 17:5-11.
   How the heart hides its deception!
   The heart is Satan's seat.
   It must be God's throne.
3. *God alone can search out what there is in the heart that hinders.*—Psalm 139:17-24.
   The wicked way begins in the heart.
   It comes from that wicked one.
   He carries outside wickedness inside.
4. *He understands the thoughts afar off, even the hidden springs.*—Psalm 139:1-6.
   God knows our future thoughts.
   What we will think of years hence.
   The heart must keep close to Him.
5. *None but God can see the errors and faults which keep back blessings.*—Psalm 19:12, 13.
   One is prone to be blind to one's own faults.
   People must be told of their faults.
   We must not presume that others look at these things as we do.
6. *God must reveal one's true spiritual condition.*—Proverbs 16:1-3.
   God must prepare the heart.
   God must keep the tongue.
   God must employ the thoughts.
7. *What a person actually does is proof of what he is at heart.*—Matthew 7:16-20.
   Our fruit may condemn us.
   Our words justify us.
   What we do is what we are.
8. *One cannot be partly God's and partly the Devil's; sometimes good and sometimes bad, and be on good terms with God.*—2 Corinthians 6:12-18.
   Be out-and-out for God.
   Be separate from sinners.
   Walk in the light and not shadows.

The Lord our God is an Answer-withholding God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 17th.

Sin is the Enemy of Faith.

1. *Righteousness is the basis of faith.*—Romans 4:11-16.
   God is with the man who is right.
   Faith comes to the man who is right.
   The favor of God makes faith possible.
2. *Righteousness obtains favor with God.*—Hebrews 11:3-6
   God assures the man who is right.
   He knows he is acceptable to God.
   It is easy for him to believe.
3. *One must do right and straighten out crooked things.*—Matthew 3:2-9.
   Live as though in Heaven now.
   Make a straight line for God.
   Do not cover up a sin.
4. *A heart with sin in it makes faith for salvation and healing impossible.*—Matthew 13:14-17.
   Sin makes the ear heavy.
   Sin makes the eye unseeing.
   Sin makes the heart devilish.
5. *The sin of love for the praise of men makes faith impossible.*—John 5:39-46.
   Love men more than God and you fail.
   Love men's favor more than God's and you miss all.
   You cannot come to God and hold on to men.
6. *The heart must be purified before faith is possible.*—James 4:8-10.
   Unclean dealings keep one back.
   Being afraid to give all to God impedes one.
   Thinking it will cost too much means loss.
7. *The sin of sloth destroys faith, if nothing else.*—Isaiah 56:9-12
   A man cannot be lazy and have faith.
   A man cannot be idle and have faith.
   Thinking of self shuts out from faith.

God's Holy People are a Sin-hating People.

OBEYING GOD IN BAPTISM.

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

Seventeen Thousand Nine Hundred Ninety-two Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Nine Hundred Ninety-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 (Zion City) and Chicago.....	4940	
Total Baptized at Headquarters.....		10,314
Baptized in places outside of Headquarters by the General Overseer.....	641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	7037	
Total Baptized outside of Headquarters.....		7,678
Total Baptized in seven years.....		17,992

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, March 13, 1904, by Evangelist W. C. Christie:

McCann, Miss Ella Hester.....6050 Monroe avenue, Chicago, Illinois
McCann, Mrs. Susan A.....6050 Monroe avenue, Chicago, Illinois

The following-named four believers were baptized in San Antonio, Texas, Lord's Day, March 13, 1904, by Evangelist W. D. Gay:

Logan, Mrs. Polly.....218 Nolan street, San Antonio, Texas
Schaper, Mrs. Emma.....214 Bowie street, San Antonio, Texas
Short, Mrs. Eliza.....2808 West Houston street, San Antonio, Texas
Short, Miss Leila P.....2808 West Houston street, San Antonio, Texas

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us, to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

IT IS A GREAT JOY

to be able to receive and execute orders for printing for our friends in all parts of the country. We give extracts from letters which we receive occasionally which show the hearty co-operation and good will of our customers.

BUFFALO, N. Y., March 16, 1904.

Dear Sir:

The proof of business card you sent us is very satisfactory; it certainly is attractive, so you can go right on with it. . . .

Very sincerely yours,
C. REBMANN.

1194 Lovejoy Street,
Buffalo, N. Y.

March 21, 1904.

Zion Printing and Publishing House,
Zion City, Illinois.

Dear Sirs:

Have received the four thousand circulars and five hundred announcements which were printed in Zion City, and I want to express my entire satisfaction with the design, quality of work and the price of same. It compares most favorably with the work done for me by some of Chicago's best printers.

Hoping that God may bless you in this branch of work as in all others, I am,

Very respectfully,
MABEL A. TATE, Milliner.

1276 Van Buren Street,
Chicago, Illinois.

We also receive orders to do printing from our customers, who give us their confidence to such an extent that no proof is asked for and no inquiry is made concerning prices, etc. This places them entirely in our hands and gives us their perfect confidence in us as their benefactors. How can we do other than our very best to serve them faithfully?

We invite all our readers to interest themselves in this work done in Zion City.

We do Printing, Electrotyping and Designing, and guarantee satisfaction in every respect.

ZION PRINTING & PUBLISHING HOUSE
ZION CITY, ILLINOIS

Then they that feared Jehovah spake one with another: and Jehovah harkened, and heard, and a book of remembrance was written before Him, for them that feared Jehovah and that thought upon His Name. And they shall be Mine, saith Jehovah of hosts, in the day that I do make even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him.—*Malachi 3:16-17.* But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of Hosts. Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come. And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse. —*Malachi 4:4-6.*

IN these days of printing, those who fear the Lord are able to talk to tens and tens of thousands concerning His goodness and mercies, and testify that the Sun of Righteousness has come with healing in His wings. **LEAVES OF HEALING** is a book of remembrance of testimonies which has been the means of converting thousands of its readers and teaching them that God is their Healer, Cleanser and Keeper, and often breaks down their stubborn wills and prejudice as well as to enlighten their darkened understandings, as in these testimonies from which we give extracts. : : : : : : : : : : : : : : : : : :

LAOTTO, INDIANA, July 23, 1900.

REV. JOHN ALEX. DOWIE:—I have been neglecting writing my testimony to blessing and healing by my good Lord and Savior to whom I owe my spiritual and natural life.

Fifteen years previous to my healing, I was thrown from a vicious horse, which broke my hip and ankle. That laid me up for nearly a year. My ankle never healed rightly. At this time the doctors began giving me morphine. My ankle would heal so I could walk and get around some, but at the least misstep it would break again, and then I would have another spell of suffering. That continued for twelve years. Then I was obliged to have my leg amputated below the knee. That gave me some relief, but all this time I was obliged to use morphine, for it was about the only thing the doctors could give to ease me so that I could rest day or night.

Then I took the grip; got better and had a relapse. It turned into brain fever and laid me unconscious for two months. When my reason returned I was reduced fifty pounds in flesh. . . . They did not know how to pray the Prayer of Faith. *At last a friend bought me three copies of* LEAVES OF HEALING. . . . I saw that I must have pardon first. On June 27th, I filled out a request for prayer. When Dr. Dowie prayed and laid hands on me, I received pardon and healing instantly. . . . I thank God and give Him all the praise for condescending to bless a poor being like me.

Vol. VII, No. 15. Yours in Christ. SAMUEL OBERHOLTZER.

ZION HOME, CHICAGO, ILLINOIS, June 25, 1900.

DEAR GENERAL OVERSEER:—As I have never given you my testimony, I will herein present to you some of my reasons for being a member of the Christian Catholic Church in Zion.

In 1890 I chanced to meet President H. S. Lehr, of the Ohio Normal University, Ada, Ohio, in our Superintendent's meetings.

He told me of the blessings God had granted his wife and daughter, which narration made but little impression upon me, except that I rejoiced to know that they were relieved of troubles I knew they had—I having been graduated from the Ohio Normal University, of which Professor Lehr is President, in 1891.

A few months later than this *I received through the mail one page of* LEAVES OF HEALING. . . . I asked my wife if she wanted to read it. She had been an invalid for six years, and replied, "No. If some one whom I know would tell me of it, I would believe; but I don't want any newspaper testimony of it."

I could not get away from that scrap of LEAVES OF HEALING. . . . In a few days we were in Zion, I investigating it and it investigating me. How Christlike was the treatment in the "Home;" but how hard it was to sit under the blows of the General Overseer while in Central Zion Tabernacle he dealt out his dose of "Doctors, Drugs and Devils," as I thought specially for my benefit.

I was quite angry at what seemed to me to be unjust statements. Although I knew him to be right in very much he said, I desired to call him down for saying that the Bible did not sanction medical treatment, for I *knew* the M. D. stood in front of the minister when any one was sick.

I was so angry that it was months before my wife could get me to read LEAVES OF HEALING, although she had me subscribe for it for one year soon after we were in the Home.

I caught myself looking at the LEAVES every once in a while, for it seemed she would put it right where I could not miss seeing it.

At last I set about reading my Bible to prove my side against the teaching I had heard.

During my year of search I was defeated in every point and our dear General Overseer, I had to admit, was correct. . . . These, with many other things, *convinced me that I was a sinner*, and *I vowed to put the rest of my days into God's hands* to be used to help open the eyes of the deluded, prejudiced, self-righteous, unsaved masses in our apostate denominations. When I reached this point, I went twelve miles and poured out all my medicines—enchanter's nightshade and all—never to use any more, although I was graduated in the Ohio Medical College in March, 1884. Then God came to bless me in spirit, soul and body. I had been a sufferer for years with rheumatism, and when I was baptized I suffered but once more from it. I had been *dipped once* when sixteen years of age. I had an itchy, scaly, bleeding tetter on my left leg for ten years, and had used almost every remedy, but it was growing worse and worse. I prayed God to relieve it, but relief came not until I withdrew from the "U. P. Sabbath School," where the "Pastor" admitted that Divine Healing was taught in God's word, but said he "preferred a praying doctor." Then I vowed I would "come out from among them." I prayed God to heal my tetter. It was all gone inside of two weeks, and I praise God, has never reappeared. The last rheumatism I had was in February, 1899, and was very severe. It vanished immediately during prayer. . . . .

I praise God for the daughter born to us June 20, 1900, who, but for Divine Healing could not have come to bless our home. Yours for the Master's service,

JOHN H. SAYRS, M. S., M. D.
Formerly of Cedarville, Greene County, Ohio. Vol VII, No. 10.

CAN you afford to allow your friends, neighbors, enemies, if any, and the strangers at your gate to miss knowing and realizing what God is doing for those who fear Him and live right? It is evident that any one's spiritual condition and relationship with God can be easily estimated by noting how much he does for his fellow men by way of helping them to find God as LEAVES OF HEALING reveals Him. Can you conscientiously say you are doing your full duty to your fellow men? Can you not improve by sending out more LEAVES OF HEALING? : : : : : :

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

Important Notice....

ON AND AFTER May 1, 1904, shares in Zion Lace Industries and Zion City Bank will be permanently advanced to a premium of 10 per cent. Meanwhile, under a special privilege, for the benefit of friends who are endeavoring to transfer their investments to Zion, these shares are offered at the par value of $100 each.

Both Lace and Bank shares are now yielding an income of 9 per cent. per annum, payable semi-annually. Beginning July 1, 1904, the Lace shares will earn 10 per cent. per annum, the year following 11 per cent., and thereafter 12 per cent. in accordance with the provisions of Certificates and Articles of Agreement.

Certificates are non-assessable, negotiable and transferable, and are secured by all of Zion's vast estate. This estate has been recently valued at many millions of dollars above all liabilities, by a committee representing leading business houses of Chicago, who were permitted to examine Zion's affairs.

Zion Lace Industries have been tried and proved, and are known to be one of the most promising manufacturing institutions in America. Large additional funds are required that its operations may be greatly expanded to meet the growing demands of the trade.

Send for subscription blanks and further information.

Fielding H. Wilhite

Manager Zion Securities and Investments . . . . . .

Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 24. *ZION CITY, SATURDAY, APRIL 2, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF MANY DISEASES.

AND JESUS WENT ABOUT IN ALL GALILEE, . . . HEALING ALL MANNER OF DISEASE AND ALL MANNER OF SICKNESS AMONG THE PEOPLE.

It is apparent that in writing his gospel the Apostle Matthew was determined to emphasize the fact that the Christ was the Great Healer of His people.

It was not sufficient that he should say that Jesus healed the sick, but he must declare that he healed "All manner of disease and all manner of sickness." Nor is this enough. He must repeat the fact by saying "They brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them."

It would seem that Matthew was afraid that the people would not understand the full import of what Jesus was doing.

He healed the sick, He healed the diseased, but He went further; He cast out devils. And, as though there might be a question as to whether those who had epilepsy and those who had the palsy were suffering from disease or were only disabled, they were also included in the category. There was no exception. Then as we go further into the story of the life of the Christ, we find recorded healings of the blind and the dumb, the lame, the halt, the deaf, those with fever, leprosy, and other diseases. And Matthew says that this was all done "that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infirmities and bare our diseases," referring to that beautiful prophecy in Isaiah where is foretold the mission and the passion of the Son of God.



MRS. CATHERINA MARIA RIEF.

No wonder the people went before and after Him as He rode through the streets of Jerusalem, on that glorious Palm Sunday, only a few days before His crucifixion, crying as they went,

Hosanna to the Son of David;
Blessed is He that cometh in the Name of the Lord.
Hosanna in the highest!

Even the little children in the temple broke forth with praise, crying,

Hosanna to the Son of David!

And how beautifully Jesus answered the Pharisees who were moved with indignation:

Did ye never read,
Out of the mouth of babes and sucklings
Thou hast perfected praise?

Had not these children been blessed by Jesus?

Had He not taken some of them up in His arms?

Had He not healed them of their diseases?

Had not some of their parents been sick and dying? And

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

had He not come into their homes and laid hands upon them and healed them?

Had He not come to them as the Good Shepherd, ministering unto their many wants?

Had He not been a true Friend to them?

And had it not been told to them that He was their King and Savior, and that the hope of Israel rested in Jesus?

Luke adds to the beautiful record, and tells what Jesus further answered to the Pharisees, when they requested Him to rebuke His disciples, and those who were shouting their praise of Him. Jesus turns to them and says,

> I tell you that, if these shall hold their peace,
> The stones will cry out.

It is due to God that He should be praised by His people.

There is far too little praise and thanksgiving rendered unto God for His manifold mercies and blessings.

Zion is criticised because she advertises what is being done, but we rejoice in the criticism. We are glad that we are able to sing praises unto our God. We are glad that it is in the hearts of the people to cry "Hosanna! Hosanna! Lord, save, we pray Thee!"

They have been saved.

Thanksgiving is in their hearts, and now they sing Hosannas for those who are still in bondage—"Lord, save, we pray Thee! Save the whole world! Save from the bondage of iniquity and disease! Lord, save, we pray Thee! Hosanna in the highest!"

Let it ring throughout all the earth!

Let Hosannas be sung by the children. Let them be taught that it is a good thing to proclaim their thanksgiving everywhere.

Teach them to scatter broadcast LEAVES OF HEALING which tells of the wonderful virtue of the Leaves of the Tree of Life, which testifies to the healing power of God, which gives the names of those who have been healed in thousands.

Teach them to observe Palm Sunday, and let it be made a day of special rejoicing, a day of thanksgiving for Him who has come in the Name of Jehovah.

HOSANNA WE SING.

Hosanna, we sing, like the children dear,
In the olden days when the Lord lived here.
He blessed little children and smiled on them,
While they chanted His praise in Jerusalem.

Alleluia, we sing, like the children bright,
With their harps of gold and their raiment white.
As they follow their Shepherd with loving eyes
Through the beautiful valleys of Paradise.

Hosanna, we sing! For He bends His ear,
And rejoices the hymns of His own to hear;
We know that His heart will never wax cold
To the lambs that He feeds in His earthly fold.

Alleluia, we sing in the Church we love;
Alleluia resounds in the Church above;
To Thy little ones, Lord, may such grace be given,
That we lose not our part in the song of Heaven.

J. G. S.

WRITTEN TESTIMONY OF MRS. CATHERINA MARIA RIEF.

229 WEST ELEVENTH STREET,
HOLLAND, MICHIGAN,
February 8, 1904.

DEAR GENERAL OVERSEER:—I feel it my duty to God and to you to tell of the blessings that I have received since I allowed LEAVES OF HEALING, the Little White Dove, to make its home under our roof.

I rejected it for many years, and often said that it was only good for killing flies.

But God showed me my mistake.

He showed me through its teachings that He was "the same yesterday and today, yea, and forever," and that He was the Healer of His people, instead of making them sick.

God showed me that I was fighting against Him when I rejected the teaching of a Man of God.

I repented and asked forgiveness of God and of you for all the foolish words that I said against you.

I was suffering all this time from many different troubles, and had been for many years.

I had been taught to go with my sickness to man. This I did, but without any good results.

I suffered over eight years with indigestion, headaches, and heart trouble, for the healing of which I took many different kinds of medicine—home remedies, patent medicines, and medicines from three different doctors at different times—but I did not receive healing.

As time went on I became worse, and finally went into nervous prostration.

Very severe spasms would suddenly come upon me during the night; and many times I did not expect to recover.

I would be very weak for a few days, and often felt discouraged and thought it would be better to die and be at rest.

At that time I was suffering from a very hard lump that I first discovered in my body when it was yet very small.

This was in June of 1902.

It grew larger and larger as time went on and soon added another misery to the many that I already had.

I decided then and there to take the Lord as my Healer, come what would.

I did not go to a doctor to have him examine me, but I showed the lump to some of my relatives, who gave me very little encouragement, and said that it looked like a tumor.

This went on from June until November.

On August 30, 1902, my husband and I started for Zion City, arriving on Sunday morning.

On Tuesday afternoon we went to the Divine Healing Meeting, which was conducted by the General Overseer.

He laid hands on me 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.

From that day the life was taken out of the tumor, and it gradually decreased in size and became soft. Finally, to my surprise, there came a very little hole, out of which came a great deal of pus.

Glory to God, that was the end!

I did not have any pain from the time that prayer was offered until it was healed.

I was also healed of all lung troubles, and have not been sick one day for over a year.

I am now a happy and healthy woman, not taking a drop of medicine.

I threw it all away a year ago, when I put my spirit, soul, and body in God's care and keeping.

It is with joy that I write this testimony, telling what the Lord has done for me, hoping that some one suffering as I did will be led to the Great Physician, for He is no respecter of persons.

God, who made our bodies, can surely be trusted to mend them.

I have come out of the Dutch Reformed church.

I was a member of this organization for over ten years.

I thank God, however, that now I am a member of the Christian Catholic Church in Zion, and am counted worthy to share in its numerous blessings for spirit, soul and body.

I attended the Third Feast of Tabernacles this year, and received the right hand of fellowship.

I joined Zion Restoration Host, and was baptized by Triune Immersion with more than three hundred others.

I am happy in the Lord.

My prayer for you and all Zion is that God's richest blessing will continue with you and your's, Till Jesus Come.

(MRS.) CATHERINA MARIA RIEF.

MEETINGS IN ZION CITY TABERNACLES.

SHILOH TABERNACLE.

Lord's Day—Early morning service	6:30 a. m.
Intermediate Bible Class	9:45 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, 10:00 a. m.	
Monday—Zion Restoration Host rally (Second Monday of every month)	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m.
Saturday—Junior Choir	1:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:45 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.

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 a 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Daily Bible Study for the Home

By Overseer John G. Speicher

THE daily Bible reading for the month of April began with the Gospel according to St. John.

As this Gospel is too short to extend throughout the entire month, one chapter being read each day, James' Epistle and Paul's Epistle to the Philippians are added to complete the month.

SATURDAY, APRIL 16TH.

John 16.—Work of the Comforter chapter.

Memory text—Verse 13. "He shall guide you into all the truth."

Contents of chapter—We must suffer persecution; Necessary that He go, that the Comforter come; Office of Comforter; The Father's things are the Christ's; Telleth of His going away; Disciples would sorrow, but their sorrow to be turned into joy; Jesus coming again; To ask in His Name of the Father; Joy to be full; Said disciples would leave Him alone; Tells them to be of good cheer; The Christ overcame the world.

SUNDAY, APRIL 17TH.

John 17.—Jesus' Prayer chapter.

Memory text—Verse 22. "That they may be one."

Contents of chapter—The hour come; Son to be glorified; Jesus had glorified the Father on the earth; The work accomplished; Prays that those given to Him may be kept; His joy fulfilled in them; That they might be sanctified; Prays also for those who should believe through their word; That His disciples might finally be with Him and behold His glory; That the Father's love might be in them, and the Christ in them.

MONDAY, APRIL 18TH.

John 18.—Betrayal and Denial chapter.

Memory text—Verse 37. "Every one that is of the truth heareth My Voice."

Contents of chapter—The Christ and His disciples go into a garden; Judas, knowing the place, comes with a band of soldiers; Jesus goes out to meet them; Peter cuts off ear; The Christ rebukes him; Jesus seized and taken before Annas; Followed by Peter and John; Peter denies the Christ; High priest questions Jesus; The answer angers one standing by and he smites Jesus; Jesus taken from Annas to Caiaphas; Peter denies the Christ again; Jesus led to the Hall of Judgment; Jesus before Pilate; Pilate finds no fault and seeks to release Him; Jews cry for releasing of Barabbas and crucifixion of Jesus.

TUESDAY, APRIL 19TH.

John 19.—Crucifixion chapter.

Memory text—Verse 30. "It is finished."

Contents of chapter—Jesus mocked, scourged, buffeted, delivered to be crucified—crucified between two thieves; Pilate puts title on the cross; Soldiers divide Jesus' garments; Jesus' words to His mother and to the beloved disciple; Disciple takes mother of Jesus to his home; Jesus thirsts; Given vinegar and hyssop; Last words on the cross; Soldiers break legs of the two thieves, but pierce side of the Savior; Body buried by Joseph and Nicodemus.

WEDNESDAY, APRIL 20TH.

John 20.—Resurrection chapter.

Memory text—Verse 29. "Blessed are they that have not seen, and yet have believed."

Contents of chapter—Mary Magdalene early at the tomb; Peter and another disciple also come to the tomb; Mary sees two angels in the tomb; Jesus talks with Mary; Tells her to declare His resurrection to the disciples; Jesus appears to other disciples; Breathes upon them the Holy Spirit; Thomas absent; Jesus appears again to them; Thomas convinced; Many other things done; Record given that we might believe.

THURSDAY, APRIL 21ST.

John 21.—Questioning of Peter chapter.

Memory text—Verse 12. "Come and break your fast."

Contents of chapter—Some of the disciples go fishing; Catch nothing; Jesus comes to them in the morning; Tells them to cast net on right side of ship; Great multitude of fishes enclosed; Jesus has a fire, with bread and fish prepared for them; Jesus questions Peter regarding his love for Him; Bids him feed His lambs and sheep; Intimates the manner of Peter's death; Answers Peter concerning John; Jesus did many other things not recorded.

FRIDAY, APRIL 22D.

James 1.—Pure religion chapter.

Memory text—Verse 12. "Man that endureth temptation . . . shall receive the crown of life."

Contents of chapter—Proving of faith works patience; God gives wisdom to those who ask in faith; Rich man like flower of grass; Crown of life given to him that endures temptation; Temptation not from God; Every good gift is from our Father; Wrath of man works against God; Receive engrafted word; Hearer only is like man looking into a mirror; Man that doeth is blessed in his doing; Unbridled tongue: vain religion; Pure religion: visiting fatherless and widow, and keeping from the world.

SATURDAY, APRIL 23D.

James 2.—Faith versus works chapter.

Memory text—Verse 17. "Faith, if it hath not works, is dead."

Contents of chapter—Rich not to be respected above the poor; Must keep whole law of God; Faith and works go together; Without works, Faith is dead or barren; Abraham believed God; Rahab justified by works.

SUNDAY, APRIL 24TH.

James 3.—Wisdom chapter.

Memory text—Verse 17. "Wisdom that is from above is first pure."

Contents of chapter—Not many teachers; Perfect man bridles his tongue; Tongue is fire, "world of iniquity;" "Bitter jealousy and faction" not Divine wisdom; "Wisdom from above is first pure;" Fruit of righteous sown in peace.

MONDAY, APRIL 25TH.

James 4.—Purifying self chapter.

Memory text—Verse 8. "Draw nigh to God."

Contents of chapter—Wars and fightings come from sin; Prayer not answered because of wrong motives; Friendship of the world enmity with God; Subject ourselves unto God; Resist the Devil; Draw nigh to God; Humble ourselves; Cleanse our hands; Purify our hearts; One Law-Giver and Judge; Our planning should always be, "God willing;" Neglecting to do good is sin.

TUESDAY, APRIL 26TH.

James 5.—Calling of Elders chapter.

Memory text—Verse 14. "Is any among you sick? . . . call for the elders."

Contents of chapter—Apostolic words to the inconsiderate rich; Be patient, stablishing our hearts, until the Christ come; Swear not; Sick to call elders of the Church; Prayer of Faith saves sick; Elijah man of like passions; His prayers answered; Converting sinner saves soul from death.

WEDNESDAY, APRIL 27TH.

Philippians 1.—Magnifying the Christ chapter.

Memory text—Verse 20. "The Christ shall be magnified in my body."

Contents of chapter—Paul's salutation; His thanks for the Philippians; Confident that God would perfect His good work in them; Longed after them; Paul's prayer for Philippians; Things happened unto him that brought about furtherance of the Gospel; Brethren made more bold to speak the Word of God; Gloried in the fact that the Christ was preached; The Christ to be magnified by His life or His death; Desiring good of others, but longing to be with the Christ; Exhorts them to stand fast in one spirit; Not to be terrified by their adversaries; Disciples to believe and to suffer for His sake.

THURSDAY, APRIL 28TH.

Philippians 2.—Humility chapter.

Memory text—Verses 10 and 11. "Every knee should bow . . . every tongue should confess that Jesus, the Christ, is Lord."

Contents of chapter—Disciples of the Christ should have the same mind and love; One accord; Nothing to be done through vainglory; Look to the needs of others; The Christ mind to be in His followers; The Christ humbled Himself, yielding Himself even to death on the cross; God has exalted Him; His Name above every name; Be blameless children of God; Timothy very faithful to Paul; Epaphroditus had been healed; Paul sent him to the Philippians.

FRIDAY, APRIL 29TH.

Philippians 3.—Warning against false teachers chapter.

Memory text—Verse 10. "That I may know Him, and the power of His resurrection."

Contents of chapter—Beware of evil men; Worship God in spirit; No confidence in the flesh; Fleshly advantages counted as loss; Glory not in your own righteousness, but that which is of God; Desire to attain to the fulness of God's will concerning Him; Forget the things behind, and press forward; Walk by the same rule, mind the same things, mark those who walk disorderly; Citizenship in heaven; Looking for the Savior's return.

SATURDAY, APRIL 30TH.

Philippians 4.—Meditation chapter.

Memory text—Verse 6. "In nothing be anxious."

Contents of chapter—Stand fast in the Lord; Euodia and Syntyche exhorted; The women who labored with Paul; Rejoice in the Lord; Pray with thanksgiving; Peace which passeth understanding; What things to think on; His experiences taught him how to enjoy plenty and how to suffer need; Able to do all things through the Christ; Paul remembers their benevolence; God would supply their needs; Closing salutation.

REVIEW QUESTIONS FOR APRIL.

What are the most wonderful miracles of Jesus, recorded by John?

What was the principal thought in the Christ's prayer in the 17th chapter?

What is the New Commandment given by the Christ, and where found?

What is the work of the Comforter?

Name two prominent social occasions which Jesus attended.

What was one result of the Christ's declaring Himself the Bread of Life?

Name place, and tell incidents connected with Jesus' words about the Well of Living Water.

What chapter beautifully presents the Christ's love and care for His flock?

Name the principal events of the last week before the crucifixion.

What apostolic command in the book of James does Zion call attention to?

Name the things that we should think on, of which Paul speaks to the Philippians.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, APRIL 2, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, APRIL 2, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mrs. Catherina Maria Rief, ... 697
Zion Babies, ... 714-715
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. Catherina Maria Rief, ... 698
DAILY BIBLE STUDY FOR THE HOME, ... 699
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Every Difficulty Overcome by Engineering Skill in Constructing Great Commercial Highways, ... 700
Every Man Must Be at His Post of Duty, ... 700
Difficulties in Building the Spiritual Highway, ... 701
Australia Has the Distinction of Being Most Dishonorable of All Nations Up to This Time, ... 701
Cablegram from General Overseer from Adelaide, Australia, Dated March 27, 1904, ... 701
Empires of This World Soon to Crumble and Fall, ... 701
Theocracy Not to the Nations' Liking, ... 701
Rule of God Shall Be Established Throughout the Earth, . 701
Letter from a Native Indian in Sucker Creek Reservation, Ontario, Canada, ... 701-702
Letter from Hermosillo, Sonora, Mexico, ... 702
Disheartening Condition of the Church at Large, ... 702
Gospel of Divine Healing Must Be Preached With the Gospel of Salvation at This Time, ... 702
Greater Persecutions and Imprisonment May Follow, . . . 702
One Thousand Two Hundred Children and Young People Attend Zion Junior Restoration Host Rally, ... 702
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST, ... 703
EARLY MORNING SACRIFICE OF PRAISE AND PRAYER—
Recitation of Scripture and Testimony, ... 703-706
Subject—"Work, Watch and Pray," 707-708
CARTOON—
The Pioneer Work of Elijah the Restorer and Zion Restoration Host in New York, ... 704
LORD'S DAY AFTERNOON IN SHILOH TABERNACLE—
Subject—"The Christ's Mission," 709-712
MEMORABILIA OF THE NEW YORK VISITATION, ... 713
JOHN ALEX. DOWIE IN GOOD COMPANY, ... 716-717
ZION'S BIBLE CLASS, ... 718
OBEYING GOD IN BAPTISM, ... 719
ADVERTISEMENTS, ... 720

Notes From The Overseer-in-Charge.

"THE HIGHWAY OF THE UPRIGHT IS TO DEPART FROM EVIL:
HE THAT KEEPETH HIS WAY PRESERVETH HIS SOUL."

AND AN HIGHWAY shall be there, and a Way,
And it shall be called The Way of Holiness;
. . . . . .
Prepare ye in the wilderness the way of Jehovah,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
The crooked shall be made straight,
And the rough places plain.

ENGINEERING SKILL and human determination have overcome every difficulty that has ever been met in the construction of the great commercial highways throughout the country.

Swift-running streams have been bridged, mountains tunneled through, valleys filled in, forests swept away, huge rocks blown to atoms, until finally beautifully perfect and safe roadways for the express trains have been completed, and distance has been almost eliminated.

LITTLE MORE than three times twenty-four hours suffices to carry the traveler from the eastern limits of the continent to the far western Pacific shore, and the distance from the northern boundary of the United States to the southern is spanned in but little more than a day.

Night and day through scores of tunnels, and over hundreds of rivers, the train goes thundering on without a thought of fear or of danger in the hearts of the trainmen or passengers.

The white light shines, the road is clear, the signals are set, the time schedule is being met, and the train arrives at its destination as advertised.

BUT EVERY MAN is at his post of duty.

The engineer is watchful lest his supply of coal or water becomes exhausted. He stops just at the right time and place to replenish. The fuel is applied to the furnace with regularity and accuracy. The hand is upon the throttle, and the eye upon the track ahead.

THE CONDUCTOR is ever watchful of the moments, that there be no loss of time in unnecessary stopping. There can be no loitering by the way and no turning back.

Backsliders are few upon the railroads, for every man is

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

aware that if he should get off, the train would not wait for him. He makes it his business to keep on the train until he reaches his destination.

THE DIFFICULTIES which present themselves in building the spiritual highway are no less serious and tremendous than those which are to be met in the building of a material railway.

The opposition against those who would establish the highway of holiness in the hearts of the people has to be overcome by more than human effort.

Wherever the Word of God goes, wherever the Kingdom of God is being established, and wherever the people are taught to turn from unrighteousness to God, the Kingdom of Darkness and the Powers of Evil in the world set themselves in array against it and do all that is possible to prevent its onward progress.

ZION LITTLE thought that in far away Australia the opposition would be more bitter than in America, where there has been so much of unlawful and anarchistic opposition.

It remains for Australia to have the distinction of being the most dishonorable of all the nations up to this time.

THE FOLLOWING cablegram from the General Overseer tells in a small measure the difficulties he has met in preaching the Gospel:

ADELAIDE, VIA VANCOUVER, B. C., March 27th.

SPEICHER, Zion City, Illinois:

Repeat together 91st Psalm.

Hallelujah!

Conducted ten meetings in Town Hall during week ending Friday, the 25th.

Monday night about two hundred well-dressed ruffians got into the hall early, by fraud and force.

A rabble of many thousands rioted in the streets.

A few respectable ticket holders got in.

The police were severely kicked.

I held the platform one hour, and we then retired in good order, escorted by mounted troopers.

We got away from the murderous mob, and went to the home of friends in the suburbs.

The York hotel was attacked by the mob and damaged.

Hundreds of rioters visited suburbs, searching for me, and threw stones at the houses of relatives.

God protected us.

The police acted bravely.

Held good meetings mornings and afternoons.

I was constantly insulted on the streets.

On Saturday, the state government and municipality, controlled by Masons, refused further use of the Exhibition Hall or Town Hall for today and Monday, on the pretense that I had insulted King Edward, having said he had no religion to spare, and that he and all worldly potentates would be set aside when the Christ came as King of kings.

We have returned to The Hills (summer home).

Expect to leave as we had arranged for.

All the forces of evil united, but Masonry leads the fight against Zion for Baal and Hell.

Pray for us

All well.

Love to all Zion.

Mizpah. DOWIE.

THE SPIRITUAL dynamics of God are being felt throughout the world.

OUR BELOVED leader is doing his duty in shaking the foundations of the empires of this world.

Soon they will crumble and fall.

The people will no more receive King Jesus today than they received Him nineteen hundred years ago.

The Jews of old sought for a king; demanded that they should have an earthly ruler, that the Theocracy might be done away with.

So the nations today will have no king but Cæsar.

The Theocracy is not to their liking, but it must come.

The gospel hammer, the highway grader, and the spiritual dynamite will remove every obstacle and hindrance, and the highway shall be established throughout the earth, and the people will be brought to God.

THE FIRE has gone out in the engines of the apostate railways.

The trains are slipping backward, down into the valley of despair.

There is no hope for those who have taken passage.

The engineer is oftentimes drunk, and the conductor asleep.

THE FOLLOWING letter from a native Indian, tells in a measure just what the condition is among those who are in the apostasies.

The letter is dated March 23, 1904.

SUCKER CREEK RESERVATION, ONTARIO, CANADA.

REV. J. G. SPEICHER, Overseer-in-charge, Zion City, Illinois.

My Dear Brother in the Christ:—Your welcome letter of the 26th ultimo was duly received. . . . .

While very young, I thought the Church of England ministers were very careless in looking after the natives that were under their care, though I never knew they were wrong in their teaching and practices until I read LEAVES OF HEALING, or rather the teaching of our beloved General Overseer.

Still the Church of England did a good turn for me. I get the little education I have, through their work; and I have reason to thank them for that.

About seven years ago I invited the Salvation Army to this reservation because my people were very low in their spiritual life.

We were greatly stirred up by the Army.

There was a mighty rush to get saved.

Nearly everybody joined the Army, as the saying was; but the mighty rush and enthusiasm only lasted a very short time. We soon backslid, one

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

after another. And now there is only one or two that belong to the Army. All returned to the Chuch of England.

Now, my people are gone clean back to their sinful habits again.

Thank God, Zion found me while I was struggling to do right in the Salvation Army.

Now, Mr. Speicher, what are we going to do?

Shall we die in our sins, within the reach of Zion?

(Signed) JOHN H. ESQUIMAUX.

WHAT A PITIFUL story! And yet it can be duplicated in many places throughout the land.

The cry comes to us constantly that people have gone back to their sins, and in many cases it is the shepherds who have led them back.

ANOTHER LETTER comes from Hermosillo, Sonora, Mexico:

DEAR OVERSEER:—Peace to thee, and grace and mercy from God our Father, and Jesus, the Christ, our Lord.

We are thankful that it is our privilege to witness for God through Zion in this country, where God is left out of every calculation, and where in an area of nearly one hundred thousand square miles there are less than a thousand persons who know of the Christ as a personal Savior, and who all reject Him as their Healer.

One has no idea of the spiritual desolation of the people of this country until one lives here for some little time.

But silently the Little White Dove has been sent on its errand of mercy and love and has carried its Message of Salvation, Healing and Holy Living to every home where it was possible to send it. . . . .

Every native here is a slave of tobacco. . . . .

The Catholic church is losing its hold on the populace at a startling rate, and the people are rapidly becoming infidels.

What little effort the Protestant church is making is of a very passive order, and the godlessness of the people is something appalling. . . .

(Signed) J. CHARLES DOWLING.
EVA M. DOWLING.

OUR BROTHER and sister write for Zion Literature that they may give to this benighted people.

What a wide field for Zion!

WHAT A DISHEARTENING thing that the Church should have been sending out missionaries to the world for centuries, and those who have heard the Gospel are largely in a backslidden state!

What can be the reason for this unless it is first, that the Church has been preaching only half the Gospel; second, that it has not been preaching a full repentance; and third, that latterly it has been opposing the full Gospel when it has been preached by others.

IT IS ABSOLUTELY necessary that the Gospel of Divine Healing shall be preached with the Gospel of Salvation at this time.

Apparently nothing else will reach the people.

Satan will prevent its being done if he can.

It is probable that he will begin greater persecution, and imprisonment will follow.

But the clear white light of the love of God shines brightly before us.

The way is clear.

We are Going Forward.

The Captain of our Salvation has gone over the road, and cleared the way, and He beckons us to follow.

God helping us, we will Go Forward undaunted.

WE PRESENT to our readers in this week's issue two pages of Zion babies.

One page contains pictures of babies in Zion City, the other some of those who live outside of Zion City.

A WEEK AGO last Lord's Day there were in Shiloh Tabernacle at the service for the presentation and consecration of young children, which is also the occasion of Zion Junior Restoration Host Rally, one thousand two hundred children and young people.

It was a glorious sight!

It seemed that there had never been anything like it before.

The children were full of life and joy, and their sweet songs of praise ascended to heaven.

Last Lord's Day the Junior Choir sang the beautiful anthem printed in connection with the article on the first page.

How beautiful and inspiring their little voices sang out their glad hosannas!

Never was there sweeter singing than that of the dear children raising their voices on Palm Sunday in thanksgiving to God.

They are the descendents of the dear children who sang in the Temple at Jerusalem on the first Palm Sunday.

JOHN G. SPEICHER.

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS A WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY O. R. AND E. S.

I AM satisfied with the work of Zion Restoration Host in New York.

"There is not one deserter, and none have failed in their duty.

"If God permits, we shall return to New York in September, 1905, ten thousand strong."—*General Overseer to the Host in Address of Saturday morning, October 31, 1903.*

The official figures given of the work of the Host up to this time were: 568,918 homes visited; 1,340,223 pieces of literature distributed.

These, however, give but the barest outline of the work accomplished, and takes no account of the special work done in which so many of the Host were engaged.

There had been no accident, no rebuff in which physical force was met with, and the health of the three thousand had been most wonderfully preserved.

The kindest and most courteous treatment had everywhere been accorded, from rich and poor alike.

Transportation officers, police officers, banks—from almost every avenue, naught but the utmost kindness had come to Zion.

The Visitation to New York had been a grand, a glorious success.

These facts were brought out at the Saturday morning rally of the Host, October 31, 1903, in Madison Square Garden, the preceding day having been the last day of work in the field, save in some special cases.

The Host was summoned from every corner and post of duty, and seated according to their trains.

After a song service, the General Overseer, looking bright and fresh, and as though he would like to begin and do it all over again, turned the morning service into one of his inimitable impromptu family gatherings.

After short addresses from Overseers Speicher, Mason, Excell, Brasefield, Piper and Bryant, and Elder Hammond, Judge Barnes, Deacon Cotton, Recorder Lee, Evangelist Kindle, Deacon Barnard and Deacon Sloan, the General Overseer briefly summed up the work of the First Legion of Zion Restoration Host in New York, and spoke the commendatory words so highly prized by the Host.

Madison Square Garden, New York City, Saturday Morning, October 31, 1903.

The Service was opened by singing Hymns Nos. 28 and 22 of the Special Song Sheet.

The General Overseer then said:

Beloved friends, instead of reading a portion of the Scripture to you I shall ask you to recite with me the great Song of Salvation, Healing, Holiness and Triumphant Entry into the Zion above.

All then joined the General Overseer in repeating the 35th chapter of the book of the Prophet Isaiah.

The Congregation, led by the General Overseer, repeated the Eleven Commandments, after which the General Overseer offered the following brief prayer:

Father, may all Thy laws be written in our hearts, and may today no evil thought be there. Bless the Host which has behaved so well as Christian men and women. O God, bless them on this last day but one of their Visitation, and may they be kept by Thy power wherever they may go today. Bring them safely back. For Jesus' sake, Amen.

*The following report has not been revised by the General Overseer.

Turning to Elder Gideon Hammond, the General Overseer said:

Elder Hammond, have you had a good time?

Elder Gideon Hammond.

Elder Hammond—"I believe that we have all had a good time. (Applause.)

"One of the best days I have had since being here was yesterday afternoon when I had the privilege of going to see one of the officers who has been on the police force for twenty-seven years, and has been on duty here, but this week has been sick.

"I went to see him by appointment, and found the dear man was very sad.

"He had not been able to hear very well in the back part of the Garden, but he said that there had been no people that had ever met here or anywhere else, but that at least some had been bad.

"But there was not an exception in Zion Restoration Host.

"Their behavior was so becoming all the way through.

"He put his face in his hands and cried. 'Because,' he said, 'you are going away so soon, and I do not know whether I shall ever see you again.'

"To make a long story short, I talked with him and he gave up medicine, his tobacco and three pipes.

"I shall go to see him again today, or possibly tomorrow, and he has promised, if he is able, to come down tomorrow morning and be baptized." (Applause.)

General Overseer—Let us hear from Overseer Piper.

Overseer William Hamner Piper.

Overseer Piper—"I thank God for the delightful time we have had in New York—the best time of my life. (Applause.)

"You seem to agree with that sentiment.

"A deep impression for godliness and for the extension of His kingdom has been made upon the minds and hearts of thousands and tens of thousands of people in New York.

"It has been a marvelous thing to me to see at the close of the services, how the people in hundreds have flocked around us, asking all kinds of questions, and with scarcely an exception, questions of sincerity and of a real desire to know the truths for which Zion stands.

"I was introduced last night to one of the business men of the city who regretted that he had not been at home when the members of Zion Restoration Host called, and said that he had decided to at least offer them a good substantial lunch, invite them into his parlor, and seat them for a little while in easy chairs while he fired all kinds of questions at them.

"Several regrets of that kind have been expressed in places where persons were living in large apartment houses and in which places you were not able to gain access.

"There has been a gradual increase in the interest and number of godly people who have been coming.

"Each succeeding meeting surpasses the preceding one, both in spiritual power and in interest.

"Perhaps you know that at the first meeting in which we prayed with the sick, eight men gave up tobacco.

"We know of at least three who have given up the saloon business; and there may be thirty for all I know." (Applause.)

General Overseer—Now, Overseer Speicher, tell us what you have to say.

Overseer John G. Speicher.

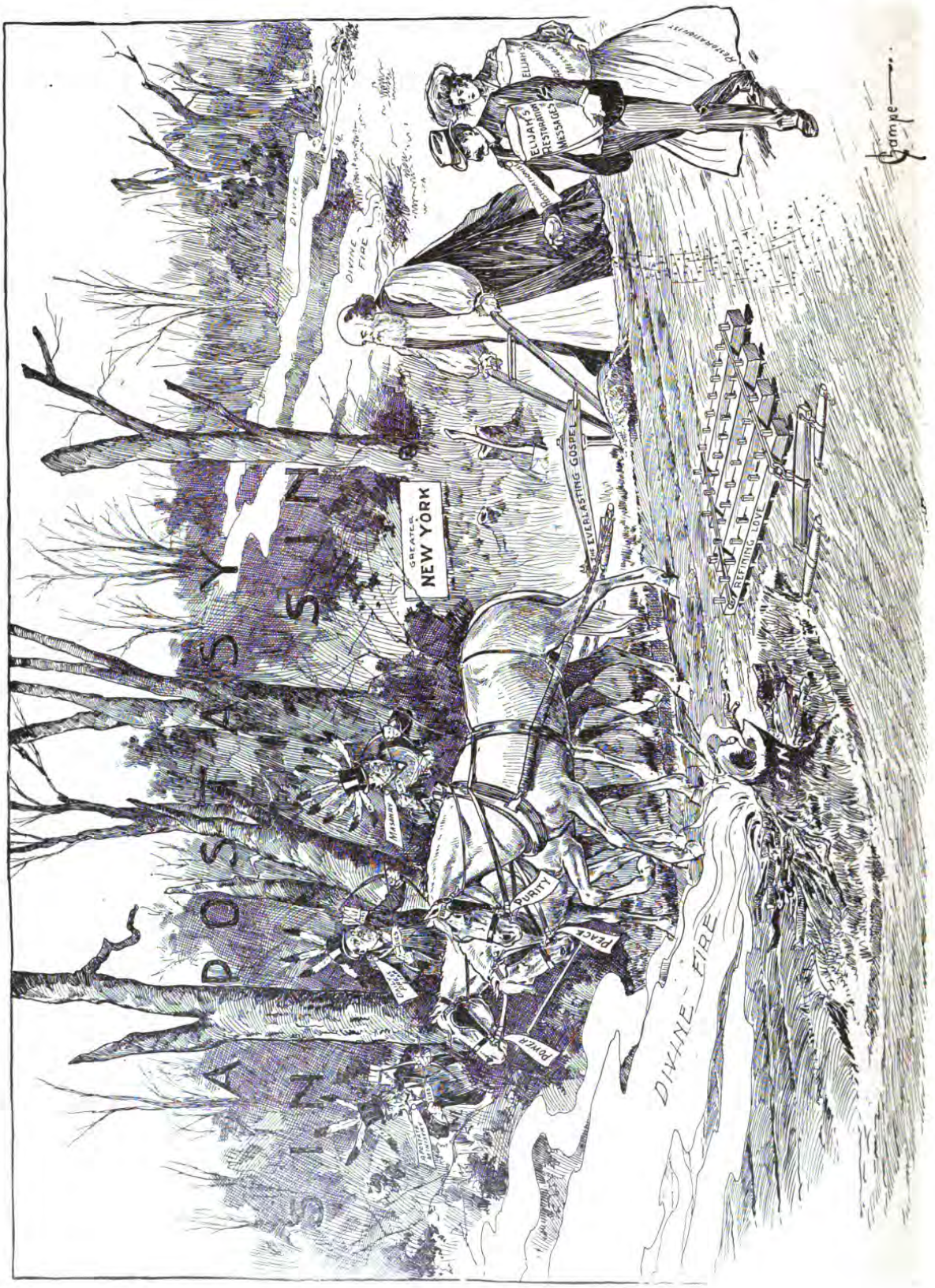
Overseer Speicher—"It would seem that there is scarcely any ground for regret concerning all these great meetings, and yet I have a deep regret in my heart this morning; and that is that these meetings cannot continue at least two weeks longer. (Applause.)

"With all the success of the meetings, I believe that the beginning is just at hand for the great work of Zion Restoration Host, and the sermons of the General Overseer.

"Yet they have all been telling in a wonderful way.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



THE PIONEER WORK OF ELIJAH THE RESTORER AND ZION RESTORATION HOST IN NEW YORK.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"If all the experiences of the Host were written it would make a volume of so great interest that the world has never seen its equal in any particular.

"In my own experience there have been some wonderfully interesting things.

"In the little meetings in which we met the men, after the women had gone into the healing room, our little talks with the men were intensely interesting.

"There was one great Ethiopian giant who came.

"I could scarcely reach the top of his head as I prayed with him, but I was able to help him to get blessing.

"One Hebrew said, 'I do not know much about Jesus, the Christ; I am a Hebrew, and I love God; I love the God of Moses. Can you pray for me?'

"I assured him that I could pray for him, and he is coming to be baptized.

"Another Hebrew, who was in the same meeting, is also coming to be baptized.

"From all around, people of all kinds have been coming to these meetings deeply interested, and have been seeking their God.

"Another thing that is very wonderful is how God has preserved Zion Restoration Host from sickness.

"The people have been kept in almost perfect health.

"Everything has been a perfect success as far as I can see it.

"As the General Overseer has said, the people have behaved most excellently. I see scarcely room for the least criticism.

"I go back to Zion City regretting that we cannot stay to the Carnegie Hall meetings; but I go back with great thankfulness in my heart that God has blessed this great Visitation." (Applause.)

General Overseer—Overseer Mason will say a few words.

Overseer George L. Mason.

Overseer Mason—"I thank God from the depths of my heart for the privilege of being in New York.

"I have worked among the people a great deal.

"For a number of evenings I have gone into the galleries and on the ground floor for the half hour before the processional and have talked with a great many of them and have sold pamphlets and messages and tracts; and the serious inquirers have been very manifest.

"There is a kindly feeling prevailing; and I thank God for it.

"The plowing has been done.

"The scattering of the literature is the sowing of the seed, and in the months and years to come there will be many thousands brought to God and healed.

"I am amused continually when I see how the New York people are being brought to a better understanding of that Host.

"They cannot understand how from a little so-called one-horse town, as they think, out in the West a people have come down here to show them how to do things." (Applause.)

General Overseer—(Introducing Overseer Daniel Bryant) The Overseer with his wife will be set apart tomorrow for the great work of the Christian Catholic Church in Zion in South Africa. May God bless them. (Amen.)

Overseer Daniel Bryant.

Overseer Bryant—"My beloved brothers and sisters in Zion: You can well imagine that my feelings have been in a considerable state of commotion in the divided condition of my spirit, knowing that so soon I am to go so far away, and yet be in the center of a work so great and wonderful.

"During the last few days my very life has been open to study in understanding every position and the lines along which Zion is moving.

"One who has come out of the denominational graveyard has to learn a new order of movement; and to me one of the most marvelous things is the training and disciplining of the army that is going forth as soldiers of the Cross.

"It is all different from the denominational lines of movement.

"It has been an education to me to remain at Headquarters and see the disciplining of the great Host—the arrangement of the Host for battle—and to see the marvelous system and order.

"The arrangement of it all has been made so carefully.

"I have earnestly prayed to God that He would plant these principles in my heart, that on a small scale, or whatever scale might be needed, I would be able to organize and develop the work in the great land that lies before me.

"Oh, how my heart reaches out to it! Oh, how wonderful it seems to me!

"We go to a land that is hungering and thirsting for our Lord Jesus, the Christ, and it seems so delightful to carry this Gospel to them.

Some Touching Incidents.

"My heart has been touched many times during these meetings.

"It was my joy last night to talk with a gentleman who is chairman of the ways and means committee of a legislature.

"He had come here for the first time.

"He was quite touched and seemed delighted with the meetings, and was profoundly impressed by the service and by the Gospel that was preached.

"He came hurrying up to the front to get a glimpse of our beloved General Overseer.

"I visited a young attorney in this city, whose heart has been touched by the Gospel.

"He had not attended religious services for sixteen years; but he dropped in here to hear the man who is criticised so much and, as is always the case, the Gospel of Jesus touched his heart, and he wrote me a touching letter.

"I wrote back to him: 'You belong to God, and Jesus is knocking at the door of your heart.'

"Just as he received the letter and, deep in thought, was reading those words, there came a knock at the door, and there stood Zion's messengers with their Message of peace—'Peace be to this house.' (Applause.)

"They handed him the little card and he took it.

"It was the picture of the Christ knocking at the door.

"He looked at me with such an earnest face and said: 'Do you not think that very strange?'

"'Why,' I said, 'that is happening all the time in Zion. God is calling you.'

"As the Host goes back to Zion City, that place which we love beyond all words to express, I feel in one sense envious of you all, and yet, in another sense—oh, such a spirit of joy to go forth to the work that is before me!

"I have been so happy; and I can say that the day of my ordination to the Overseership brought me blessing that goes beyond anything that has yet come into my life.

"It was such a reality to me.

"I am praying that God will continue to bless us; and that in the five years that lie before us, great work shall abound in fruitfulness that will glorify God.

"May God bless you in Jesus' Name." (Applause.)

Overseer Harvey D. Brasefield.

Overseer Brasefield—"A great many things were in my heart when I left Zion City for New York City.

"The party that returned last Saturday brought back interesting stories of the work being done here.

"Nevertheless, I desired to see nothing or no one so much as the 'grandfatherly tub of a man, with the shoulders of a piano mover, the corporation of a London alderman, the legs of a jockey, the head of a philosopher, the accent of a scholar, the authority of a general and the emotional versatility of an actor, this keen-witted, sane, humorous, sympathetic gentlemen,' as one of the writers for the New York press described our General Overseer; (laughter) and I was very happy when on Wednesday morning I saw him again as he stepped upon the platform.

"There are a great many hearts in Zion City anxiously waiting for the return of the people; but above all Zion City is waiting for the return of her Leader. (Applause.)

"I have been profoundly impressed with the wholesome, intelligent interest of the rank and file of the people who have come into these meetings from time to time.

"It has kept me busy, as the hours came and went answering questions; and intelligent questions.

"The questions were not foolish ones.

"All the foolishness found expression in the newspapers, but not in the people. They were seeking for true information.

"As Overseer Mason has already said, this has been the plowing time.

"There has been a goodly amount of seed-sowing.

"There is a splendid opportunity for more seed-sowing; and my only regret is that my stay in New York is limited to five days.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

"I wish it were possible for me to have a hand in the further seed-sowing."

Judge Visscher Vere Barnes.

Judge Barnes—"Beloved General Overseer and Christian friends: I am sure we have, all of us, esteemed it an exceedingly great privilege to be here in this metropolitan city, not only of this great republic, but of the whole continent.

"Of course, we find here metropolitan principles, metropolitan ideas, and metropolitan institutions.

"It has been a matter of great gratification to me that Zion has brought the Message of God and of the ever-living Christ to this great center of the Western world.

"It is a source of great gratification to me to see that the expectations have been more than fully realized; that there are multitudes in this great city of New York who have received the Message gladly, and in faith to the complete and full restoration of spirit, soul and body.

"I have no time to illustrate, but I know of many individual instances to prove the fact that I am now stating. I believe it is but the beginning of a great and glorious work that will be established forthwith in the City of New York, as another great Branch of the Zion throughout all the world.

"I am glad and rejoice in spirit that the General Overseer has fulfilled all expectations; and with a courage that belongs to a Prophet of God, he has made known the full Message of Truth.

"He has seen the great needs of the City of New York; for, great as she is, she has correspondingly great sins.

"The General Overseer, in his understanding of the situation, reminds me of a little story of a young American lady, who was traveling in Europe, in the city of Paris.

"She met a distinguished German professor, and thinking it necessary to converse with him in his own language, began to talk to him in German.

"He said to her, 'You need not sprechen mit me in Deutsch. You sprechen English. I very vell understand your meanness.' (Laughter.)

"The General Overseer has understood the situation of the city of New York, and he has brought the Message.

"I shall not take time to expatiate, but I say in conclusion that I thank God for the work of Jesus, the Christ, in whose service we are all engaged.

"We can go home happy, and rejoice because of having won the victory through the Christ and through the Divine favor of the Father."

Deacon Frank W. Cotton.

Deacon Cotton—"We have had a very pleasant time, and I thank God that I have been able to come down here to do this work for Zion Restoration Host and for God.

"We have been enabled to feed two thousand people twice a day ever since we have been here, and it has taken considerable food to supply you.

"I have heard very little complaint, in fact, I have heard many words of praise for the food that you have received."

Deacon Daniel Sloan.

Deacon Sloan—"I rejoice greatly in God for the privileges of this Visitation.

"I believe that the seed-sowing, under the blessing of God, will bring forth an abundant harvest.

"We must sow in patience.

"We must wait in hope.

"Those that sow in tears have the assurance that they shall reap in joy.

"I believe that great joy will come to thousands because of the days we have spent in this city.

"Those of us that return shall constantly pray God that His blessing may be upon the continued labors that will reach over into next week." (Applause.)

General Overseer—I shall have the brother who has done so much pioneer work speak; God bless Evangelist Kindle. (Amen.)

Evangelist William B. Kindle.

Evangelist Kindle—"When the General Overseer called upon me to face this audience, I felt a good deal like I think the Irishman felt, who was drafted into the army.

"Just before the first engagement, the roll was called, and when they came to Pat's name, he, trembling all over, answered, 'Here I am, and mighty sorry I am for it.' (Laughter.)

"I cannot express my joy and gratitude for being permitted to have my little part in this work.

"My heart has been full of gratitude to God for the way in which He has sustained us in preparing for this work.

"Many days we did not even take time to go to lunch.

"There were so many details to be attended to, and so little time in which to do them; but God has sustained us.

"I believe we are all healthy and all happy this morning.

"I desire to just say a word for my colleague, Deacon Corlette.

"He has had the hardest part of the task in hunting rooms for Zion Restoration Host; and I think you all owe him thanks for the faithful manner in which he worked.

"I thank God for the privilege of being here with Zion Restoration Host; and I am afraid it will be a little lonesome after you go back.

"I received one application for fellowship into the Christian Catholic Church in Zion this morning; and I think there are a great many more on the way.

"There is no question but that a great amount of good has been done." (Applause.)

Elder Abraham F. Lee.

Elder Lee—"General Overseer and members of Zion Restoration Host: I thank God for giving you the strength to go from house to house, from day to day so faithfully.

"I thank God for the New York police who have guarded us so faithfully." (Applause.)

General Overseer—I want you to applaud for General Greene. (Congregation applauded vigorously.)

Also for Inspector Walsh. (Applause.)

For Sergeant Hayes. (Applause.)

For Captain McCullough. (Applause.)

For the two private detectives who have been guarding my life by order of General Greene, against what was supposed to be danger; and for all the rest on the police force. (Great applause.)

Elder Lee—"As I have looked at these faithful men who stand here night after night, I have said, 'Surely these men have some of Zion in their hearts, because of the very faithful work they have done.' I believe many of them have.

"I thank God also for hearing and answering prayer, in opening the hearts of the people as we have gone from house to house; for you have all been received kindly.

"You remember that the prayer of our hearts for many months prior to coming to New York, was that the hearts of the people might be opened to receive the Message that we should bring to them.

Prayer of Zion Restoration Host Answered.

"Surely God has heard and answered prayer.

"As you have gone into the hardest and most wicked sections of this city, you have met with most kind receptions; and while the police faithfully stood and watched many of you go into the districts, you have realized no harm whatever, but you have received kind words on every hand.

"I was thinking as I sat here this morning of the fact that we have visited two of the largest cities upon this continent—New York and Chicago.

"We have visited during these last ten days, five hundred sixty-eight thousand nine hundred eighteen homes.

"And, by the way, we are but a baby as yet.

"Zion Restoration Host is only a few weeks over one year old.

"As we contemplate the future—well, we are lost; we cannot begin to conceive the things which God hath in store for them who love Him and will be faithful to Him.

"We found by actual count, that one million three hundred forty thousand two hundred twenty-three pieces of Zion Literature have been distributed, to say nothing of all that has been distributed miscellaneously and independently by the special work that has been done.

"May God bless all the faithful work that has been done.

"We are not bigoted as some of our enemies represent us to be; we know that we have much yet to learn

"We realize many points in which we can make improvement.

"We are willing to profit by the lessons of the past.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

"I believe that we have learned much from the experiences of the last ten days; and when we go into another great city, we shall be better equipped, and better prepared.

"May God bless you all.

"May God bless him who has so nobly led us, and who has conceived this great idea, and whom God has so greatly honored.

"May God bless Overseer Jane Dowie, and their son, who are today upon the water.

"May God bless and strengthen them and make them a great blessing as they shall go to other lands." (Applause.)

Deacon Charles J. Barnard.

Deacon Barnard—"General Overseer and beloved friends: I thank God for the material blessings which He has bestowed upon us since we have been in New York.

"But I thank Him above everything else for the spiritual blessing, and for the open doors that He has enabled you to enter.

"The seed that has been sown here may not spring up today or tomorrow, but will spring up in the coming weeks and in the coming years.

"Let me tell you of seed that was sown in California this summer.

"Deacon Peckham gave one copy of LEAVES OF HEALING to a New York man.

"On the first day of our arrival he met me on the steps in the rear and said, 'Can Doctor Speicher come and pray for my wife?'

"I replied, 'Dr. Speicher is very busy, but an Elder will go.'

"Elder Simmons and Elder Graves called and prayed for his wife and she received a great blessing.

"As a result that woman is well and strong today.

"That man, his wife, his mother and his wife's mother are members of Zion and they will be baptized tomorrow. (Applause.)

"That is only one of the results of seed-sowing.

"No matter how little you may have done in this mission, God will bless your efforts.

"In our little room up at the Assembly Hall we have received many influential men and women who have come there to examine the products of Zion City.

"I thank God that in that little room we have had the joy of sowing seed that I believe will, with the seed you have sown, spring up and bring forth an abundant harvest.

"I thank God this morning and rejoice that I have had a little part in this wonderful work in the greatest city on the American Continent.

"I believe that we all ought to give God praise that He has permitted us to come here and be used of Him in this wonderful work.

"May God bless you all and bring you all back to Zion City." (Applause.)

The General Overseer then said:

WORK, WATCH AND PRAY.

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.

Mine is to be the last speech, and I am sure you will all be glad if I make it a very short one.

There are several little stories in my mind that I am almost bursting to tell.

Results Which Are Seen.

The first is that of a *World* reporter, who told the story himself.

He said that he went home one night, took a comfortable seat in the parlor and began to smoke.

Nothing had ever been said to him about it before, and he did it very often.

But this time he had scarcely settled himself comfortably when in came his mother and said to him, "Get out, you stinkpot!" (Applause.)

And he said he had to get, and get quickly.

Good women of New York are taking heart and are pitching into their stinkpot husbands, giving them the proper name.

Large numbers of men have said, "Well, the Doctor hits hard, but it is all right."

Large numbers have given up their tobacco and liquor, and, as you have heard, we know of three saloon-keepers who have given up their business.

I thank God that a number of erring women have come back to seek their Father and their God.

Persons have come in from all ranks of society.

Doctors have become interested, and have no more use for drugs.

Several trained professors with diplomas have come into Zion.

I may say that one of the marvelous things about this work is, standing as I do where I can see a large part of it, although not all, that there has not been one part of the City untouched, nor one class that does not bring forth some very striking fruit.

All Classes Have Been Reached.

Last night I spoke to a European nobleman who was present here, and who will lunch with me today.

He was introduced to me by a lady who once was a great society lady, but is now renowned for her good deeds, whom I have known for many years.

When the Count came in to see me last night, the great, tall man that he is, bowed very low and said, "I am in the presence of the man of God."

He said, further, "I want to thank God for what I have heard and what you have been to New York. God bless my own King and my own land."

These meetings have been attended by every class in the community, the poorest and the wealthiest.

We have had one of the Senators for New York, and Senators representing other States of the United States, and their ladies at these meetings.

We have had leading bankers here, diplomats representing distant lands in Washington, judges even of the New York Supreme Court and from Washington, as well as representatives from many parts of this state.

In the hotel where I live, it was whispered to me the other day by the head waiter, "Doctor, there are many people who come here to lunch, just that they may get a peep at you."

I could tell you some funny stories about that, but they must not be told in public.

Some time when I see you quite alone I shall tell you.

My heart is very full of gratitude.

This morning, when I was taking an early breakfast, the good-hearted Irishman who waited upon me, and has become increasingly attached to me, said some very kind things.

Turning to him, I laughingly said.

"You are just like the rest of them, you get hypnotized."

"Well," he said, "if your reverence stays here a month more you will have all of New York." (Laughter.)

Victory Instead of Defeat.

I do not know about that, but I do know that tomorrow we shall have more here than this place will contain.

Yet the New York papers and Mr. Parkhurst, who preaches in that Presbyterian graveyard not far away, invited me, on the very morning after our opening, to consider that I had failed, and that I had better clear out of New York for New York had no use for me.

They have kept that right up, and oftentimes when we have had ten to twelve thousand people in this place, they have said we have had about fifteen hundred.

They have told all kinds of stories.

They said that many of you were very dissatisfied.

I ask the question of the Host: Are any of you dissatisfied with the treatment you have received?

All who are satisfied, say "Yes."

Restorationists—"Yes."

General Overseer—Those who are not satisfied, say "No." (No response.)

Now be honest about it and we will investigate your complaint, but if you do not speak now, forever hold your peace.

I shall ask you another question.

The press reported that one day seven hundred fifty Restorationists forsook me.

Do you know of one deserter? Any of you who know of one deserter, say, "I know of one." (No response.)

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

There has not been one deserter.

I am thankful to God, that by His great mercy, we have been enabled to conduct this Visitation thus far.

Not a Campaign, Merely a Reconnaissance.

Some people said, "This has been a great battle, Doctor, and a great campaign."

But I have said, "You are mistaken; this is only a reconnaissance, that is all."

It is simply our First Legion, and we are just feeling the position in New York.

The most intelligent statesmen, the most intelligent merchants, the most intelligent lawyers, and the intelligent people in New York are impressed with the quiet, united and thorough organization of a people against whom there is not one accusation of discourtesy since they entered the city.

They are impressed.

But this is only a reconnaissance in force.

We might have been expected to make many mistakes, because in all the history of the Church there never has been a movement exactly of this nature; no, not in Apostolic Times.

I am abundantly satisfied that the lines upon which we are moving are the right lines, and that any mistakes can easily be remedied, because they are not mistakes of policy; they are merely the unavoidable little errors of detail which it would not be possible to avoid under the circumstances.

But they have been so few and so unimportant that practically they are nothing at all.

They are not noticeable to the people outside, and they are scarcely noticeable inside.

I hail you as the First Legion of Zion Restoration Host that ever moved out of Zion City on such a work as this.

The Work for Next Year.

But, beloved, we number eight thousand and more, and next year we will number sixteen thousand and more.

But we may not do very much next year, beyond a more thorough consolidation.

We may center our strength upon the great Shiloah Tabernacle, which we have already begun, and build that place to seat sixteen thousand people.

It is possible that beyond Visitations within an easy range of Zion City, I may not lead you out to any distant places.

But year after next the whole world will be shaken as they hear the tread of a bigger reconnaissance in force.

I am not quite sure that I shall not be back in New York to fight it out with the Devil on this line. (Applause.)

I have the feeling in me that the next Visitation must be in New York. (Applause.)

The next time, I shall send down my printers, and my literary staff, and establish a ZION DAILY BANNER before we come, and sell it in the streets.

I will fight these yellow curs on their own ground and whip them. (Applause.)

When we come we will have a daily paper, and interesting instances will be put into it.

We will make New York hum, because we shall get hold of the people.

One of our literary women told me this morning that the people cried in the streets "Where is the Zion paper?"

But let me tell you,

We Have Marched Upon Our Enemies and Found Them Our Friends.

We found that the only enemy has been that unclean press; those vultures, those wretched buzzards that love putridity.

The people and officers of this city have been thankful to me that I took my whip and whipped them from my presence in this place.

Thanks be to God, He has given us the victory over an unclean press! (Applause.)

I thank you who personally and by your representatives so lovingly expressed yourselves last Monday night.

You expressed yourselves, many of you, in tears and in loving sympathy.

That blow of the press was the most dastardly blow of all.

That was the foulest blow that could ever be struck.

It has recoiled upon the enemy, and Zion is stronger than ever. (Applause.)

I am satisfied with the First Legion of this Host.

I know of none who have failed to do their duty according to their strength.

You have come as God's Christian men and women, and have behaved yourselves gently, firmly, lovingly and wisely, and the long training of many months has told in perfect discipline.

I Have Almost Determined Upon My Course for Next Year.

I shall go to Australia, as planned, in January, and hold a series of Missions there.

I shall speak in Australia only in Brisbane, Sydney, Melbourne and Adelaide.

Then we go to India and speak perhaps in Colombo, Ceylon, Calcutta, Darjiling, Cawnpore, Lucknow and Bombay; and then through the Suez Canal into Egypt, where I may say a few words at Cairo and Alexandria; and then to Europe, where we shall hold the largest Mission of all in Switzerland, at our Zionheim, Castle Liebburg, Lake Constance, and in Zürich.

From there we shall go to London, and then back to Zion City at the end of June.

That will be in good time for the great Feast of Tabernacles.

Then in the early Fall, possibly in September of 1905, we shall come down to New York Ten Thousand strong. (Applause.)

They can prepare for us, and God will help us to have a glorious time.

The next time we may take nearly the whole month for it.

These Things Shall We Do if God Permit.

Yesterday they said that I was to be murdered that night.

I received a solemn letter from the Mafia.

It was a very serious looking thing, and said that if I came down to Madison Square Garden, the writer had been chosen by the Mafia to murder me.

He said, "I beg you to have mercy upon me if you do not upon yourself, for if I do not murder you I will be murdered myself. I beg of you not to come."

I came, and I had a capital time last night; and if I am dead I do not know it. (Laughter.)

I feel very much alive.

I believe that I am stronger than when the Visitation began.

I am satisfied, and if I may be permitted to say it, I am proud of the First Legion of Zion Restoration Host; and I hope that you are not ashamed of your Leader. (Applause.)

Expression of Thanks to Various Railway Companies.

Deacon Peters then rose to make some announcements, and said:

"I desire to thank you all for the splendid discipline you have shown during this Visitation.

"I wish to thank the men at the heads of the great railways for their kindness and the consideration they have shown to our General Overseer, and to you and to me.

"I desire to thank every one connected with the railways for their kindness.

"I desire it to go on record, that they have shown great kindness to our General Overseer, to the Christian Catholic Church in Zion, and to Zion Restoration Host. May God bless them!" (Applause.)

General Overseer—I desire to add to what Deacon Peters has said that I cannot thank these gentlemen enough for the great courtesy they have shown to me personally.

We are all happy now, are we not?

Restorationists—"Yes."

The General Overseer then offered the following

PRAYER.

Father, command Thy blessing upon all the Host. Bless our dear ones at Zion City. (Amen.) Bless the dear ones who have come from the little towns where as yet, there are but few, and our beloved friends from the great Southland—Mississippi, Alabama and Georgia, and elsewhere. Bless those who have come from Boston, Philadelphia and other places. Take back the Host in safety, as on Monday morning they return across the land to our little City. God bless them and give them journeying mercies. Give us a good day tomorrow. For Jesus' sake. Amen.

The Service was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

REPORTED BY I. M. S. AND A. W. N.

EVERY Lord's Day afternoon, when the great throngs gathered at the Auditorium in the city of Chicago to hear the Message of Elijah the Restorer, there was another, and often larger audience, gathered in Shiloh Tabernacle, at Zion City, to praise and worship God and to hear the truths of the Everlasting Gospel, taught by Overseer Jane Dowie.

Her deep insight into the Word of God; her many years of experience as the companion and colaborer of the General Overseer in the teaching and preaching of the Gospel and the ministry of Divine Healing in many lands, and her great love for the people, give to Overseer Jane Dowie a power in speaking and in prayer, which has been, and is, of untold blessing to many thousands in Zion.

The sweetness and beauty of her character, her many years of self-sacrificing toil among the poor, the sinful, the sick, the sorrowful and the dying, her words of wise and loving counsel to perplexed and troubled women, who lay their woes and problems before her, have made her deeply beloved by the people, and her voice is gladly heard.

In these Lord's Day afternoon services in Shiloh Tabernacle, Overseer Dowie was assisted by her only son, Deacon A. J. Gladstone Dowie, who led in the recitation of the Apostles' Creed, read God's Commandments and the Scripture lesson, and also made the announcements.

These exercises were always conducted with dignity and impressiveness, and God gave blessing to the people as they joined in them.



OVERSEER JANE DOWIE.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, January 4, 1903.

The Services were opened with the usual Processional, after which Overseer Jane Dowie came upon the platform, and pronounced the Invocation.

Deacon A. J. Gladstone Dowie then led the Choir and the Congregation in the recitation of the Apostles' Creed, and the Eleven Commandments.

The Choir chanted the Te Deum Laudamus.

Deacon A. J. Gladstone Dowie then read from the Inspired Word of God, in the 2d chapter of Luke, beginning at the 25th verse, and reading to the close of the chapter.

Evangelist John Lillie Corkey led in the general supplication, after which the Disciples' Prayer was chanted by the Choir and the Congregation.

Deacon Dowie made the announcements, at the close of which the tithes and offerings were received.

Overseer Jane Dowie then delivered the afternoon discourse.

THE CHRIST'S MISSION.

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.

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach Good Tidings to the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

The passage from which I have taken my text is in the 4th chapter of the Gospel according to St. Luke and the 18th verse; but for the connection I shall read a few verses, beginning at the 14th verse:

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning Him through all the region round about.

And He taught in their synagogues, being glorified of all.

And He came to Nazareth, where He had been brought up: and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read.

And there was delivered unto Him the book of the Prophet Isaiah. And He opened the book, and found the place where it was written,

The Spirit of the Lord is upon Me,
Because He anointed Me to preach Good Tidings to the poor:
He hath sent Me to preach release to the captives.
And recovering of sight to the blind, to set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And He closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on Him.

And He began to say unto them, today hath this Scripture been fulfilled in your ears.

The Joy of the Gospel for Those With Whom the Father Is Well Pleased.

The last two Lord's Day afternoons we have been speaking to you concerning the birth of Jesus and the Message that was given to the world by the multitude of the Heavenly Host:

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Glory to God in the highest,
And on earth peace among men in whom He is well pleased.

The joy of the Gospel is not given to men with whom God is not well pleased.

May we be among those with whom God is well pleased.

May we obey Him, serve Him, and love one another as the Christ taught us.

This New Commandment which was given by our Lord Jesus, the Christ, was given for all times to the children of God.

All Men Must Eventually Accept and Worship the Christ.

We pointed out to you that although there were many who had not received this blessing of Salvation, the Message of Joy, and Peace, and Good Will was to be for *all* men.

The time will certainly come when every one will have accepted the Christ.

Then every knee shall bow to Him, and all shall believe in Him, "from the least to the greatest."

Then will come the time when the words of the Scripture will be fulfilled, and the Christ will deliver up the Kingdom to the Father, who will be All and in All.

We are looking for the time when the people will come and willingly give themselves fully to God, receive the Truth, and obey Him fully.

That Gospel of Good Tidings was given at the time when the little Babe was born.

Last Lord's Day we read to you the beautiful portion of Scripture which tells of Mary's inspiration when she said:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Savior.

A Life in Which the Birth of the Christ Was a Crowning Blessing.

Today we read to you a continuation of the story telling how at the age of eight days Jesus was brought by His parents into the temple that they might do for Him after the custom of the law at that time.

A man named Simeon, who was just and devout, and waiting for the consolation of Israel, took the little Child in his arms, and blessed God and said: "Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace; for mine eyes have seen Thy Salvation."

It had been revealed to him by the Holy Spirit that he should not see death until he should first see the Christ of God, and here was the fulfilment of this promise.

Anna the prophetess also blessed God that day for the birth of Jesus, when she came into the temple.

The Story of Jesus' Life Not a Detailed Account.

Then we have a little break in the history of Jesus.

We do not have the details of His life from that time other than that His parents fled with Him from Herod into Egypt, and that He was later brought to Nazareth.

He comes again into the story at the age of twelve when He was brought up to Jerusalem to the Feast.

His parents, busy with their company, started on their way home, and got out a day's journey before they discovered that the Child was not with them.

They searched about the company, and inquired everywhere but could not find Him, and, filled with fear, they hurriedly returned to Jerusalem.

When they reached the temple, there they found Him.

He had not done it willingly.

He had gone into the temple and there became so interested in the things of God, that He began to ask questions.

Questions That Have Baffled the Greatest Minds Have Been Asked by Little Children.

And all that heard Him were amazed at His understanding and His answers.

How often we have been astonished at the understanding of a little child who had spiritual insight and knowledge!

How often a little child's question is one that great philosophers cannot answer!

These doctors were impressed with the wonderful Child, Jesus, who was to be the Savior of the world.

They were astonished at the questions that were asked and the wisdom He showed.

When His mother came and found Him in the temple, she took Him away with her and asked Him why He had done this thing.

He replied: "Wist ye not that I must be in My Father's house?" or, as in another rendering, "concerned in the things of My Father?"

Joseph Was Not the Father to Whom Jesus Referred.

He was referring to His Heavenly Father.

Although God is our Father, we all have had an earthly father also.

But Jesus had no earthly father; He was the offspring of God.

He was God's Son, who came into this world to take away its sins.

He gave Himself up as a Sacrifice for Sin that we might be redeemed from our sins.

It was God's love—the love of the Father—that brought that little Child into the world.

He was more than an ordinary child.

He was the Savior Himself.

It was prophesied that His Name should be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

After He had returned again with His parents to Nazareth, we read that He "was subject unto them."

Then He again passes out of the story and there is a short space of time of which we have no record of what He was doing.

Apparently He was an obedient Son, for He "was subject unto them."

The Baptism of Jesus.

When we again hear of Him we find Him coming up to be baptized by John.

Again there is a wonderful scene—the Spirit of God descending as a dove upon Him with the Message: "This is My beloved Son; in whom I am well pleased."

John had said to Jesus: "I have need to be baptized of Thee, and comest Thou to me?"

Jesus answered: "Suffer it now: for thus it becometh us to fulfil all righteousness."

So Jesus Himself was baptized of John the Baptist.

After this Jesus was tempted of the Devil for forty days, when He was thirty years old.

Prophecy But Partly Fulfilled.

According to the custom of the Jews, and Israelites as well, Jesus had a right to go into the temple and take up the roll of Scriptures and read.

Thus we read that He went "into the synagogue on the Sabbath day, and stood up to read."

According to their customs in those days they had a right to read the roll of the Scripture, if, when they reached the age of thirty, they had fulfilled the law and various other matters.

And there was delivered unto Him the Book of the Prophet Isaiah. And He opened the book, and found the place where it was written:
The Spirit of the Lord is upon Me,
Because He anointed Me to preach Good Tidings to the poor.
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

The first Beatitude is: "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."

What does that mean?

Does it mean that the Gospel that Jesus brought was only for those who were poor in earthly things?

Not at all.

The Gospel was for all people.

It does not mean those who are poor in material things, but the poor in spirit—those who are humble, and needy of the Gospel.

Many Poor People Are More Proud Than the Rich.

A great many people, rich in this world's goods, are not nearly so proud in spirit as many of the poor.

I have found a great deal of pride among the poor as well as among the rich.

With Jesus it was not a question of their earthly possessions, it was a question of their spiritual needs.

Jesus also said, "They that are whole have no need of a physician, but they that are sick."

The people who think that they do not need a Savior, but think that they are all right, are the proud in spirit.

The people who know that they are not all right, but are poor and needy in spirit, are the ones for whom this Gospel was sent.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Jesus did not read all of that prophecy as you will find it written in the 1st and 2d verses of the 61st chapter of Isaiah, but He stopped there, because the next passage says, "and the Day of Vengeance of our God."

That day had not yet come.

We thank God that even now we are not living in the Day of Vengeance, but in

The Acceptable Year of the Lord.

And He closed the Book, and gave it back to the attendant, and sat down.

If there are any in this meeting who have not accepted the Christ as the Savior; if you are proud in spirit and think that you know all things, but in reality know but the simplest things, you have an opportunity given you now to accept Him and have pride and selfishness cast out of your spirits.

There are some things that we do know and understand, and we are thankful to God for it.

While there are many, many things that we do not know and cannot understand, we are willing to be taught by those who do understand.

But we cannot know all things; only God understands all things.

Some people have an idea that they must understand everything in the Bible before they can believe it.

We Cannot Understand Everything.

The Bible is too vast for us to understand.

Even in your own every-day work you do not know everything.

Some of you know only one part of your work and you do that.

If you do that well you can make a success of what you are doing in your business.

But if you know nothing *well* and still think that you know everything, you will be a "Jack of all trades, and master of none."

The people who think that they know everything usually do not know the thing that is most essential for them to know.

The people who are proud about their intellect and knowledge, and about the great positions they have in the scientific world, have shut out from their view the Son of God.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

If you are poor and needy in spirit, there is a Savior for you.

Never mind how much you endeavor to live close to God.

Never mind how carefully you have looked to see that you have made straight paths for your feet.

Never mind how much you have done in this life.

If when the time comes for you to stand before God in the Judgment, you have the Bright Light of the Son of God shining into your hearts—oh, what will it not reveal to you?

It will reveal you to yourselves as you are.

Then you will see that, although you thought you were all right and did right, you need forgiveness, and the blood of Jesus, the Christ, to cleanse you from sin.

The Most Perfect One Needs a Savior.

If we had only our merits with which to go to God we should receive no blessing.

Our sins would look to us as scarlet.

But when the blood of Jesus, the Christ, covers the sin, we can come to Him and say, O Father, Thou didst send a Savior, and He came to those who were poor and needy; those who were broken-hearted; those who were captives to the Devil; those who had blind eyes and deaf ears; those who ought to have been listening to the Voice of God, yet they would not listen; come Thou by Thy Holy Spirit into my broken spirit now.

God sent a Savior to those who were blind and deaf spiritually.

It begins there but it goes on, and we know that Jesus actually healed the blind and deaf, the maimed and halt, physically.

He came to bring a Full Salvation for the spirit, the soul, and the body.

He brings this same Gospel Message today and tells you what He told His people when He began His ministry, and spoke there in the synagogue and opened up the Book to the people.

He speaks those words to us and we, like Simeon, may say that we are rejoiced because He has permitted us to see the salvation of the Lord.

Simeon was rejoiced that he saw the little Child Jesus in the flesh, and that he lived in the days when these things were being fulfilled.

Prophecy Being Fulfilled Today.

But we in these days see the blind receiving sight, the lame walking, the deaf hearing, and the poor having this Gospel preached to them.

We know that this is the Acceptable Year of the Lord; and we also believe that these are the beginnings of "the Times of Restoration of all Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

Not only this, but we know that we have in our midst the Messenger of the Covenant; and that the Destruction of Evil is going on, and the Restoration of All Things has fully begun; therefore, we ought to be the more rejoiced.

We believe that these are the Latter Days, and that God has again sent us His Prophet to declare these things.

God is doing this in our very midst in this City, in this land.

In the Name of the Son of God, His Prophet's voice has gone throughout all the earth.

Everywhere they are talking concerning this thing.

No Prophet Is Acceptable in His Own Country.

Were they pleased at first with the Message when it was brought to them?

Did they rejoice because Jesus stood up and proclaimed to them that this Scripture was fulfilled in their ears?

Did they all gather around Him and tell Him how pleased they were that He had brought them this story?

Did they honor Him and receive Him?

The Book tells us that "He began to say unto them, Today hath this Scripture been fulfilled in your ears."

He told them that they were without faith, and that they had been without faith for a long time.

He said:

Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah . . . . And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

Those to Whom Flattery Is Preferable to Truth.

He told them the truth and they did not like it.

But whether people like the truth or not, that does not alter it. It is Truth.

When our General Overseer first began to preach the truth to the people in this land, many of his supposed friends who wanted him to be popular came to him and said, "That might do for the place from which you came, but it will not do in America. You cannot talk to the people in America like that. They will not have it, and they will not listen to you. They will rise up against you and cast you out of their cities."

Truth Alone Is Final.

They tried to do that, as you know.

But the poor and the needy, the sick who had been to all the physicians and got no healing—those who were broken-hearted, those who were led captive by Satan—heard that there was some one who was preaching a real Gospel, and that people were repenting of their sins and reciving healing, and they came.

I see many of you here today who came at that time.

I see one who was carried on a stretcher, unable to put her foot to the ground, who was healed at that time, and is well and strong today.

In LEAVES OF HEALING, Volume XII, Number 11, you read the story of the healing of Elder Dietrich, his good wife, and a number of others, who at that time were healed of cancer and other diseases, when they were considered incurable by physicians.

Miraculous healings!

They came—the lame, the deaf, the blind, the halt, the maimed—they came, they crowded the place and were healed.

They came because they needed to come.

They were the poor and needy in spirit.

They knew that they could not get help from any but God, and they came!

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

The Devil Powerless Against a Man Filled With God's Spirit.

Then they tried to destroy the influence of the one who was preaching this Gospel, by making him appear to be the breaker of the laws.

That is an old trick of the Devil! to try to get you to believe that those who are working for God and are His servants, are breaking the laws. They tried to put him in prison.

They tried to break his heart and his spirit; but he had in his spirit the Spirit of God and they could not break that.

When you are poor in spirit, and get into your spirit the Spirit of God, you will have no more pride, but instead you will let God get in to give you a blessing.

Although they tried to destroy the influence of the servant of God and break his heart and spirit, and scatter his work, they could not do so because God was with him.

That day in Jerusalem, they tried this very same thing with Jesus. Thus you see that the servant is not above his lord.

On that occasion, when He called attention to the fact that they had not faith enough to believe in that great Prophet Elijah; that their widows had not taken care of him at the time of the famine; and that among all the lepers only Naaman the Syrian had faith enough to come to Elijah and get healing; they became indignant and rose and tried to mob Him in their synagogue.

And they rose up, and cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong.

That is what they did with malefactors—they cast them down over a precipice and threw stones on their heads.

So they brought Jesus to this place intending to throw Him over headlong and stone Him to death.

His Time Had Not Yet Come.

He had only begun His ministry.

God worked a miracle there, and Jesus passed through their very midst and passed on His way, and they could not find Him.

He went out of their city and "came down to Capernaum, a city of Galilee," and taught them on the Sabbath day.

Today we have this same Gospel; and today, after all these years, the Christ is exalted by the people. He is lifted up.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

At that time they came and looked at that brazen serpent and were healed.

They had been bitten by real serpents, and they brought out their little children and old people, their fathers and mothers, their brothers and sisters who had been bitten by the serpents, and they looked at this brazen serpent and were healed.

So today we get Life for a look, when we look to Jesus.

Life for the body as well as Life for the spirit.

If we live only for the body it is a poor incentive. Nevertheless we do need some real living in these bodies and it is necessary that they all be whole.

They must be healed so that we shall be able to do the work that our spirits want us to do.

God has promised us not only spiritual blessing but healing for the body, and He has given it.

He has promised us Eternal Life for the spirit, so that when we pass out of this body that is not the end of it all.

We Shall Have a More Glorious Body.

After the Christ's resurrection and before His ascension He had a body that was different from the body that was nailed upon the cross.

It was similar and yet it was different.

He ate the Paschal Lamb and fish and honey; and yet it was a body that did not seem to require food.

After His resurrection, He was able to come into a room with the door shut.

He was able to suddenly appear and disappear.

When we put a seed into the ground it withers and rots, and apparently dies; but does it die?

Paul gives that illustration when speaking of the spiritual life. Out of that seed there comes a beautiful life.

From that one grain of wheat we get not only one more, but a hundredfold.

It is sown in corruption, but it is to be raised in incorruption.

It is sown a natural body, and raised a spiritual body.

A Strong Body a Necessity for Useful Service.

We desire to have that spiritual life to quicken not merely the spiritual body, but our mortal bodies also, so that while we live in this world we can be of use one to another.

Then we can do the work which God has given us here; and when we are called to leave this earth we can go on and serve Him in the Life Everlasting.

While we are here we need to be healed.

There are some of you who have not yet received this full blessing of healing, and others who have received wonderful blessings. Some of you are still continuing to grow in strength and in the knowledge of God.

Today we ask you to give yourselves more fully to God in everything that you do, from the time that you awake in the morning until you go to sleep at night.

Have God continuously in your hearts and thoughts.

I have often thought of that passage of Scripture which tells us that about the time of the Flood, those who were living on the earth, with the exception of Noah, had thoughts and imaginations of the heart that were only evil continuously.

We desire that the people here shall have the thoughts and imaginations of their heart only good continuously.

When You Awake in the Morning Let Your First Thought Be of God.

As you go about your duties during the day let your thoughts be of God.

As you meet one another and give the greeting, "Peace to thee," remember that it is the Message that Jesus left.

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be fearful.

Ask God to cast out all fear from your heart.

Ask Him to give you the blessed peace that passeth all understanding.

May God enable you to so receive these blessed truths of the Gospel that the Holy Spirit shall come into your hearts, that self shall go out, and that you shall be kept from sin.

It is selfishness and pride that cause evil spirits to come into your heart and your body.

This is true even of the people of God.

Ask God to cast out of your heart selfish thoughts and fear, so that you may be filled with the spirit of love.

All in this building who have been healed by God in answer to prayer at any time, please stand.

(Nearly the entire audience rose at this call.)

We are thankful to God that you have not only received the Gospel of Salvation, but that you have received the Gospel of Healing through faith in Jesus, the Christ.

May God help you to live so that when the time of trial comes, you may be in a position to look to Him and rest in Him still more fully for this blessing.

All who are seated who wish to receive healing from God, and all who desire to give themselves fully to God, please stand. (Apparently all who were sitting rose.)

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in Jesus' Name. Take me as I am, and make me what I ought to be. Make me clean in spirit, in soul, and in body. Help me to do right and to serve Thee. Forgive my sins. Put Thy Holy Spirit into my heart to keep me from sin, and heal and bless me now. For Jesus' sake. (*All repeated the prayer, clause by clause, after Overseer Jane Dowie.*)

Overseer Jane Dowie—If you have really repented of sin, and are seeking forgiveness, then know that He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.

The Choir then sang very softly the first verse of "Sun of My Soul."

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 singing of the Recessional the Service was closed by Overseer Jane Dowie's pronouncing the usual

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

I WAS sick, and ye visited Me. . . . Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.

DEACON HOMER KESSLER, Zion City, Illinois.—About a score of Restorationists, many of whom had been deprived of the privilege of doing Restoration work, because of office duties in connection with the work of the Visitation, had the pleasure of going to the City Hospital on Blackwell's Island, the last Lord's Day morning of our stay in New York.

We distributed literature to the inmates and talked with many of them, it being understood that we were only to converse with those who desired it.

With very few exceptions LEAVES OF HEALING, Messages and other Literature were received very kindly.

Some of the employees were much interested and asked many questions, and also received such literature as we had to distribute, very gladly.

The chaplain, a clergyman of the Church of England, invited us all into his office, and expressed over and over again his joy and delight at our visit.

Judge Barnes and others talked, while the chaplain himself insisted on serving us light refreshments which he had ordered prepared.

He seemed to appreciate our Christian fellowship, and said that he did not have it in his own church or among those with whom he associated.

He invited the party to take his regular Sabbath service in the hospital, but we could not, on account of duties at Madison Square Garden.

He had attended one of the services there, and spoke especially of his enjoyment of the Processional; that as the White-robed Choir approached the platform and burst into singing it seemed like a heaven to him, and he asked if it could not be reproduced in a measure right there.

So all joined in singing one of our favorite hymns, after which, by request, Deacon Judd sang two solos, all joining in the chorus.

"God Be With You Till We Meet Again," was sung in closing, and the chaplain prayed very earnestly and fervently for God's blessing to rest upon us and upon His true Zion everywhere. Elder Royall pronounced the benediction.

The chaplain's enjoyment of our company and his regret at parting was quite affecting, and he detained us until the last minute, the hospital ferry boat having whistled the second or third time before he allowed us to leave.

Then he not only accompanied us to the boat, but went across the river with us, talking with the different members of the party as they stood in groups in different parts of the boat.

After we landed, Deacon G. A. Mitchell, who had charge of the company, had us march two by two past the point where the chaplain was standing upon the boat, and gave him our Zion salutation, "Peace to Thee," in parting. He seemed much affected, and said, "Now, was that not beautiful?"

Thus closed a very delightful Lord's Day morning's experience.

ELDER DAVID A. REED and EVANGELIST MARY C. REED, Wichita, Kansas.—When out on our district, a policeman expressed his regret that he had to be on duty outside of Madison Square Garden, and could not be inside where he could hear the General Overseer.

Two others asked for a roll of LEAVES OF HEALING to distribute among the men at the navy yards.

While on our way through a park to supply our company with literature, many flocked around us, asking for a copy of the LEAVES.

We distributed until we found we had given away one hundred fifty copies and still did not have enough to go around.

Some tore leaves of the paper off and divided them so that each could have some.

A wealthy lady said to one of our company: "The people who treat Dr. Dowie so badly are worse than Indians. All the better classes in New York want to hear him. Do not spend your time with these Indians, but go to the better classes; they want you to come."

One lady who was about to go to a hospital the second time for an operation, sat in Madison Square Garden after the service, waiting for some one to teach her more about God's way of healing.

After we had given her some of the teaching, she promised to attend the meetings after the Host should leave, and subscribed for LEAVES OF HEALING, promising to put away doctors, drugs and devils, and trust God.

We prayed for her, and as she shook our hands with tears running down her cheeks, she promised to be baptized the next morning.

She took an application for membership.

We took subscriptions for LEAVES OF HEALING in the saloons, in offices, in homes and wherever we went.

Praise the Lord! The Gospel was not only preached in New York, but all along the way.

One conductor on the Canadian side came in and sat down while we were having a testimony meeting in the cars.

He said, "Say, they are all good talkers."

We told him, in answer to questions, that while the vile press was everywhere scattering lies over the world, we had found, on our journey of three thousand miles from Kansas and return, people everywhere waiting to know the truth.

While the papers were reporting us as starving, we were doing more work in the same length of time than ever before, and feeling so strong that it seemed as if we had new bodies.

We found on reaching home that the two of us had gained ten pounds during our six weeks of work.

Praise God from whom all blessings flow!

DEACONESS PAULINE WEST, Zion City, Illinois.—One day, as we stood waiting for the other members of our company, a fine-looking young man, but one whose face Satan had marked for his own, stood watching us, and finally approaching, said, "Are you people Zionites?"

I replied, "We are members of the Christian Catholic Church in Zion."

"Do you people think that you have had a call to come down here to convert New York?" he asked again.

I saw that his object was sport, and I determined that he should see that we were the children of the King, and that he should realize that he was an outcast.

I looked at him and said, "Most of you need converting."

He then made a remark about Zion City, asking if there would be work for him.

"Not with the habits you now have," I replied. "Your teeth are stained with tobacco and your breath is full of liquor."

His face colored, and his eyes dropped as he said, "Well, you are no fools any way. May I have one of your papers?"

We supplied him with literature, and a few nights later, after the service, I was sure I saw him talking earnestly in the Garden with an Elder.

MRS. MARY EDGARS, Zion City, Illinois.—One lady said to us, as she invited us in, "I am so glad to see you! I have been looking for something in the churches that I could not find."

Another said, "I am happy to see you."

She accepted our literature gladly, and asked the prayers of all Zion for her sister, who was suffering with shaking palsy.

A lady and gentleman from Jersey City said they were well pleased with the General Overseer. They had been to several meetings, and they were very indignant at the way the press had misrepresented Zion.

We were treated with courtesy everywhere.

ANTON ANDERSON, Zion City, Illinois.—I was on guard duty in Madison Square Garden during the Visitation, and was very little outside.

I found the police officers, and nearly all others with whom I had any conversation, very friendly to Zion.

I felt very sorry for the great number of people who came there, many from places far out of the city, and had to go away disappointed, because they could not get in.

In many cases they came too late for the morning services, not knowing the exact time, and could not stay for the evening meeting.

One minister, to whom I gave some general information and some literature, expressed his sincere thankfulness for being able to get some facts about Zion.

He was delighted with the picture of the General Overseer in LEAVES OF HEALING.

His duties would not allow him to come to any of the meetings.

There were many others like him, who could not get the information they desired because they could not attend the meetings.

I was blessed in the work, and am now more determined than ever, by the grace of God, to do whatever I may be directed to do in Zion with a cheerful heart.

EVANGELIST ANTONIUS DARMES, Zion City, Illinois.—While I was talking with a friend in the Bible house in New York, an editor of one of the leading religious weekly papers heard that a member of Zion Restoration Host was there, and he sent for me to come to his private office, and tell him what I knew of the General Overseer, and the work of the New York Visitation.

He manifested a deep and earnest interest, and said that no matter how much the newspapers or the religious press misrepresent Zion, he was determined to set forth Zion in its true light.

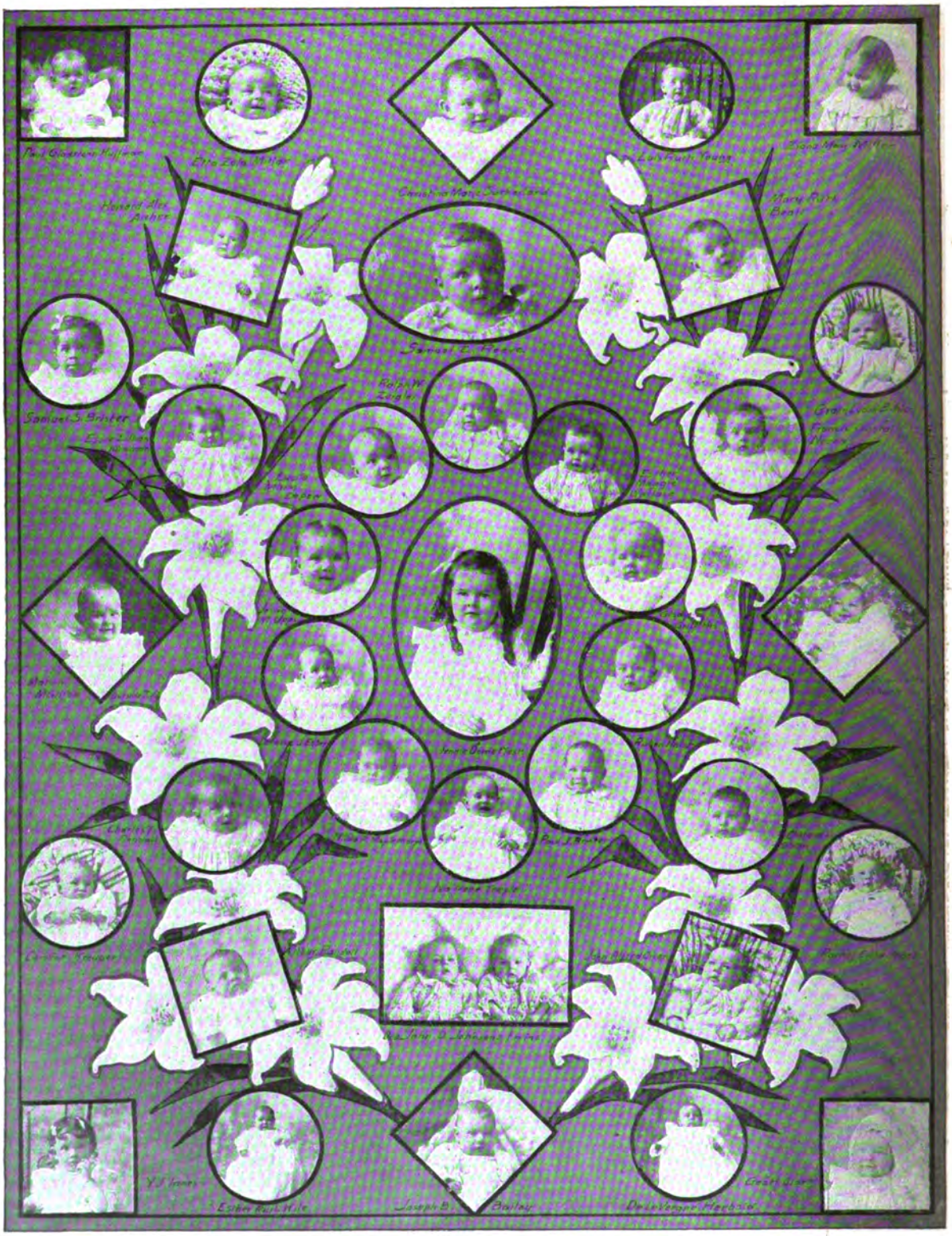
His heart was deeply touched with the Zion greeting, Peace to thee.

M. C. CROSTHWAIT, Zion City, Illinois.—A lady in the home in which I roomed had a grown son of whom she said to me, "My son has attended all the evening meetings so far, and I hope that God will lead him into Zion."

I met a policeman who told me that he would visit Zion City next summer.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY



SOME ZION CITY BLOSSOMS, FAIRER THAN EASTER LILIES.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ZION BABIES BORN OUTSIDE OF ZION CITY.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

John Alex. Dowie in Good Company

By Elder T. Alex. Cairns.

WE take pleasure in presenting to our readers the following article from the pen of Rev. T. A. Cairns, Elder-in-charge of the branch of the Christian Catholic Church in Zion in Detroit, Michigan.

It is unique in this, that it gives the key-note of the lives of many great men.

But we cannot forget that while many of these great men have been inspired with a zeal that is akin to genius, many of them differ from John Alexander Dowie in the fact that his genius all lies in the direction of a God-given philanthropy and benevolence which looks towards the final Restoration of All Things, and the destruction of every evil thing.

His is an inspiration which is God-given and prophetic.

His mission is not permission on the part of God, but has been long in the Divine plan.

While the men referred to in this article have also their places in the Divine economy, as every man has, John Alexander Dowie as Elijah the Restorer is the fulfilment of all the work of preparation of the past centuries for the Coming of the Lord Jesus, the Christ. J. G. S.

Greatness is a chip from the block of inspiration.

The criterion of an individual's greatness is the number of chips of inspiration in his constitution.

It is the same Divine element that makes Raphael the artist, Homer the poet, Plato the philosopher, Hannibal the general, Gladstone the statesman, Whittier the poet, Hugo the novelist, Whitfield the preacher, Handel the musician, or any other great man.

John Alexander Dowie has the greatness in common with scores and yet he has his own peculiar greatness which stamps him a denizen of centuries.

Like Aristotle, his sleep is sacrificed to his labor and the food of his body to the bread of his mind.

Like Pestalozzi, he breaks the bonds of enslaved pedagogy and scrubs the schoolrooms of venerated conceit and presumption.

Like Cromwell, he smashes up the Rump Parliaments of the apostasy and enjoys the antipathy of anti-Christian Rome.

Like Lincoln, he stands for the emancipation of the yet down-trodden negro.

Like Agassiz, his erudition is a marvel to continents and his prolific pen and brain are peers of all the ages.

Like Peter Cooper, he is an untiring worker, his energy knows no fatigue and by his keen intellect and great heart he casts the laborers' coin into the crucible of manufacture and there issue golden profit and happy homes. Like Cooper, too, he attributes her due to his noble wife, the constant companion of his vicissitudes and victories.

Like William Lloyd Garrison, he seeks out and encourages the youthful Whittiers in their strife for eminence, and like him, too, it will some day be said of him, "In his study the freedom of a race began."

He lit the torch that kindled his own doom and posterity's millennium by living the words: "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard."

Like Charles Martel, the hammer-hearted hero, he breaks the pride of the Crescent at a time when Christianity and Mohammedanism are at issue for supremacy. He fights for the supremacy of the faith in the land of the Christian's birth.

Like Bismarck, he is the cement that unifies the elements of a disturbed political policy and holds the balance of social and political aggrandizement.

Like "Chinese" Gordon, who said, "I have bearded the slave-dealers in their strongholds, and I made the people love me," he draws to himself with the cords of love those whom he slays with the Sword of the Spirit, and like Gordon, too, he makes practical the apothegm, "By the help of God I will hold the balance level."

Like Isaac Newton, he lays the trophies of his extensive investigation and research at the feet of his Creator, and ascribes the glory to Him whose due it is.

Like Benjamin Franklin, he is peculiarly a man of usefulness, full of patience and perseverance, and his "Poor Richard's Almanac" is at once a prophet's oracle and the peasant's pathfinder.

Like Gustavus Adolphus, he bears the brunt of the Roman-Protestant battle and gives ridicule to the enemy's boast, "The snow king will melt under the rays of the imperial sun."

Like Benjamin West, who said, "A kiss from my mother made me a painter," he keeps vernal the memory of his maternal parent, and spreads the flowers over her grave that he used to scatter in her pathway.

Like Phillips Brooks, he points out the pathway of obedience as the only avenue to perfect liberty.

Like Lafayette, his fight for freedom is cosmopolitan, and bursts beyond the confines of his native flag, in response to the Macedonian cries of the nations beyond.

Like Robert Burns, his Scotch lines echo the needs of the peasantry and commonalty, and generates a public sentiment of protection and respect.

Like Frederick Barbarossa, he disdains impediments, and rushes forward, with lion heart, against the foes of his King, uttering the while the intrepid battle-cry, "The Christ still lives! The Christ conquers!"

Like Demosthenes, the sea-waves' terror, "his thought is always lucid and weighty, his argument fair and convincing, his diction manly and solid."

Like Julian, he combines the qualities of statesman, sage, philosopher, orator and friend.

Like Gustavus Vasa, deprivation, danger and perfidy are the torches which light his pathway from obscurity to the throne of universal encomium.

Like the Roman Augustus, he finds the capital of his constituency in brick and leaves it in marble.

Like Cædmon, the Saxon cowherd, who was suddenly transformed into the immortal Bible Poet at the Abbey of Whitby, his Divine call was accompanied with the enduement of special power, which stamps his work with Divine origin.

Like William the Conqueror, he stands the greatest administrator of the century, and in his diligence and fortitude ushers in an age of peace and prosperity.

Like Bede the Venerable, his deep love for the Word of God increases with his days, and the tender affection of those nearest him is an eloquent commentary upon his gentle piety and loving winsomeness.

Like Garibaldi, who in one instance called out, "Forty volunteers wanted for an operation in which half of them will be sure to be killed, and the other half mortally wounded," and he says, "The whole battalion rushed forward to offer themselves, and we had to draw lots," Zion's Leader has implicit obedience from the thousands of his followers because they love him.

Like Field-marshal Count von Moltke, one of the founders of the German Empire, he sustains a sound mind in a sound body by his rigidity of plainness in life and his unswerving "tough nature."

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

Like Constantine, he founds a city which in itself assures the immortality of his name.

Like Greeley, he sustains his nation's executive in a strenuous contest for the liberation of the oppressed negro and the cleansing of the nation's skirts from the stigma of serfdom.

Like Rosa Bonheur, his heart beats in sympathy with God's creation and he lays a heavy hand upon the abuser of the dumb brute.

Like Polycarp, he kindles a fire of Christian fortitude that shall gleam brighter and brighter with the cycles of years.

Like Saint Jerome, of Vulgate fame, he knows "a lyre is played in vain to asses," and so he pushes on irrespective of scoffers' scorn and the braying of divers donkeys.

Like Peter Waldo, father of the Waldenses, who lived for the amelioration of the "Poor Men of Lyons," he elevates the social and economic condition of thousands of the sons of want.

Like Luther, he stands upon the naked Word of God, despite the thunderings of denunciatory bulls and anathemas.

Like Daniel Webster, his motto is, "Make yourself useful to the world," and in pursuance thereof he discounts talk and puts premium on action.

Like Savonarola, he defies the Lorenzos of statecraft and demands repentance from coronets. When offered the cardinal's hat of worldly voluptuousness his reply is, "No hat will I have but that of a martyr's, reddened with my own blood;" and the torch that kindles his funeral pyre is held by a priestly hand.

Like John Knox, he holds strenuously to the dictum, "I am placed by God and conscience where I must speak, and speak I will, impugn it who so lists."

Like Gladstone, the Grand Old Man, he stands at the middle of the seesaw of the prince and the people, and demands justice on the one hand and allegiance on the other.

Like Wendell Phillips, he stands a gleaming beacon-light a century in advance of his time, and suffers in serenity the social ostracism which is the consequence of his prophetic foresight.

Like Goethe, he believes that "character is developed in the storm of the world," and so he leaves the laggards and vain reasoners to their hermitage, and reddens the world's anvil with the fervor of his life.

Like Tyndale, he thrives on the scarecrows of persecution and treachery, and gives the living Word to thousands in the bondage of priestcraft.

Like Wyclif, his tenacious adherence to truth brings upon him the malediction and malevolence of his fellow clergy.

Like Cyprian, Bishop of Carthage, the headsman's ax never worries him, and though murderers' threats in hundreds have reached him, yet he valiantly refuses to offer sacrifice on the pagan altars, or to bow in sacrilegious prostitution to the Valerian and Gallienus of modern polytheism and imperialism.

Like Huss, he stands in his modern Bethlehem, or House of Bread, and "refreshes the common people with the bread of holy preaching." Like him, too, his only criterion of action is, "What is duty?" and martyrdom's premonition never for an instant appals his noble heart.

Like Bunyan, the jail's interior has been lighted by his presence as a sequence of his tenacious grip upon spiritual liberty.

Like George Müller, he trusts Jehovah-jireh, and satisfies the needs of many of God's poor.

Like Calvin, the publications from his pen inflame the animosities of Roman and English bulls and divers other masculine bovine, and thus he unifies the scattered fragments of a reformation.

Like Wesley, he demands holiness of life compatible with a positive Christian testimony.

Like Paul, he suffers countless dangers in his zeal in carrying the everlasting Gospel to the utmost parts of the earth.

Like Moses, he leads God's Israel out of the bondage of religious apostasy.

Like Jesus, the Christ, his Lord, he gives his life for the cleansing and upbuilding of humanity.

A century hence the name of John Alex. Dowie will shine brilliantly in the gorgeous galaxy of the world's heroes, loved and honored, and those who now deride and sneer may live to see the day when they would count it the boon of their existence to have known that mighty man of God.

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.*

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Weeks Ending March 26, 1904:

4,846 Rolls to.....Various States in the Union
687 Rolls to.....England
1,215 Rolls to.....Germany
3,592 Rolls to Hotels in Europe, Asia, Africa, and to the Islands of the Sea.

Number of Rolls for the Week.....10,340
Number of Rolls reported to Mar. 26, 1904..3,093,989

EVANGELIST SARAH E. HILL,
Superintendent Zion's Literature Mission,
Zion City, Illinois.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By J. G. SPEICHER, Overseer-in-Charge

Healed of Inflammatory Rheumatism.

Seek ye first His kingdom, and His righteousness; And all these things shall be added unto you.—*Matthew 6:33.*

The following testimony was written to Deaconess Baliff, Zürich, Switzerland:

ROSENBERG, HAIDEN, SWITZERLAND, October 11, 1903.

DEAR DEACONESS BALIFF:—With unspeakable gratitude and joy I write my testimony to God's wonderful healing power, which I have experienced in answer to your united prayers.

Last April I was taken with inflammatory rheumatism.

After three weeks of terrible suffering I was removed to the hospital, where I suffered for four more weeks.

Then I was sent home, as the pain had ceased.

It was only a few days however until my hands and feet again began to swell, and I suffered a burning pain through all my joints.

Several weeks passed, during which time I grew steadily worse, so that I was hardly able to stand on my feet.

It looked as if I would again have to give up my work to go to the hospital. But, oh, how good God is!

Through dear Mrs. Altherr, He sent me BLÄTTER DER HEILUNG, which I read through very eagerly.

Mr. Altherr wrote to you for prayer on my behalf.

I was blessed in reading BLÄTTER DER HEILUNG; and when you prayed for me, God's wonderful healing power was manifested in my body.

All the swelling disappeared, and I have been able to go about my work joyfully and without the least pain.

At the age of nine years I had inflammation of the left hip joint, which left my limb stiff.

Since you prayed for me I have been able to move it.

I was in four hospitals, and was treated by nine different doctors.

Three times they tried to straighten my limb by attaching a very heavy weight to my foot; but it was all in vain, and I grew no better.

I cannot find words to express my gratitude to you for what God has done for me in spirit, soul and body through your instrumentality.

Praying that God may bless and keep you, I am,
Yours sincerely, (MISS) IDA RECHSTIMM.

Property Sold in Answer to the General Overseer's Prayer.

The hand of our God is upon all them that seek Him, for good.—*Ezra 8:22.*

WANATAH, INDIANA, October 15, 1903.

DEAR GENERAL OVERSEER:—On Saturday, October 3, 1903, I met you and Deacon Carl Stern at the Zion City depot.

Deacon Stern told me that you were going to pray that my farm would be sold.

On the following Monday, October 5th, a buyer came, and today, October 15th, the deal was closed.

Dear General Overseer, I thank you with my whole heart, and to God I give all the glory.

Your brother in the Christ, J. H. SCHWERDT.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, APRIL 20th or 21st.

The Deception of Sin.

1. *It makes one rebellious.*—Romans 7:8-13.
   Some will not obey.
   They will have their own way.
   They want to do the opposite thing.
2. *It makes one hate the truth.*—2 Thessalonians 2:9-12.
   They " cannot believe that," they say.
   They will not seek to know the truth.
   They will believe a lie.
3. *It makes one live for the flesh.*—Galatians 6:7-9.
   That which pleases the eye.
   That which satisfies some appetites.
   That which makes one careless.
4. *It makes one draw close to death.*—Romans 6:20-23.
   The earnestness with which they serve it.
   The time they put in on some evil.
   The things they secretly practice.
5. *It robs one of true pleasure.*—Titus 3:3-11.
   Some try to get satisfaction out of hate.
   Some try to get satisfaction out of dissipation.
   Some try to get satisfaction out of being contrary.
6. *It makes one think there is an escape from penalties.*—2 Peter 2:17-22.
   One cannot sow to the wind and not reap whirlwinds.
   One cannot think evil without becoming evil.
   One cannot have sin in the heart and not have it appear in the life.
7. *It makes one run after follies and shams.*—Proverbs 11:18-21.
   They live to follow vanity.
   They live to outdo some one else.
   They are always getting into scrapes.

The Lord our God is a Forewarning God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 24th.

Being Self-deceived.

1. *By the notions of a vain mind.*—Proverbs 26:7-13.
   The mind robs the heart.
   The mind cannot see God.
   The mind lives on the things of the world.
2. *By the formalities of religion.*—James 1:26-27.
   Habit of church-going may lead to hell.
   Being able to repeat prayers does not save.
   Giving money liberally may not win with God.
3. *By self-secured assumptions.*—Galatians 6:1-5.
   A man may think he is safe.
   He may highly esteem himself.
   Some never test all by God's Word.
4. *By philosophizing platitudes.*—Colossians 2:6-13.
   Some figure out a code of morals.
   Some evolve a scheme of salvation.
   Some have their own way of looking at things.
5. *By consensus of popular opinion.*—John 7:46-53.
   Some judge right by popularity.
   The standards of the lowly are safest.
   The scholars as a rule are the most ignorant.
6. *By doting on material success or sufficiency.*—Deuteronomy 11:13-21.
   A large bank account is no sign of favor with God.
   A full granary does not prove that you are righteous.
   Long life does not always prove a man to be one of God's chosen ones.
7. *By evolving a religion of one's own cunning.*—Isaiah 44:9-20.
   Some image or object that takes the place of God.
   Something man makes he thinks is better.
   The Devil seeks to have persons forget God.

God's Holy People are a Self-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 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 8:5-12; 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Eighteen Thousand Thirteen Baptisms by Triune Immersion Since March 14, 1897.

Eighteen Thousand Thirteen 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 (Zion City) and Chicago.....	4940		
Total Baptized at Headquarters.....			10,314
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		7037	
Total Baptized outside of Headquarters.....			7,678
Total Baptized in seven years.....			17,992
Baptized since March 14, 1904:			
Baptized in Chicago by Elder Hall.....	1		
Baptized in Colorado by Deacon Cook.....		3	
Baptized in Illinois by Deacon Sprecher.....		1	
Baptized in New York by Elder Warszawiak.....		6	
Baptized in New York by Overseer Mason		10	21
Total Baptized since March 14, 1897.....			18,013

The following-named three believers were baptized at Enterprise, Colorado, Lord's Day, March 20, 1904, by Deacon J. L. Cook:

Jaeaway, Mrs. Augusta E.....Lamar, Colorado
Jaeaway, Louis A.....Lamar, Colorado
Ludlow, Charley L.....Lamar, Colorado

The following-named six believers were baptized in New York City, Lord's Day, March 20, 1904, by Elder Herman Warszawiak:

Graf, William.....789 Columbus avenue, New York City
Lindblad, Paul George.....268 Willis avenue, New York City
Rosomowsky, Mas.....31 Hamilton street, New York City
Schmidt, Mrs. Louise.....946 Columbus avenue, New York City
Waldren, Mrs. Louisa A.....Highwood, New Jersey
Warszawiak, Miss Helen.....16 East Eighteenth street, New York City

The following-named ten believers were baptized in New York City, Lord's Day, March 20, 1904, by Overseer G. L. Mason:

Blume, Charles.....84 East Tenth street, New York City
Brown, Lewis Philip.....305 Ninth avenue, New York City
Gaston, Mrs. Agnes, 570 East One Hundred Fifty-fourth street, New York City
Graf, Fred.....787 Columbus avenue, New York City
Neff, Mrs. Emily.....269 Ege avenue, Jersey City, New Jersey
Olson, George.....16 North Vermont street, Brooklyn, New York
Schlienger, Alphonse.....946 Columbus avenue, New York City
Schmidt, Charles.....946 Columbus avenue, New York City
Schwarts, Miss Matilda.....116 Newton street, Newark, New Jersey
Waldron, Clarence.....Highwood, New Jersey

The following-named believer was baptized at Mount Morris, Illinois, Lord's Day, March 27, 1904, by Deacon O. L. Sprecher:

Rose, Henry Charles.....Mount Morris, Illinois

The following-named believer was baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, March 27, 1904, by Elder L. C. Hall:

Smitka, Frank.....1066 West Twentieth street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated in Chicago, Illinois, Thursday, March 10, 1904, by Elder J. R. Keller:

Atlee, Dorothy Jeanette.....Plattville, Illinois

The following-named ten children were consecrated in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, March 20, 1904, by Overseer John G. Speicher:

Bush, Lois Ruth .....3021 Gabriel avenue, Zion City, Illinois
Bush, Henry Noah .....3021 Gabriel avenue, Zion City, Illinois
Godshall, Ruth.....2810 Ezra avenue, Zion City, Illinois
Godshall, William Carey.....2810 Ezra avenue, Zion City, Illinois
Graham, Gordon Leslie.....3016 Emmaus avenue, Zion City, Illinois
Graham, Vivien Inez.....3016 Emmaus avenue, Zion City, Illinois
Lawrence, Ethel Anita.....St. Mary's, West Virginia
Mayfield, Josephine Henrietta....3112 Elizabeth avenue, Zion City, Illinois
Reprogle, Walter Henry.....3018 Enoch avenue, Zion City, Illinois
Russel, Gladys .....3210 Gabriel avenue, Zion City, Illinois

ZION IN CALIFORNIA.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion, San Francisco, California, will hold religious services as follows:

In Public Hall, Maxwell, Colusa County, California, Tuesday, April 19th, 8 o'clock p. m.; Wednesday, April 20th, 8 o'clock p. m., and Thursday, April 21st, 8 o'clock p. m.

A baptismal service will also be held during the series of meetings.

Baptismal Services, New York City.

Candidates for Triune Immersion on Lord's Day, April 24th, should communicate with Overseer George L. Mason, 248 West One Hundred Twenty-ninth street, New York City, or with Deacon George A. Corlette, Rooms 419-419a, Flatiron Building, corner Fifth avenue and Twenty-third street.

NOTICE.

The Philadelphia Branch of the Christian Catholic Church in Zion will hold its first service in the New Tabernacle, 628-630 North Twenty-first street, April 10, 1904, at 2:30 o'clock p. m.

The place will then be dedicated to the Lord for the period of time in which it shall be occupied by the Branch. Visiting friends will best reach the Tabernacle by taking Fairmount avenue car to Twenty-first street, or Twentieth street car to Fairmount avenue, then walk one block to Twenty-first street.

R. N. Bouck, Elder in Charge.

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.

Rev. John Alex. Dowie

General Overseer of the

Christian Catholic Church in Zion

ELIJAH THE RESTORER



Will speak in New York City on Lord's Day, June 26, 1904, at 10:00 o'clock a. m. and 2:30 o'clock p. m. Tickets of admission may be had on inquiry at the meetings now held every Lord's Day at 3 o'clock p. m., in Carnegie Chamber Music Hall, 154 West Fifty-seventh Street, near Fifty-eighth Street Station of the Sixth Avenue Elevated Railway. ∴ ∴

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

Important Notice....

ON AND AFTER May 1, 1904, shares in Zion Lace Industries and Zion City Bank will be permanently advanced to a premium of 10 per cent. Meanwhile, under a special privilege, for the benefit of friends who are endeavoring to transfer their investments to Zion, these shares are offered at the par value of $100 each.

Both Lace and Bank shares are now yielding an income of 9 per cent. per annum, payable semi-annually. Beginning July 1, 1904, the Lace shares will earn 10 per cent. per annum, the year following 11 per cent., and thereafter 12 per cent. in accordance with the provisions of Certificates and Articles of Agreement.

Certificates are non-assessable, negotiable and transferable, and are secured by all of Zion's vast estate. This estate has been recently valued at many millions of dollars above all liabilities, by a committee representing leading business houses of Chicago, who were permitted to examine Zion's affairs.

Zion Lace Industries have been tried and proved, and are known to be one of the most promising manufacturing institutions in America. Large additional funds are required that its operations may be greatly expanded to meet the growing demands of the trade.

Send for subscription blanks and further information.

Fielding H. Wilhite

Manager Zion Securities and Investments . . . . . .

Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

APR 27

CARNEGIE CHAMBER MUSIC HALL,
FIFTY-SEVENTH STREET NEAR SEVENTH AVENUE,
EVERY SUNDAY 11 A.M., ROBED SERVICE 3 P.M., EVENING 7.30.

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 XIV. No. 25. *ZION CITY, SATURDAY, APRIL 9, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF MANY MORAL DISEASES.

NOW THE WORKS OF THE FLESH ARE MANIFEST, WHICH ARE THESE:

"Adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like."

Traits of character are transmitted to posterity as well as names.

The subject of this article is undoubtedly a namesake of the Apostle Peter.

We do not know just to what extent the Apostle lived a sinful life before his conversion. It is probable that comparatively speaking he was a moral man.

There are a number of modern sins which were unknown in that day, such as the use of tobacco and gambling.

But we do know that he was addicted to some vices, for upon provocation he could curse and swear with the rest of them, even after his having been with the Lord for three years.

Today a man may have good standing in society, and may apparently be "a good moral man," and yet violate many of the Ten Commandments. But the great majority of the people in the world do not profess morality. Their lives are an open shame and disgrace. In the story which we present to you, as written by this young man, he plainly declares that he was guilty of chewing, smoking, drinking, gambling, dancing, stealing, and if we read between the lines there are a number of other sins that could be added to the category. A man who smokes and chews and drinks is, as a rule, proud of the variety of his oaths. The company that he keeps is usually not to be recommended.



HERMAN PETER.

The terrible effect upon the man is not confined to himself, but extends to his family and to his friends.

There is little desire on the part of those intoxicated with the "pleasures of sin" to turn to a better life, and if there were any desire, there is little encouragement that they may be able to turn away from their associations.

With a saloon on every corner and a tobacco store between, with the gambling hell-holes, with the low, obscene variety theaters and worse museums, with the fashionable theaters, with the "house of her whose house is the gate to hell" on every street, and with the shameless painted harlot walking everywhere, it is little wonder that men are being dragged down to hell and that there is no rescue.

Cultured society tolerates this

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

terrible condition of things. Fashionable churches live in the midst of these surroundings. Their best young men are oftentimes the easiest victims. First it is only a little wine at a banquet and an innocent game of progressive euchre; then moderate drinking and a little more time at the card-table; until in a very short time the race-course and the gambling dens take up all the spare time, and the employer's money must be used to keep them going. And then we have exposure and disgrace.

The Voice of Zion has been raised on high against the accursed practices of polite society; against the unmitigated evils of the great cities; against the toleration of the churches, and against the stupor of professed Christianity.

The time has come for every faithful Christian everywhere to put on spiritual sackcloth and cover his head with the ashes of defeat, and let him fall upon his face before his God and acknowledge his failure and his sin; and then with new God-given strength let him rise and go forward, fearlessly denouncing the accursed traffic in immortal spirits.

A thousand times better that there should be Carrie Nations, who go about stirring up the minds of the people, than the lethargy and inanition of a torpid Christianity. The only wonder is that there have not been thousands of mothers who have arisen in their wrath and destroyed the accursed serpent in the saloon and the disgusting harlot on the street who drag down their sons to perdition.

All honor to the fair name of dear old Mother Stewart, who did so much to set fire to the hearts of humanity, in opposition to the great crime of drunkenness.

All honor to John Alexander Dowie who has stirred up the whole world as it has never been done before, and who has denounced these vices so that his name is a synonym for opposition to vice of every kind.

Zion is being heard, and her influence is far-reaching.

Thousands of men who thoughtlessly puffed their cigars and took their glass of liquor are seriously thinking as to the advisability of giving up their sins, while thousands have already yielded to the call of God and have been cleansed from their appetites.

May the day be not far away when the conscience of the people all over the land shall be as tender as the conscience of a little Zion City boy who a short time ago, on waking in the morning, said to his mother, "Mamma, I had an awful naughty dream last night!"

"What was it, dear?" said his mother.

"I dreamed I saw a man smoking a cigar!"

It is not so much the act of smoking and the act of drinking, as the condition of the heart back of it that desires to do these things regardless of the wrong there may be in it.

Zion's fight for purity of life is a glorious fight.

Blessed are the pure in heart,
For they shall see God.

J. G. S.

WRITTEN TESTIMONY OF HERMAN PETER.

665 CARMEL BOULEVARD,
ZION CITY, ILLINOIS, January 31, 1904.

DEAR GENERAL OVERSEER:—I praise and thank God for sending you to this country with the wonderful truths that you have taught us; and I thank God for His goodness to me and mine, especially for the blessings and happiness we have found in Zion City.

The last few years of my life before I came here were a burden to me; I often wished I had never been born.

Some days I would be so miserable while traveling, that I wished some accident would happen and that I would be killed or that I might go to sleep and never awake.

I was so deep in sin and had so much trouble that I thought I could not bear it any longer. My greatest sorrow was that I could see no happiness in store for me in the future.

I had lost all hope. Only God and I know what I suffered.

I do not think physical disease can be compared with such mental suffering.

But, thanks be to God, I am in Zion, and that which seemed impossible has been made possible by God.

I send you this testimony for publication, praying that it may reach many who are in the hands of Satan as I was.

I desire to tell them how God saved me even after I rejected His calling so often.

I was born in Michigan and my parents were members of the Baptist church.

I attended the Baptist meetings and Sunday-school as long as my parents had control over me; but it was of no avail. There was nothing in the church to interest me.

I grew in sin and bad habits as I grew older.

I began using tobacco and drinking intoxicating drinks when I was quite young, and soon became a real slave to the poisons, especially tobacco.

The Baptist minister used to come out on the farm where we lived to visit father and mother, and he often smoked cigars, which made me have still less respect for the Baptist religion.

After I reached the age of eighteen, I went out into the world to shift for myself.

The place I first worked in was a little grocery store, where the temptation to take that which did not belong to me became so strong that I could not resist it.

So I used to take five, ten, or twenty-five cents from a shelf where we used to lay change when in a hurry, and with it would buy drinks.

All I took perhaps amounted to four or five dollars.

But I had not forgotten the Eighth Commandment, "Thou shalt not steal," nor could I forget that I had taken that money

It troubled me for eight years, until I was converted and came into Zion, and heard you speak on repentance.

It seemed impossible for me to go to this man and make my wrong right.

I took it to God in prayer and asked Him to give me grace and power that I might pay back this money.

God answered my prayer, and made it a joy for me to go to William Scherer, Benton Harbor, Michigan, tell him what I had done, ask his forgiveness, and restore to him the money that I had taken.

He was very kind, and expressed his respect for me for being honest enough to do it.

God wonderfully blessed me in paying back this money; it was like taking a big load off my shoulders.

The first time I heard you speak was in the Chicago Auditorium in July, 1896.

I did not heed your call; but I never forgot the Message you delivered, although I continued in my sinful ways, rejecting God's call, and went on serving the Devil.

On November 8, 1899, my dear wife and I were married.

I quit gambling, going to dances, and promised my wife that I would quit chewing tobacco and drinking.

Smoking, she thought, was all right; and she also thought we had better keep a bottle of whisky in the house, in case of sickness.

But to her sorrow, one day she found that the large bottle was nearly empty; and, later on, she accidentally came out where I was working, and found me chewing tobacco.

Very soon I did not want her to go to the Roman Catholic meetings, of which church she was a member, nor did I want her to go to confession.

She continued to go, however, and kept it a secret from me for a time.

This was the beginning of our greatest trouble. It grew worse until home was more like hell to me than home.

I had read LEAVES OF HEALING for some time, and, in the depth of my sin and sorrow, I went to God in prayer.

God heard me and forgave me.

Then I wanted to get into Zion, and I was anxious to have my wife read LEAVES OF HEALING.

But it was like burning her with a hot iron to mention anything about Zion or LEAVES OF HEALING.

Early in the spring of 1902 I came to Zion City, stayed several days, and then went back and told my wife all about Zion City, and how I would like to live there.

She did not want to go; but my sister, who was living in Zion City at that time, requested you to pray for us.

God heard the prayer and opened the way, for which we praise His Holy Name and thank you, dear General Overseer, for your prayers.

God also healed Mrs. Peter a number of times when she was very sick; also the children and me of little ailments.

We all praise Jehovah for His goodness, and that He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

We are all well and happy, and thank God for Zion City.

May God abundantly bless you and yours and all Zion.

Faithfully yours in the Master's service,
HERMAN PETER.

MRS. EMMA PETER'S CONFIRMATION OF HER HUSBAND'S TESTIMONY.

665 CARMEL BOULEVARD,
ZION CITY, ILLINOIS, January 31, 1904.

DEAR GENERAL OVERSEER:—In confirming my husband's testimony, I must say that it is all true, but that he is touching on our troubles very briefly during the first two years of our married life.

No one, but God and us, knows of all our heartaches.

I was a Roman Catholic pulling one way and my husband was pulling another.

When I look back it seems as though I was like a balky horse.

I did not care to know anything about Zion, LEAVES OF HEALING or anything pertaining to Zion, as I thought I knew it all and had all and the only religion I needed and wanted.

But praise God, we are now both in Zion and have a happy home with two fine boys, for which I praise God every day.

I praise Him for healing and keeping power.

Hoping this will find and help some man and wife that are living in strife as we were, I am

Yours faithfully in Jesus' Name,
(MRS.) EMMA PETER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, APRIL 9, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, APRIL 9, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Herman Peter, . . . 721
Elijah the Restorer, . . . 723
Santa Barbara, California, Looking South from Mission Tower, 727
Old Mission, Santa Barbara, California, . . . 728
Alhambra Theater, San Francisco, California, . . . 729
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Herman Peter, . . . 722
Mrs. Emma Peter's Confirmation of Her Husband's Testimony, 722
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
How Elections in Zion City Contrast with Those of the World at Large, . . . 724
Perfect Agreement at Elections, . . . 724
Thought of William R. Hearst as Candidate for Presidency Causes Revulsion of Feeling, . . . 724-725
Yellow Americanism America's Peril, . . . 725
Zion Raises Opposition Against On-sweeping Tide of Corruption in Politics, . . . 725
Politics Must Be Purged to Save our Republican Institutions from Speedily Crumbling, . . . 725
True Peace Comes from Doing Right Under All Circumstances, 725
No Fear in Zion or in the Heart of Her Leader, . . . 725
Cablegram from General Overseer from Adelaide, Australia, Dated April 3, 1904, . . . 725
Cablegram from General Overseer from Adelaide, Australia, Dated April 7, 1904, . . . 725
General Overseer and Party Sail for Europe, . . . 725
General Overseer's Plans Not Altered Because of Fear, . . 725
Elder Percy Clibborn Writes from Nice, Italy, Telling of Preparations, . . . 725
Many on Continent Desirous of Becoming Acquainted With General Overseer and His Teaching, . . . 726
There Is No Doubt as to Outcome of Visitation, . . . 726
Zion Seeking Gold of the World but Seeks Man's Heart First, 726
Parody Written by Mr. L. W. Ennis, of Westerly, Rhode Island, . . . 726
Persons Continuing to Come to Zion City from All Parts of the World, . . . 726
God Continues to Preserve Zion and Uphold Her in Her Work, 726
AROUND-THE-WORLD VISITATION OF ELIJAH THE RESTORER, 727-735
MEMORABILIA OF THE NEW YORK VISITATION, . . . 736
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 737
NOTES FROM ZION'S HARVEST FIELD, . . . 738-739
DIVINE HEALING FROM GENESIS TO REVELATION, . . . 740
GOLD, WHITE AND BLUE (HYMN) . . . 741
ZION'S BIBLE CLASS, . . . 742
OBEYING GOD IN BAPTISM, . . . 743
ADVERTISEMENTS, . . . 744

Notes From The Overseer-in-Charge.

"THESE THINGS HAVE I SPOKEN UNTO YOU, THAT IN ME YE MAY HAVE PEACE."

THE CONTRAST between Zion and the world is manifest in many different phases.

ONE OF THE peculiarities is most noticeable at the time of an election.

To the people of Zion, who are accustomed to the unity and good will and fellowship that is prevalent in our City and in the Christian Catholic Church in Zion everywhere, there comes a feeling of admiration and wonder that there should be no difference whatever in their expressed desires at the polls.

But to the world at large it becomes amazement and a thing that cannot be understood. How thousands of people can live together and be perfectly agreed as to who shall be nominated for office, and then with one accord elect the candidates to office without a dissentient vote, is beyond the comprehension of politicians, churches, and the people generally. It is a thing unheard of in the world. Every petty little office is scrambled for and miserable conflicts arise as to who shall be the nominee, and then every kind of trickery is resorted to to get the favorite candidate elected.

This perfect unity in Zion City has been even more noticeable to the world at large in the absence of our beloved General Overseer, for it had been said that he named the candidates and the people dared not vote contrary to his direction.

In our recent township election he had nothing to do with the nominations, and in our coming municipal election the candidates are already appointed, and he knows nothing as to the nominations.

THE PEOPLE not only agree, but they turn out and vote.

ZION PEOPLE are patriotic. They believe in the Theocratic Party, and are doing what they can to bring about the rule of God upon the earth.

IF OUR FAITH were not in God, and if we were not assured of the power of the Resurrection Life in the world today, the outlook would be exceedingly disheartening.

WHO CAN contemplate without a deep revulsion of feeling, the thought of a possible candidacy for the Presidency of the United States of such a man as William R. Hearst, the

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

proprietor and editor of the filthy yellow journals in San Francisco, Chicago, and New York?

It would seem impossible that sane men should consider seriously any such proposition from any source; but the possibilities of his success are too serious to be lightly passed over. With immense wealth behind him, and the powerful press in his possession, and with the bum politicians of the lowest class becoming more and more numerous and influential, the danger in America is not so much from the Asiatic yellow peril as from her own peril of yellow Americanism.

We only have to cite the example of Chicago, New York and Boston.

When it is a statistical fact that soon the majority of the people of America will reside in the large cities, and that the large cities today are largely governed by the bum and boodle element, who are in the majority everywhere, the prospect is far from pleasing.

WE ARE determined to raise our opposition against the on-sweeping tide of corruption in politics.

THE DISGRACEFUL scramble for the Gubernatorial Nomination in Illinois is to be roundly deprecated.

WE MAY not be able to stop the flood-tide immediately, but, by the grace of God, we are preparing the way, a highway, which shall most certainly turn this tide and cause it to flow back to hell from whence it came.

UNLESS POLITICS is purged of its impurities and honest men are elected to office, and the popular vote allowed to decide the question—the whole thing taken out of the hands of the boss politicians—it can be a question of only a little time when good men shall not permit their names to be used, and our Republican institutions will speedily crumble, and be brought into disrepute and disgrace in all the world.

IT MAY BE that when this unhappy day shall come that people shall cry in their misery for the rule of God.

Even today the people delight in the rule of a strong hand which will deliver them from their oppressor.

WE HAVE a right to rejoice in any Executive who does what is right on any great question, regardless of the quibbling of politicians in legislative halls, or in public conventions.

NO MAN HAS a right to a place in the administration of affairs who is afraid to act in time of emergency or need for fear of the displeasure of any one.

THE ONLY way to find true peace is to do right under all circumstances.

AMIDST ALL the care, and trial, and persecution, and malicious opposition to our beloved Leader, Zion is at full peace, and we know our Leader's heart is resting in peace with God.

There is no thought of fear in his heart, and he prosecutes his work conscious that God will care for him until his work is done.

A CABLEGRAM RECEIVED Lord's Day morning tells of his preparation for his journey to Europe.

ADELAIDE, VIA VANCOUVER, B. C.

SPEICHER, Zion City, Illinois.

Read Psalm 150.

Twelve to fifteen sons of Belial bellowing all over the commonwealth, through the press, and drinking toasts throughout the week, trying to keep up the pretext that the king was insulted.

Honest, intelligent people disgusted with Masonic trickeries and howling.

Zion united and increasing, probably one hundred leaving for Zion City in May.

We are quietly resting at The Hills, receiving visitors, attending to Zion's business and preparing to leave Thursday on the steamer Mongolia.

Pray for us.

Love to Zion.

Mizpah. DOWIE.

2:30 a. m. April 3, 1904.

ONE RECEIVED Thursday morning, April 7th, tells more definitely of the start.

ADELAIDE, VIA VANCOUVER, April 7, 1904.

SPEICHER, Zion City.

Entire Visitation party well.

Leaving by steamer Mongolia.

Will arrive at Fremantle Monday.

Love to Zion.

Pray for us.

Mizpah. DOWIE.

SOME OF THE papers are foolishly accrediting the General Overseer's change of plans in not visiting India to cowardice and fear.

We cannot understand how there can be any more fear in going to India than to London, where on his previous visitation the most tremendous opposition was encountered.

At that time there were thousands of students gathered together in Trafalgar Square determined to destroy his life, and yet he went through the mob and held his meetings when the police declared that it was suicidal to attempt to do so.

A GOOD LETTER from Elder Percy Clibborn from Nice, Italy, tells of his preparations for the coming of the General Overseer and his party to Europe, and of his arrangements for a number of parlor-meetings in the palaces of the nobility.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

THE PROSPECTS are exceedingly favorable for a most interesting and successful and profitable visitation on the Continent of Europe.

THE WORK at Zürich, Switzerland, and many places in Germany, has developed beautifully, and there has been a great awakening and an intense desire to meet our dear Leader.

We believe that he will be nicely received wherever he goes on the Continent.

There is a desire which is more than that of curiosity, on the part of many important people, to know our General Overseer personally and become acquainted with his views and teachings.

THERE IS NO doubt in the world as to the outcome of his Visitation.

Many friends have been made in Australia, and many more will be made in Europe.

ZION IS NOT afraid to declare that she is seeking the gold of the world, but further we are free to say that we must have the man's heart first. Unless the heart and money go together Zion can use neither.

THE WORK of Zion is the work of regeneration and restoration.

When men's lives are made better, their money is devoted to building up the Kingdom of God and helping humanity back to the perfect peace of God.

GREAT AND continuous interest is being manifested concerning Zion City in many parts of the world.

Many people cannot believe that it is possible that there is no tobacco in any form used in the whole City.

The absence of the cigar is most noticeable to strangers who come to us for the first time. One of the joys of Zion City is that we are free from its filthy contamination.

A little parody sent in recently by Mr. L. W. Ennis, of Westerly, Rhode Island, fittingly portrays the unique position of Zion City in this matter. We publish it in full:

Tell me, ye winged winds, that 'round my pathway roar,
Do ye not know some spot where mortals smoke no more;
Some lone and pleasant dell, some valley in the west,
Where, free from pipe and quid, the weary soul may rest?
The loud winds dwindled to a whisper low,
And sighed for pity, as they answered, "No!"

Tell me thou mighty deep, whose billows 'round me play,
Knowest thou some favored spot, some island leagues away,
Where restless man may find a higher bliss, by far,
Than lurks in loathsome plug, cavendish or cigar?
The loud waves roaring in perpetual flow,
Stopped for awhile, then sighed to answer, "No!"

And thou, serenest moon, that with so holy a face
Dost look upon the world asleep in night's embrace;
Tell me, in all thy rounds, hast thou not found some spot
Free from the poisonous breath of the tobacco sot?
Behind a cloud the moon withdrew in wo,
And a voice sweet, but sad, responded, "No!"

Tell me, immortal soul; oh, tell me, Hope and Faith,
Is there no happy spot, clear from this weed of death,
Where woman may secure the bliss for which she sighs,
Where nauseous smoke curls not, nor filthy spittle flies?
Faith, Hope and Love, best boons to mortals given,
Waved their bright wings, and whispered, "Yes, in"—Zion City!

AT THE MID-WEEK Rally on Wednesday evening, which was largely attended, and which has been continuously largely attended throughout the cold winter, we called for those to rise who had recently come to Zion City.

A number stood and gave their names and former addresses.

There were some from Glasgow, Scotland, some from various points in England, one from Amsterdam, Holland, and others from several states in the United States.

We hear on every hand of those who are coming to us in the early spring.

WE EXPECT to begin work on the new railway about the middle of the month; the contract for which is being prepared.

ZION LACE FACTORY, Candy Factory and Bakery, are all running in full operation, and have been for a long time, without a hitch of any kind.

IT IS ONLY due to our friends outside of Zion City that we should keep them informed, and it is due to our God that He should be praised, and that we should thus publicly testify to His goodness in preserving Zion and continuing to uphold us in our beautiful work.

AGAIN WE SOLICIT the earnest coöperation and prayers of all the faithful ones in Zion, and all who love the Lord Jesus, the Christ, in sincerity. JOHN G. SPEICHER.

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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Around-the-World Visitation

OF THE

Rev. John Alex. Dowie

ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion.

By Arthur W. Newcomb, Special Correspondent.

VISITATION AT SAN FRANCISCO, CALIFORNIA.

WE closed the last paper of this account with a report of the General Overseer's Message, delivered in the Hazard Pavilion, Los Angeles, California, Lord's Day fternoon, January 17, 1904.

In the delightful coolness of the next morning, when all hat semi-tropical garden, Southern California, was dressed in newer and brighter green, because of the welcome rain of he night before, the private car Tecalco was made the last ar of the Santa Barbara passenger train, of the Southern 'acific Railway, and we began our journey along the coast f the Pacific to San Francisco.

Scenes of Beauty Along the Pacific Coast.

No portion of our journey by rail was as rich in scenic eauty and grandeur as this run over mountaintops, through



SANTA BARBARA, CALIFORNIA, LOOKING SOUTH FROM MISSION TOWER.

unnels, across valleys, then out to the very shore of the great lue ocean, whose long, smooth, gracefully curving and stately reakers, with their gleaming white plumes, never cease to narch bravely up the sands of the beach, only to be brought ow and to scurry back to their companions, tripping up the ext rank as it comes swinging along.

From here the train kept close to the ocean all the way to Santa Barbara, while foothills and mountains were piled up in nany picturesque shapes to the eastward of the track.

On this part of our journey, we passed through one of the il regions of California, near Santa Paula, where we saw oil lerricks perched high up on the mountainsides, gaunt and onely, like grim, silent watchmen.

At Summerland, a little farther on, we saw scores of oil wells n the beach, and many out in the ocean, some of them a uarter of a mile from land.

Santa Barbara, California.

It was nearly noon when we reached Santa Barbara, one of he most pleasing of all the cities we saw in Southern California—that is, as far as delight to the eye was concerned. It is a most deliciously leisurely place.

The drowsy spell of luxurious inaction seems to pervade the very atmosphere.

The soft, melodious warmth of endless summer pulsates in air heavy with the fragrance of myriads of flowers. On the broad, smooth beach the ocean sings a low, gentle lullaby.

Out of its dancing, blue waters, softened by the dreamy haze of distance, rise the rocky isles, San Miguel, Santa Rosa, and Santa Cruz.

And then, on the other side of the city, there rises that grim, solemn background of mountain range—massive, silent, and yet eloquent of subterranean forces of unmeasured power.

Evangelist Hill and Deaconess Reakirt rejoined the party here, and all were the grateful guests of Mr. Jay W. Adams, of the Nickel Plate Railway, at an appetizing luncheon at the Arlington. After luncheon, carriages took some out to the Old Mission, others preferring to walk. Mission Santa Barbara Virgen y Martyr is still, in name, a place for teaching the native Indian the Gospel, and is about a hundred twenty years old.

It is in charge of a number of Franciscan monks, who received the General Overseer with great respect, and took great pains to show all the historic treasures of the Mission to the party.

The superior was especially courteous, and seemed pleased to be photographed with the Zion group.

Arrival in San Francisco—Attitude of the Press.

An hour's visit to the beach ended our stay in this enchanted spot, and as the sun set we began the last stage of our journey by rail, in Western United States, arriving in San Francisco, California, about breakfast time the next morning, Tuesday, January 19, 1904.

As was to be expected, our first experience on reaching the city, was to be besieged by reporters.

The General Overseer sent them word that if they showed a

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

disposition to be fair in their reports that night and the following morning, he would give them an interview the next day.

They evidently did not want the interview, for their reports were bitterly malicious and mendacious, ridiculously and pitifully weak and silly in their would-be wit, and outrageously unfair in their purported report of the General Overseer's doings and sayings.

San Francisco is supinely at the mercy of the labor unions, every newspaper in the city being so cowardly that none dared to print the facts as to the brutal lawlessness of strikers in a recent labor trouble, and as a result Zion has been nowhere in America on this Visitation more shamefully treated by the press than in San Francisco.

A Happy Zion Reunion.

When we reached the Palace Hotel, however, there was a much more pleasant reception awaiting us; for there we met Zion's faithful Elder-in-charge of the Christian Catholic Church in Zion in San Francisco, the Rev. W. D. Taylor, his good wife, Evangelist Taylor, Rev. August Ernst, Elder-in-charge of the Branch in Seattle, Washington, and vicinity, Deacon Alexander Granger, Deaconess Deliah King, and many of the members of the Christian Catholic Church in Zion, and old friends of the General Overseer, from all parts of the Pacific Coast.

Later in the day the Zion party was increased by the arrival from San Antonio, Texas, of Mrs. George F. Lupton and her two daughters, who came to attend the San Francisco Mission and return with their husband and father, Deacon George F. Lupton, to San Antonio. It was a large and happy party, therefore, that the General Overseer very generously entertained at luncheon in the Palace Hotel on that day. After the luncheon, important business, correspondence and interviews took up the time until evening, when the General Overseer addressed a large audience in the Alhambra Theater.



OLD MISSION, SANTA BARBARA, CALIFORNIA.

First Meeting in the Alhambra Theater.

There had been very little advertising of this meeting, and the newspapers had made no mention of it, but the building, which seats from two thousand to twenty-five hundred, was almost full when the Messenger of God began the service.

The object of this address was to demolish the lies of an old, bitter enemy of Zion and God's work, the "Rev." Frederick D. Bovard, who, in the California *Christian Advocate*, had declared that there had been no Salvation and no Healing as the result of the work of John Alexander Dowie on the Pacific Coast, in 1888 and 1889.

It was to be no mere, unsupported statement that would be launched against that falsehood, but an avalanche of solid incontrovertible facts—the testimony of living witnesses.

About fifty of these were on the platform with the General Overseer and other officers of the Church when the meeting opened.

Simply, directly, truthfully, courageously, these Witnesses to the Power of God, manifested through His servant and prophet, John Alexander Dowie, told of their illnesses and their healing.

Some of those present, one a doctor, the others young men wise in their own conceit, tried to throw discredit on these testimonies; but the audience was not with them, and as story after story, some of them of wonderful Miracles of Healing, was told, all questioning was silenced, and it was, almost without exception, a thoroughly convinced audience that rose and joined in the prayer of consecration at the close of the General Overseer's brief summing up of the testimony. The following is the report of the service:

REPLY TO FREDERICK D. BOVARD.

*REPORTED BY E. W. AND A. W. S.

Alhambra Theater, San Francisco, California, Monday Night, January 19, 1904.

After the singing of "We're Marching to Zion," the General Overseer read in the Inspired Word of God in the 43d chapter of Isaiah to the words "And who shall let it," commenting as follows:

About fourteen years ago, when I left this city, I remember that I read this passage which I reread tonight.

The words, "I will work, and who shall let it?" were a great inspiration to me and have been ever since.

The meaning is "Who shall hinder it?" "Who shall turn it back?"

The Challenge Stated.

I have seen a great deal of the determination of the Adversary to hinder God's work.

I have never complained that I had to fight.

I have thanked God who gave me the power to fight the Good Fight of Faith.

I am glad that I can meet you tonight and tell you something of what the fight has been, and what the victories have been. I intend to have a little testimony meeting with you; for a challenge was given when the assertion was made, by the editor of the California *Christian Advocate*, that my work for two years upon this Coast had been utterly barren of results: that no one had been healed, and that no one could find at this time a single person on this coast who would even profess that he had been healed.

I have taken no pains to gather together the Witnesses for God who are here to the number of fifty or more, beyond telling the Rev. W. D. Taylor, Elder-in-charge of the Branch of the Christian Catholic Church in Zion, in this city, a few days ago that it was my wish that he would gather a score or two of them together, and give the lie once more to the shameful falsifier who lied about us fourteen years ago, and keeps at it still.

The Manner of Answering.

I am glad to be able to confront him in his own city once more, and to hear from some of those who were healed of the deadliest diseases, during my ministry in San Francisco and Oakland, and on this Coast.

I think my heart was never happier than when I saw a lady eighty-six years old, who in 1889 was dying of cancer of the throat.

One tonsil had been eaten away, the tongue was being eaten across, and she was given up to die.

At that time, the Emperor Frederick William, of Germany, was dying of cancer in Europe.

He has been in his grave all these sixteen years.

She, much older then than he, is here tonight to tell the story of how God heals and keeps.

*The following address has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

I thought that the best answer to our antagonist was to put upon the platform a few score of people that have been healed.

I am glad to see you.

I hope that we shall all pray very earnestly that this meeting may be a blessing.

I am not troubled about a fight with the press. If they want one, I have not yet come off second best in that kind of fight; but I should like the press to be fair—to report not what the gentlemen at the tables think, but what I say.

That is fair is it not?

Audience—"Yes."

General Overseer—The people of San Francisco do not want to know what the reporters think; they want to know what is said and done. That is fair reporting.

Of course, in the editorial columns they are at liberty to say anything they like, and I have never objected to that.

Prayer was offered by Overseer J. G. Excell, at the close of which the Disciples' Prayer was chanted.

Hymn No. 31 from the Visitation Program was sung:

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!

The General Overseer said:

INVOCATION.

Let the words of our mouths, and the meditations of our hearts 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.

Growth of the Work in Sixteen Years.

In 1888, four of us landed in this city without friends.

We found, as many have found, some who professed to be our friends but were not.

It was not a question with us, however, as to who was or was not our friend.

We had come to do the work of God, utterly regardless of what men said, or thought, or did, or threatened.

The result is before the whole world, in a measure, but very few know the extent of this work.



ALHAMBRA THEATER, SAN FRANCISCO, CALIFORNIA.

In the Visitation Around the World, for which I am now setting out, I shall not touch a single place where I shall not find Zion planted.

In the islands of the Pacific, in the whole Australian Continent, in Northern Africa and in Europe, I shall find members and friends of Zion.

When we hold our European conference, in Zürich, Switzerland, I shall find hundreds upon hundreds, gathered from all the surrounding countries.

As we pass through Paris, we look at our little Zion Publishing House there.

When we get to London, we shall talk to the people there, and remember that we have nearly a hundred Branches in the British Isles, and then return to America, which is now our home, and the beautiful little City of which I shall say something tomorrow night.

This meeting is especially convened for the purpose of replying in temperate, yet severe criticism, and in the presentation of facts, to the shameful falsehoods which it has been the custom of Frederick D. Bovard, as long as I have known his name, to tell concerning myself and Zion.

Documentary Evidence.

I hold in my hand two little pamphlets, which I published concerning the two years' work on this Coast.

The one published before I left the Coast is entitled "American First Fruits," and is a brief record of one year's Divine Healing Mission in the State of California.

The other is our "Second Year's Harvest," being a brief record of Divine Healing Missions on the Pacific Coast of America, in California, Oregon, Washington, and British Columbia, and containing farewell addresses.

In the latter pamphlet, I published the report of a special meeting which I held at San Jose, in the vast tabernacle there, in which I replied to the falsehoods of Mr. Bovard, published in the California *Christian Advocate* of June 26, 1889.

The report of that meeting covers sixteen pages of this little book.

I had large numbers of persons testify in San Jose, especially many who had been healed in that city.

As Mr. Bovard had said that there were none of them healed, some of these stated that Mr. Bovard had personally known them, and had personally thanked God for their healing.

I also again referred to Mr. Bovard's falsehood, in my farewell address in San Francisco, on June 9, 1890, which is reported on pages 159 to 160 of this little book.

Now I shall ask Mother King to tell us the story of her healing.

[Mrs. Deliah King came forward.]

I am very glad to introduce you to this audience. Will you please tell them what your name is, and where you live, lest they might say that you are a myth.

Testimony of Deaconess Deliah King, Healed of Cancer of the Throat.

Deaconess King—"My name is Deliah King. I live at 395 Haight Street."

General Overseer—What was your condition when you first saw me, in August 1888, in Oakland, in the First Presbyterian church?

Deaconess King—"It was very serious.

"I had cancer on my tongue, and on this side of my throat.

"The tonsil was eaten off, and the disease was passing down through the palate.

"A physician examined me, and said it was cancer.

"The next doctor I went to was a doctor in Oakland. She pronounced it a cancer.

"Then I went to our family physician, Dr. Miller. He said it was a cancer, and burned it with caustics.

"I had it four years, and suffered very much with it.

"Brother Dowie came here fifteen years ago in June."

General Overseer—Were you at my meetings in the city here, before you saw me in Oakland? Deaconess King—"I went to his meetings, and heard his teaching.

"I was very, very sick—sick at my stomach, and could scarcely sweep my floor.

"I had bought a bottle of medicine, but after I heard Brother Dowie's teaching, I threw it out.

"Then Brother Dowie had a meeting in Oakland, at the corner of Fourteenth and Franklin streets, in the First Presbyterian church.

"He laid his hands on me, and from that day to this I have not felt any disease of that kind.

"It passed away."

General Overseer—When that cancer was first seen by me, was not one of the tonsils eaten away?

Deaconess King—"Yes, sir."

General Overseer—Cancerous matter was exuding all the time, was it not?

Deaconess King—"All the time."

General Overseer—Did the doctors give you up?

Deaconess King—"They said they could not cure it."

General Overseer—You were getting worse?

Deaconess King—"Getting worse all the time."

General Overseer—When I prayed with you and touched that cancer, did the pain go?

Deaconess King—"Yes, sir."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer—Then I did not see you for several months, and when I looked at your throat it was clean?

Deaconess King—"Yes, sir."

General Overseer—You have lived nearly sixteen years since then, and you do not look as if you were going to die soon now.

I think you have been preserved to be a witness.

Did I ask you to pay anything for that?

Deaconess King—"No, sir; you rather gave to me.

"Yes, I am very thankful.

"I love my Lord supremely.

"Then I love my brethren and sisters in the Christ Jesus.

"I am proud to think that I belong to Zion, and to have Brother Dowie as my teacher.

"Bless his dear name. There is not a day passes, but that I ask God to bless him."

Confirmation of Testimony by Deaconess King's Daughter.

General Overseer—I will ask Deaconess King's daughter to stand for a moment.

[Mrs. Tabor, 548 Page street, San Francisco, rose.]

Has your mother told the truth?

Mrs. Tabor—"Yes, sir; she has told the truth."

General Overseer—Now all that heard mother King give this testimony, as she did repeatedly in this city before I left, please to stand. [Several score rose.]

Now, I will ask Mr. Bovard, whom I do not know personally, and against whom I have no personal animus, to put any proper question to Mrs. King, and I will see that she answers it.

Now, Bovard, get on your legs and talk. You say that none were healed.

Testimony of Mrs. S. A. Kelley, Instantly Healed of Pulmonary Tuberculosis.

Now, Mrs. Kelley, will you come here and give your name in full?

Mrs. Kelley—"Sarah Ann Kelley, 1685 Oak street, San Francisco, California.

"I was suffering with heart disease and pulmonary tuberculosis in all its details.

"As to my healing it was told in June, 1890, in Union Square Hall.

"In 1897 I repeated it in Central Zion Tabernacle, Chicago.

"Again, in September, 1897, I told it to thousands who were assembled in Central Zion Tabernacle.

"I knew, as a physician, that there was no hope for me in remedies, but I had a strong determination not to die.

"When Brother and Sister Dowie came and laid their hands on me, I was not conscious of the prayer.

"I was gone.

"I knew no more; I do not know for how long it was.

"While recovering my senses, the conviction came to me that the disease was dead, and so it proved.

"I immediately rose, went into another room, sat up and ate a good dinner.

"Praise the Lord, I am well now.

"I had every fear of that disease taken from me at that time.

"I give God all the glory.

"Wonderful as is the blessing of being relieved of that terrible disease, and also from the fear of its return, the blessing in spirit is far more precious.

"There comes a spiritual blessing with the entering in of the Lord's Life that is not experienced in any other way.

"It seems as though the Lord had set a hedge about my lungs.

"I thank the Lord that He sent Brother Dowie to our midst to teach us the Full Gospel of Salvation, Healing and Holy Living.

"At the time of the publication of the article in the California *Christian Advocate*, by Mr. Bovard, to which Brother Dowie has referred, I felt that in view of what the Lord had done for me, I ought to let him know that there was one, at least, whom God had healed through Brother Dowie's prayer, so I wrote him telling him of my case.

"I invited him to call and ask me any questions that he liked.

"I received a very pleasant answer to my letter, saying that he rejoiced with me in the blessing I had received, and hoped that I would not be led astray."

General Overseer—Is it a fact that you suffered from consumption for more than twenty-five years?

Mrs. Kelley—"About twenty-five years; the disease was not always violent.

"I inherited the disease, which developed with heart disease, when I was eighteen years of age."

General Overseer—Were you attended by thirty or forty doctors?

Mrs. Kelley—"Yes, I think more than that."

General Overseer—Did Dr. Henry J. Bowditch, who was for years the great throat and lung specialist in Boston, tell you that your disease was tubercular consumption?

Mrs. Kelley—"He did."

General Overseer—Did he tell you that such a case had never been known to survive more than six months?

Mrs. Kelley—"He did."

General Overseer—I do not suppose she weighed much more than ninety pounds when I saw her.

Mrs. Kelley—"The last time I was weighed before I became bedfast, I weighed ninety-six pounds, and I lost considerable after that time."

General Overseer—What do you weigh now?

Mrs. Kelley—"One hundred fifty pounds."

Testimony of Mrs. Hannah Gillett, 1704 Central Avenue, San Francisco, California, Healed of Lumbago and Chronic Diarrhea.

General Overseer—Mrs. Gillett, where did you live when you were healed?

Mrs. Gillett—"San Francisco."

General Overseer—What did God do for you?

Mrs. Gillett—"He healed me of lumbago and chronic diarrhea."

General Overseer—Who was used in that healing?

Mrs. Gillett—"Brother Holmes."

General Overseer—How long ago since you were healed?

Mrs. Gillett—"About six years ago."

General Overseer—Have you remained healed?

Mrs. Gillett—"Perfectly."

Testimony of Adaline Coffman, Fairfield, California, Healed of Various Diseases and the Morphine Habit.

General Overseer—Of what were you healed?

Mrs. Coffman—"Healed of several diseases, and the morphine habit. I was healed through faith in God, through the prayers of Elder Taylor."

Testimony of Mrs. Jane Krausgrill, Fruitvale, California, Healed of Nervous Trouble.

Mrs. Krausgrill—"I had nervous trouble for about five years. I was treated by Dr. Sanburn and Dr. Rome. I was healed through Elder Taylor's ministry."

Testimony of Mrs. Martinette, Healed of Dyspepsia.

Mrs. Martinette—"I was a perfect wreck from dyspepsia, having been troubled for twenty-two years."

General Overseer—What doctors treated you?

Mrs. Martinette—"Most of them are dead now; Dr. Bennett and Dr. Shaw were among them."

General Overseer—How did you get healing?

Mrs. Martinette—"Through prayer, and the laying on of hands of the General Overseer. I was healed instantly."

General Overseer—Mr. Martinette, is that true?

Mr. Martinette—"It is, sir, every word of it. She has been healed ever since you prayed with her, and she is strong and well.

General Overseer—Whom do you thank for it?

Mrs. Martinette—"God."

General Overseer—Did I ask you to give me anything?

Mrs. Martinette—"Never."

Testimony of Mrs. VanClease, Healed of Asthma and Goiter.

Mrs. VanClease—"I inherited asthma and suffered from a goiter.

"I was healed in May fourteen years ago, when you prayed with me."

Testimony of Dr. Smith to Healing of His Wife and Others.

General Overseer—Dr. Smith, how long have you been a doctor?

Dr. Smith—"Since 1879."

General Overseer—Where did you get your diploma?

Dr. Smith—"I got my diploma in California; I was educated in Trinity College, Dublin, Ireland."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

General Overseer—You told me a very remarkable story about your wife and her condition. We cannot go into details here, but did you consider her condition one of great danger?

Dr. Smith—"Yes, I did. She was preparing to have two operations, but she was too weak to be operated upon.

"The doctors told me that if she was not operated upon her life would be forfeited, as the result of internal uterine hemorrhages."

Mrs. Smith—"I was sick for about ten years.

"I never knew what it was to feel well a day.

"I was under the doctor's care for years.

"When Dr. Dowie came to Oakland, I had been lying sick in bed for weeks and weeks.

"I was not able to stand for a minute.

"I was in such a condition that the doctors said that I could not live unless I had an operation, but that I was in such delicate health the operation would kill me.

"I heard that the Lord would heal, and I went to the Word of God. I found that it was true.

"I found that Dr. Dowie was only telling what was perfectly true; that God healed His people through faith in Jesus, the Christ.

"I said that I believed that God would heal me, and He did.

"Dr. Dowie prayed for me, laid hands on me in the Name of the Lord, and I was healed instantaneously.

"From that day to this, I have not had a return of either symptom, praise God!

"I have not known what it was to take a drop of medicine since my healing.

"The Lord has never failed me when I was sick."

General Overseer—Were you actually suffering from the hemorrhage at the time I prayed?

Mrs. Smith—"I was suffering intensely."

General Overseer—When I finished praying did the hemorrhage cease?

Mrs. Smith—"Yes, sir."

General Overseer—All who have been healed through faith in the Lord Jesus, the Christ, stand. [Many rose.]

It is an intense joy for me to gather up the fragments of the story of fourteen and sixteen years ago, and to say a few words in closing, concerning the attacks made upon Divine Healing.

Apostasy of the Churches.

The churches of the land are passing from bad to worse.

More and more do they show their utterly unspiritual nature by the fact that both ministers and people are mocking at the Word of God, mocking at the testimony of people whose character and testimony are absolutely unimpeachable.

Take, for instance, the testimony of Dr. Smith. He was a practicing physician in Oakland at the time that one of his patients, George Montgomery, was healed; that his own wife, a practicing physician, was healed.

He knows well these cases, and is a thoroughly qualified physician.

These are facts.

In the Christian Catholic Church in Zion, in the City of Zion, I could find you five or six thousand people, in my regular audience, any Lord's Day afternoon, who have been healed through faith in Jesus, the Christ.

The City of Zion.

There is a City lying midway between Beer and Babel—Beer is Milwaukee, and Babel is Chicago—forty-two miles from each.

It is a little City by the great lake, two years and four months old.

Ten thousand people live there, and we have not a practising physician in the place.

Not one person takes a drop of medicine, and we have the highest birth-rate, and the lowest death-rate in the state of Illinois.

Thank God for that!

In that City there is not a drop of Liquid Fire or Distilled Damnation; for that is what I call whisky.

Judge Barnes, are you a judge in Zion City, under the laws of the State of Illinois?

Judge V. V. Barnes—"I am."

General Overseer—Are you the Judge of Arbitration in that City?

Judge Barnes—"I am."

General Overseer—Are you Zion's General Counselor?

Judge Barnes—"I am."

General Overseer—Will you tell these people what the result of having no drugs, no doctors, and no drink is?

Clean Record of the Citizens of Zion City.

Judge Barnes—"We have no criminal cases pending in our court. We have no civil actions, and have not had any, except in that class of cases where the law makes a decree compulsory, as, for instance, in the case of minors.

"All differences in Zion City have been settled, thus far, by process of arbitration."

General Overseer—Has there been one act of violence in Zion City that you know?

Judge Barnes—"There has at no time been anything in the City reaching the magnitude of an infraction of the peace, so far as I have known.

"I have lived in that City now for about two years, and during that time I have seen no intoxicants used whatever, nor tobacco used in any form."

General Overseer—When the denominational ministers talk their theoretical trash and nonsense, they are right up against great facts in the case of Zion City, and Zion men and Zion women who have been healed.

Testimony as to Healing and Keeping.

God healed me when I was sixteen years of age and dying.

I am now fifty-six years of age, and have toiled for years, managing forty-two departments in Zion, overseeing the entire work of the City, overseeing the work of the Christian Catholic Church in Zion on every continent, editing a paper of thirty-two pages, and going on with a tremendous amount of work.

I have not touched drugs or needed doctors.

We have a people there that are just like that.

We have no need to have our babies brought into the world by doctors, nor to have them helped out of the world by doctors. [Applause and laughter.]

We live a very happy life. I have not heard of anybody troubled in Zion City because he or she could not get doctors or medicine, but the contrary.

We are growing healthier, stronger, and better.

We have not a Secret Society in the City.

There is not a known harlot in the City.

There is not a known profane swearer in the City.

There is not a known bad man in the City.

The City is a City of God, where people live good lives.

It costs you twenty-five dollars to take a smoke in Zion City.

If you were ugly, you would get a night's lodging free; but you would not be allowed to smoke and spit all around the place, you stinkpots!

People come there and lose their stinkpot character.

There are no theaters there; no disgusting sensual exhibitions, but a happy, healthy Christian people.

Zion Restoration Host and the New York Visitation.

We have an organization of eight thousand workers under the name of Zion Restoration Host.

We took three thousand down to New York at their own expense.

We distributed four million two hundred ten thousand pieces of Zion Literature, covering the entire City of New York—its every home, every place of business, and nearly every ship in the harbor.

The press lied, and said that the Visitation was a failure, when the fact was that I spoke to an average of over thirty thousand people each day, when sometimes there were a hundred thousand people outside, who could not get in.

I want to tell you that these people of Zion Restoration Host are a royal people, a people who are the King's own.

We went to New York, and there was not one complaint against any of them.

We had a glorious time.

We have no Secret Societies or Labor Unions.

Our men are contented. We give as much as we can, and they are content with their wages.

A Question of Economics.

Do you know what you are spending in San Francisco, working men, on Liquid Fire and Distilled Damnation in alcoholic liquors, upon Satan's Consuming Fire, in the shape of nicotine poison, tobacco?

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Do you know what you are spending on Secret Societies, on a little gambling now and then, on theaters?

Do you know what you are spending on doctors, drugs, and other useless things?.

Let me tell you that all these put together take about five dollars out of every ten that you earn.

Every one of these five dollars is saved in Zion, and when they give one tithe to the Lord, one dollar out of ten, they are simply helping to build up God's cause.

We have been built up by having no doctors, no drugs, no theaters, no saloons, no tobacconists, no harlots, no secret societies, no fooling.

We have been earnest and happy, and are healthy and strong.

I am thankful that I have met you, and am glad to have this opportunity of speaking to you.

Stand and 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, for Jesus' sake. Help me to do right no matter what it costs, to repent and to obey. In Jesus' Name. Amen.

After the singing of the Doxology 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, until 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.

In addition to the verbal testimonies given at this service, the following written account of God's Healing Power, working through the ministry of His Messenger and Prophet was received:

God Heals in Answer to the Prayer of His Prophet.

SAN JOSE, CALIFORNIA, January 19, 1904.

DR. DOWIE:—Thanks be to our God who gave us the victory through our Lord Jesus, the Christ, who has bought us and washed us in His blood.

I was healed in answer to your prayers when you were in Oakland.

I was healed of chronic dyspepsia and bronchitis and still retain my healing.

Praying the Lord may spare your life to be a blessing to the world, I am,
Your sister in the Christ, (MRS.) ELIZABETH NEWTON.

After this meeting large numbers of the old friends, made by the General Overseer during his two years' ministry on the Pacific coast, pressed forward to grasp his hand and wish him Godspeed. He met as many of them as possible, but it would have taken him until midnight to have shaken hands with them all.

An Attempt to Blackmail.

On the next day, Wednesday, the Devil again showed how much he feared the Around-the-World Visitation of the General Overseer, by making one last attempt to stop him before he embarked for Australasia.

One Hugh Craig, a citizen of San Francisco, and son of one of the friends of the General Overseer in Australasia, had become acquainted with him when he came to San Francisco, in 1888, through a letter of introduction from his mother.

At that time, he was not a Christian, and his wife was very sick.

Through the teaching and prayers of God's Messenger, his wife was instantaneously healed, also his little daughter, who had dislocated her arm.

At that time he professed conversion and took a great interest in the mission of the General Overseer.

He desired to have a mission held in the Grand Opera House in San Francisco, and made a proposition that he and a certain Presbyterian elder take full charge of the financial end of the meetings, paying the board of the General Overseer and family, and reimbursing themselves from the offerings.

The proposition was not looked upon with favor; first, because, in all his work, John Alexander Dowie had always managed his own finances, and preferred to do so; second, because the place chosen was not a suitable one; third, because the whole country was just at that time in the fiercest heat of a presidential campaign, and people's thoughts were very largely taken up with politics; and fourth, because he was at that very time holding a successful mission in another place.

But Mr. Craig pressed the matter, and finally, the General Overseer was persuaded to undertake the mission, under the proposed arrangement.

The income, financially, was not enough to cover the outlay made by Mr. Craig and his associate, and there was a deficit.

Mr. Craig met his share, but the Presbyterian elder was unable to pay his, so the burden fell on Mr. Craig.

Of course, the General Overseer received nothing but his board for all the weeks of work.

At the time, Mr. Craig made no complaint about paying the deficit and did not make any suggestion that the General Overseer share it.

In later years he visited John Alexander and Mrs. Dowie in their home in Chicago, several times, and on these visits said nothing whatever about the General Overseer 's owing him anything.

Some two or three years ago, however, he took umbrage because the General Overseer warned him against a certain venture, in which he was investing his money.

Soon after, he wrote to Zion's solicitor, urging a claim for seventeen hundred dollars, lent to the General Overseer at the time of the mission mentioned above, with interest at six per cent. per annum.

As the claim was very evidently a levy of blackmail, the General Overseer refused to pay it.

The matter rested there, Mr. Craig continuing to urge this ridiculous contention, until the General Overseer's arrival in San Francisco, on his Around-the-World Visitation.

He then sent for Mr. Craig, who came with his attorneys, Craig & Craig, and the entire matter was taken up and carefully considered.

Craig reiterated his claim that the money was a loan and must be repaid.

The General Overseer refused to be blackmailed, but offered to make Mrs. Craig a present of five hundred dollars if they were in any need.

This kind offer was haughtily refused, and the General Overseer was informed that the matter would be taken to the courts unless he paid the claim.

This he refused to do, defying blackmail.

On the afternoon of Wednesday, January 20th, therefore, Hugh Craig began suit, in the San Francisco courts, to recover two thousand three hundred dollars, alleged principal and interest.

Summons was served upon the General Overseer, and he gave bonds for his appearance, also filing a demurrer, through his solicitor, Judge Fox. There the matter rests for the present, the General Overseer declaring that he will never submit to blackmail, rather spending ten thousand dollars to fight the iniquitous proceedings.

God's people's money cannot, for one moment, be made the prey of numberless blackmailers who would rise and press alleged claims once they saw that Zion was cowardly in this matter.

Last Meeting on American Soil for Five Months.

Wednesday was taken up with this and other matters, and on that evening, in the Alhambra Theater, the Prophet of God delivered his last Message on the American continent for a period of five months.

The place was packed until there was not even standing room, and there were hundreds outside who could not get in, to say nothing of the uncounted throngs who came, and seeing the place crowded, went away without attempting to enter.

While the great majority of the audience was deeply attentive, earnest and respectful, there were a few rough, disorderly young men in the galleries, who had come apparently with the purpose of causing a serious disturbance.

The services had scarcely begun, when they began to interrupt.

There were no police present until later, as, in San Francisco, it is necessary to pay the police department before officers will be sent to preserve order at any public gathering, and it took some time to make the arrangements.

The General Overseer himself, however, proved to be better than a whole regiment of police.

With a few firm, forceful remarks, and a well-merited rebuke, he made the disturbers keep silent, and thereafter quenched the few outbreaks before they had well begun.

As a result, he had a most careful, earnest, and thoughtful hearing.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

By the time he had finished his Message, it was evident that fully two-thirds of his audience had been deeply moved by his words, and were desirous of knowing more of the Way of which he had spoken.

Notwithstanding this, however, the newspapers of the following morning were filled with the most glaringly false reports, alleging that the meeting had been an utter failure, and reporting the address in a way that made one think of the worst efforts of the Chicago and New York press.

The following is the report of the Service:

Albambra Theater, San Francisco, California, Wednesday Evening, January 20, 1904.

After the singing of Hymn No. 19, "Jesus Shall Reign," the reading of the 35th chapter of Isaiah and the 11th chapter of St. Matthew, prayer was offered by Rev. W. D. Taylor, followed by the Disciples' Prayer, repeated by the Congregation.

After a few announcements, the General Overseer said:

Concerning an Attempt at Blackmail.

I understand that a suit has been filed against me today for some seventeen hundred dollars and interest, the allegation being that money to that amount was advanced to me by a certain person, in 1888, sixteen years ago, and that I had dishonorably failed to pay my honest debts.

There is one thing for which all America has given me credit, and that is, that I have been an absolutely honest man.

It would be a very small matter for me to pay the seventeen hundred dollars. If I owed it I should very gladly pay it at once.

But there is one thing that I will never do, whether rich or poor—I will never submit to be blackmailed.

I borrowed no money from that man.

I entered into no undertaking to pay any money to that man.

I did not hear a whisper as to his claim until August, 1902, fourteen years after the alleged debt was incurred.

Meanwhile, that man and his wife and family visited me in Chicago repeatedly, never mentioning that I owed anything.

It was only in August, 1902, when he told me himself, in a letter, that he saw that I had become rich, and he would like me to pay some money that he had paid when he had undertaken the expenses of a mission in the Grand Opera House in this city, out of which I never received one single dollar.

That being the case, I merely say I look upon the claim as blackmail.

If the only way to fight it, were to remain in San Francisco, not going on the Sonoma tomorrow, I should stay and fight it out on that line. [Applause.]

I never will submit to blackmail.

It has been attempted a number of times. It has never been successful, and it never will be. That is all I have to say about it. [Applause.]

After the singing of Hymn No. 151, the General Overseer delivered the following Message:

THE GREAT REDEMPTION SONG.

*REPORTED BY E. W. AND A. W. N.

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 Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them.

And blessed is he, whosoever shall find none occasion of stumbling in Me.

After Fourteen Years.

I am glad to have the opportunity once more of preaching the Everlasting Gospel in San Francisco.

It has been my privilege to preach that Gospel for many years in many lands, and under many circumstances.

On June 9, 1888, I entered the Golden Gate with my dear wife, son and daughter.

I am glad to be able to meet you in the city where I entered.

Tonight, I wish in as wise and kindly manner as I can, to say some words concerning this great and glorious Gospel that is preached to rich and poor, to great and small, and which will yet be the reclamation of the world and its restoration to God.

"Blessed is he," said the Master, "whosoever is not offended in Me."

The Offense of the Cross has not ceased.

The Cross of Jesus stands for the Crucifixion of Sin and of Self; for the Crucifixion of Disease, and the powers of Death and Hell; and for the triumph of Salvation over Sin, of Health over Disease, of Life over Death, of Heaven over Hell; for the triumph of the Christ over Satan.

This earth is God's.

He made it.

His hands formed the dry land.

"The Sea is His, and He made it."

"The earth is Jehovah's and the fulness thereof, the world, and they that dwell therein."

Although Satan, and Sin, and Disease, and Death, and Hell have marred it, they shall give way to the Rule of Jesus, of Salvation, of Health, of Life, and of the powers of Heaven; for this world shall yet see the King in His glory.

The Consummation of the Age Is Drawing Nigh.

Thoughtful men in every land, seeing the Signs of the Times, have but one thought in this matter.

It is clear to all observers, to all thoughtful students of prophecy, and of the words of our Master especially, that the Close of the Dispensation is at hand.

That Consummation is not the end of the world; for there never will be an end to the world.

The world of matter, as far as we can judge and understand, is absolutely indestructible.

You may change its form even by fire, but the essential components of this earth will remain.

We are not told that the world will come to an end.

We are told that the world will be changed, and that "a New Heaven and a New Earth, wherein dwelleth Righteousness," will be established here.

I speak of the Consummation of the Age as the End of the Dispensation, and the ushering in of those great events foretold by the Christ, by the apostles, and by prophets of God in all the ages.

One of the Signs of the Times was to be that the "Times of the Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began"—to use the words of the Apostle Peter—should immediately precede the Coming of the Christ.

These Times of the Restoration would be marked by God's sending the prophet of whom Moses spoke, the Elijah, of whom the Christ spoke.

After Elijah the Tishbite had been many centuries in heaven, after John the Baptist, who had come in the spirit and power of Elijah, had been put to death by Herod, Jesus spoke of another coming of Elijah, saying, "Elijah indeed *cometh*, and *shall* restore All Things."

Question Must First Be Settled Apart From Personality.

Apart from my personality altogether, thoughtful Christians everywhere are being confronted with the fact which the ancient scribes declared to Jesus' disciples, and which the scribes of the Jews to this day declare, and rightly declare, that Elijah must first come.

Jesus said, in effect, "Elijah indeed cometh, and shall restore all things. He came, and they killed him; but he comes again. After they have killed Me, and I have risen from the dead, and before I come again, he will come as the Prophet of the Restoration."

It does not matter at all, as a first question, who I am, and what I am.

Thoughtful Christians will consider this question: Is it true that Elijah, the Prophet of all the peoples, must come before the Christ can come again?

Testimony of Church Fathers and Theologians.

It has not been taught to you in the churches, but I call attention to the fact that the Jewish Rabbi today is right when he says Elijah must come before the Messiah, that the Christ said he was right.

I will also call attention to the fact that the great fathers of the Church, right through the period between the apostolic

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

departure and the Council of Nicæa, always wrote of Elijah as coming.

Great names like St. Augustine, Chrysostom, Origen, and others, in the early church, and all through the middle ages, and right up to this day, among the great commentators, contend that Elijah must come before the Christ comes again. John Keble, the great and beautiful poet of the Church of England, in the "Christian Year," writing on "St. John the Baptist's Day," said:

Twice in her season of decay
The fallen church hath felt Elijah's eye;
. . . . .
Again he comes,
His chariot wheels are nigh.

It is the theology of orthodoxy to declare that Elijah must come before the Christ comes.

If you say, "Well, you are not he," then you have to prove it. [Laughter, noises, shuffling and whistling, by young men in the rear of the gallery.]

Of course it is very much easier to make an assertion than it is to prove it.

I am very little concerned about this matter, personally, further than to say that if I am not Elijah the Restorer, God in the heavens will not be angry with me because I am doing His work. [Laughter, shuffling, noises, from same source as before.]

I am never troubled by that kind of laughter.

There is not an atom of thinking behind it.

That laughter does you no credit, because I am speaking carefully; I am speaking thoughtfully, I am speaking with a terrible weight of responsibility to God, and to humanity.

I am not accustomed to speak lightly.

I am not accustomed to speak without weighing my words.

My Aim and Object.

I am endeavoring as God gives me grace, to do right, to make men better, to win them from paths of sin, and disease, and death and hell, to restore them to God.

My God will not be angry with me if I have missed my proper vocation. I am doing the best I know. [Applause.]

I believe that if my young friends would just think a little, that they would see that the man who stands before them has been and is the friend of humanity.

I have toiled for men and women.

I have toiled without money and without price; and if God, within the last ten years, has graciously blessed me, it has not been because I have changed my theology, or changed my mode of preaching; but because thousands, tens and hundreds of thousands throughout the earth have followed that preaching, and have supported me, and strengthened me, and given me power to do much for His cause.

I am the friend of the laboring man; for in the thousands of Zion City, I have the honor and the delight to be the employer of more than three thousand five hundred men, who have never gone without their wages, who have lived in perfect peace.

They live together, and are building up a City, which at the present rate of growth will soon be a very large one.

What Has Been Accomplished.

I have planted a manufacture in this land, one that had not been introduced before, even in this go-ahead country, and I think I am somewhat entitled to the gratitude of the toilers and not to their mockery. [Applause.]

In the city of Chicago, from whence I have recently come, and where, on the last Sabbath of the year, I delivered a farewell discourse, I have not had as much interruption, in the two years that I preached in the great Auditorium, as I have had tonight.

I do not think that does you credit.

Your mockery, however, does not disturb me at all.

I am too strong for that.

I have not feared to face all the tens and hundreds of thousands of people I have addressed.

I have loved my fellow men too much to be afraid of them.

You think that you can make me fear, or make me turn from my purpose? It is the very thing to make me stronger.

This Gospel, which it has been my privilege to preach for many years, and which it is my privilege to embody in action, although it brings me into collision with many, is the Gospel that tells us that Jesus, the Christ, the Son of God, saves us, heals us, cleanses us, keeps us, strengthens us, enables us to live clean and holy lives, and takes us safe to Heaven. [Applause.]

Hallelujah!

I rejoice in it.

That Gospel is beautifully set forth in the wonderful passage which I read to you tonight.

That Gospel is

A Gospel for the Redemption of the Earth Itself.

When one comes into these great crowded cities, and thinks of the tens of thousands of square miles of rich alluvial deposits that have come down from the northern rivers, and are deposited in layers there upon the shores of the Gulf of Mexico, from three to thirty and forty feet deep, one cannot but feel that angels might weep to look upon deserts that, with care and cultivation, and the proper distribution of waters, could be made to provide the food for all Europe.

It seems to me to be unutterably shameful that a great people should be huddled together in filthy, stifling cities, when vast lands are waiting cultivation.

Out of that soil as I saw recently, six hundred twenty-five dollars an acre had been made in one year by cultivating garden truck.

I was amazed at the fertility of the wilderness through which I had passed.

I believe that it is the duty of the Church of the Living God to direct the people to till these lands; to take these lands and settle them, and to see that the wilderness and the solitary place are made glad, and that they rejoice and blossom as the rose.

God has given this great rich beautiful world that we might use it and not huddle together in miserable dens in the great, overcrowded cities.

May God grant that that time shall speedily come!

I believe it to be the duty of a Christian government to help the people to settle upon these lands. Since, however, in this land, private enterprise has to do what the government fails to do, then, why not the Church of God go into business for God and redeem the wilderness and the solitary place?

False Idea of the Church.

The idea that the Church is a community of people that are to get together for certain religious exercises, once or twice a week, or even three times, and occasionally to have social gatherings, is a foolish idea.

The Church, however, is an organization very much less important than the Kingdom.

Our Lord Jesus, the Christ, did not speak much about the Church.

He mentioned the word church only twice, and that is in the Gospel according to St. Matthew.

What is the Church?

It is simply an *ecclesia*, a gathering of people who are already in the Kingdom of God.

It is the Kingdom that is the great thing.

The Christ, our Lord, came to establish the Kingdom of God, and all the parables are concerning the Kingdom of God.

I remind you that the great purpose of the Gospel is to overturn every form of government until the Kingdom of God rules over God's world.

May it be soon!

The Great Redemption Song.

I remind you that this is the Great Song of Redemption, and that the hope of the world is the coming of its King in righteousness, to put aside all other forms of government; for all have more or less failed.

As a citizen of the United States, who was kindly welcomed into the citizenship by one of the most honored Judges in the State of Illinois, I desire to do my duty.

I love the land with which I am now associated as a citizen, and I thank God that, with all its faults, the Stars and Stripes still represents the best nation on earth. [Applause.]

I do not hesitate to say that as one who has spent the greater part of his life under the English flag, which I also love.

God bless the British Empire!

While I say that, I wish to say that I chose to renounce my allegiance to that empire, and to cast in my lot with this land.

With all its faults, and they are not a few, it is possible, under

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

the Constitution of the United States of America to plant the Kingdom of God, so long as in doing so you do not injure the right of any man to worship God according to his conscience. [Applause.]

The Kingdom of God is very broad. It is not narrow.

Meaning of the Word Zion.

The word Zion stands for that Kingdom.

The Christian Catholic Church in Zion is the Christian Catholic Church in the Kingdom of God; for Zion is the Kingdom of God as set forth in all the prophecies, and Zion will cover the earth.

I am glad to tell you that the beautiful Redemption Song is finding embodiment in the Christian Catholic Church in Zion.

I do not believe in a religion that confines itself to talk and to sentiment, and does not find expression in action.

When we talk about purity let us be pure.

When we talk about sobriety, let us be sober.

The Christian Catholic Church in Zion has not a member in it who drinks Liquid Fire and Distilled Damnation, who smokes Satan's Consuming Fire, Tobacco, or who defiles his body by eating the things which God hath forbidden.

If we are to be pure, we must take care that what we eat and what we drink, and what we read and what we think, are pure too; because, "as a man thinketh in his heart so is he," and so will he be in his life.

The Christian Catholic Church in Zion is singing this Song, first of Salvation: "He will come and save you."

Salvation.

There is no way of being saved except through Repentance —Repentance toward God and toward man.

If you have wronged your fellow man, you must put the wrong right.

I say here tonight, that if I have wronged any man in this entire place, and he will show me that I have wronged him, I have done it unwittingly, and I will willingly restore to him sevenfold.

I am glad that this is the thought in Zion, and that, among our people, Repentance is a reality, the confession of sin is a reality, and the restoration of what is not ours to those to whom it belongs has become a reality.

I am grateful to God that Repentance toward God, and Faith in our Lord Jesus, the Christ, go hand-in-hand as the precedent to Salvation.

There is no use in talking about a Salvation that is not accompanied by a Real Repentance; for the beginning of the Gospel of Jesus, the Christ, the Son of God, was the preaching of John the Baptist.

The Angel Gabriel, and Jesus, the Christ, Himself, said that John the Baptist had come in the spirit and power of Elijah.

John preached the Baptism of Repentance, and the people were baptized in a Baptism of Repentance.

Thus they made preparation for the Coming of the Christ.

The Christ, Himself, went to that Baptism, not that He had aught of which to repent, but that through the Holy Spirit, and by the command of the Father, He might open the way for all believers.

Healing.

I am glad that this Gospel is a Gospel not only of Salvation, but of Healing, that "the eyes of the blind shall be opened;" that "the ears of the deaf shall be unstopped;" that "the lame man shall leap as an hart," and that "the tongue of the dumb shall sing."

I am glad to tell you that I know of one City where there are no doctors, where we have the highest birth-rate and the lowest death-rate of any city in the state.

There Divine Healing is a reality.

In that City I could find you six or seven thousand out of the ten thousand who would tell you that God healed them.

Holy Living.

The way of Holy Living is a reality.

You say that men cannot live a clean life.

You say that city government cannot be conducted without the giving way to the evil passions of evil people.

I can tell you of a little City where peace reigns.

I can tell you of a City where no liquor and no tobacco are sold, and where the people live in perfect Love and Peace together.

It is possible to have a Clean City, and God could, if you were willing, make this city of San Francisco clean.

I am thankful that this Gospel of Salvation and Healing and Holy Living leads up to the Triumphal Entry into Zion.

I am thankful that the ransomed of Jehovah are returning and coming to Zion with songs and Everlasting Joy upon their heads. All who desire to find their way to that Zion above, stand with me and tell God. [Many rose.]

Let us 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 Holy Spirit that I may do right; and if I have wronged any that I may confess and restore, and do right for Jesus' sake. Hasten the coming of the King, of Jesus the King of kings, and prepare me for His coming. For Jesus' sake. [*All repeat the prayer, clause by clause, after the General Overseer.*]

After the singing of the Doxology, 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.

Expiration of Subscriptions.

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 15—11, you may know that your subscription expires with Volume XV, Number 11, which will be July 2, 1904. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

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

Send money only by Bank Draft, Postoffice or Express Money-order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

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; . . . . . .

Jehovah hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

ARTHUR WAGNALL, Zion City, Illinois.—I was very glad to have the blessed privilege of doing Restoration work in New York.

On the whole, we were very kindly received. On many occasions, people said they were pleased that we had come, and after hearing about Zion and the meetings, they expressed a desire to come and hear the prophet of God for themselves.

Others asked for tickets, as they had been kept out by the tremendous crowds.

In the Restoration work we came in close contact with all kinds and conditions of humanity.

We found many with sad and weary expressions on their countenances, and pitiful tales of sickness and trouble.

When we spoke of the blessed Savior, and that He is just the same today, their faces beamed, and they thanked us for having called.

Many said that they hoped that God would indeed bless our labors, and the meetings in Madison Square Garden.

They also wished to know where the regular meetings would be held after the Host had gone, as they wished to hear more.

In one saloon the bartender tried to ridicule us and one called out to another to break our heads with a stick.

We took no notice of what they said, but handed to each one in the room a Message and the picture of the Christ knocking at the door.

We then passed up-stairs, where we distributed several Messages and some copies of LEAVES OF HEALING.

In the upper room we found an old lady who asked us to sing for her.

We offered a silent prayer to our Heavenly Father, and as we sung the old lady wept, as it called to her mind loved ones who had departed.

We left that saloon feeling that God had indeed blessed us. We are looking forward to the time when we shall again be sent into action.

MRS. S. A. WAGNALL, Zion City, Illinois.—On Tuesday, October 27th, it was my privilege to work with Mrs. Lillard, in the neighborhood of Fifty-seventh street. On being assigned our block we found it consisted of a hospital, a deaf mute institution, and a Baptist Home.

Although we were not permitted to visit the inmates they graciously received the Literature.

Flats were our next assignment, interspersed with stores and saloons at the corners.

A feeling of repulsion tempted us, but we entered in the Name of our God, and distributed our Messages with our salutation.

On returning from the bar parlor, a gentleman standing at the counter spoke, and said, "Excuse me, but is there any hope for one who has fallen?"

We told him of the love of God, and of the teaching of Zion, and also of Zion City, as a place for the afflicted of God's people.

He told us of his previous life and training, his relatives, the loneliness he had to realize through his downfall through drink; and the strong desire he had to quit the evil way, and to live a pure and righteous life.

As he talked to us, we felt he was sincere, and made an appointment for him to meet us at Madison Square Garden the following morning at half past eight o'clock.

We failed to meet, for each was looking for the other at different entrances; yet, praise God, he remained to the morning meeting, and on my return from supper at half past six o'clock, I found him waiting for us.

The next morning he came again, and after the half past ten o'clock meeting had a helpful talk with Overseer Speicher.

Friends rallied around him and with their encouraging words and deeds stimulated him to fight the remonstrances of his former companions and to say No to their offers of help if he would not go to Zion City.

In spite of all, he was able to stick to his resolution and, praise God, he is here among us, and his way has been opened up step by step according to the promise of God, and now through the power of God he has become victorious over the evils fastened upon him by the Devil.

MRS. ANNA RIEF, Zion City, Illinois.—I can testify to being treated very kindly, and with respect, in New York, as a member of Zion Restoration Host.

The people were eager to get the Literature. The first day, before we had time to get any of it out of our cases, a gentleman stepped up to us on the street and asked if he could have a Message.

In Brooklyn, a family urged us to come in at the noon hour to have a cup of tea, they in the meantime asking us all kinds of questions about Zion City and the General Overseer.

The gentleman was employed on the elevated railroad. He was a graduate from a naval school.

He said that although he had not seen or heard Dr. Dowie, yet he felt that it was a shame to New York, that the press was allowed to treat him as it did.

He said that the press did not give him any chance at all, as from the first day it had said everything it could think of against him.

"I do not believe one-fourth of what the papers say," he said, "and I believe Zion is all right. I only wish we could have a Zion City here, I should certainly want to live there."

The lady said, "I wish I had been there when Dr. Parkhurst spoke in the meeting the way he did. I should have asked him what he was doing for humanity?"

Some of the questions which were asked amused us very much, for instance: "Do you do any work at all in Zion City?" "Do you all live in one house?" "Do you really live in your own homes as we do?" "Is it true that you have to give everything over to Dr. Dowie?" "What are his charges for praying for those who are sick? We heard of one woman who was healed of cancer by Dr. Dowie and it cost her six hundred dollars, but that for disease of the eyes he will not cure for less than twice that sum."

We told her that all this was untrue; that his prayers were without charges of any kind.

"He must be a wonderful man. Just think of a thousand guards, and not one of them using tobacco or liquor! Is it possible?"

One wealthy lady said, after she had heard the General Overseer: "I do not understand myself, for I enjoyed the meeting immensely. Praise God for such a man! Oh, for more like him! I heard Mrs. Dowie, also. I could have listened all day without being weary. She is a lovely woman, and a fine speaker. What she said, could not have been better said. I have long been desirous of seeing them, as I have been reading LEAVES OF HEALING."

This lady was a Methodist, and was at the Garden the evening of October 20th.

She also spoke of the good looks of the Zion people, and their neat appearance.

She said: "New York has certainly never seen anything so grand as the procession of the white-robed choir and black-robed officers."

MEETINGS IN ZION CITY TABERNACLES.

SHILOH TABERNACLE.

Lord's Day—Early morning service.... 6:30 a. m.
Intermediate Bible Class.. 9:45 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, 10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month).... 8:00 p. m.
Tuesday—Divine Healing meeting..... 2:30 p. m.
Tuesday—Adult Choir ..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Adult Choir..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m.
Saturday—Junior Choir..... 1:00 p. m.
Meeting in the officers' room.

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service..... 9:45 a. m.
Lord's Day—Services (German)..... 10:30 a. m.
Tuesday—Services (German)..... 8:00 p. m.

TABLE OF FOREIGN SUBSCRIPTION PRICES

LEAVES OF HEALING.

	SINGLE COPY		YEARLY SUBSCRIPTIONS	
	United States Money.	Native Money.	United States Money.	Native Money.
Australia	$ 08	4 pence	$3 50	14s. 6d.
Ceylon	08	18c of rupees	3 50	14s. 6d.
India	08	4 annas	3 50	14s. 6d.
Italy	08	40 centesimi	3 50	18 lira 40c.
Switzerland	08	40 centimes	3 50	18fr. 40c.
France	08	40 centimes	3 50	18fr. 40c.
Great Britain	08	4 pence	3 50	14s. 6d.

THE ZION BANNER.

	SINGLE COPY		SIX MOS. SUBSCRIPTION	
Australia	$ 04	2 pence	$ 75	3s. 1½d.
Ceylon	04	9c of rupees	75	3s. 1½d.
India	04	2 annas	75	3s. 1½d.
Italy	04	20 centesimi	75	4 lira
Switzerland	04	20 centimes	75	4 fr.
France	04	20 centimes	75	4 fr.
Great Britain	04	2 pence	75	3s. 1½d.

Make Remittances by Drafts on London.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

For this child I prayed;
And Jehovah hath given me my petition which I asked of Him.—*1 Samuel 1:27.*
Jehovah is nigh unto all that call upon Him,
To all that call upon Him in truth.—*Psalm 145:18.*

THE childless home! The sick wife! The suffering mother!

What pain must fill the heart of God that thousands in homes where He is worshiped, in which His name is honored, should not realize that in Him they live, move and have their being, and that from Him comes their life and strength; but should be saddened through the afflicting hand of Satan in their bodies!

What sorrow that His children through false teaching and lack of knowledge of their God should turn to human aid and submit to mortification and agony, which is usually but followed by aggravated pain and increased suffering, until the sufferer asks in agony and despair, "Has God given the body with its nervous energy and sensibilities, that through its diseases it should be a source of hindrance and limitation to happiness and spiritual activity?

The answer comes from hundreds of homes in Zion, No!

Through the faithful ministry of God's prophet the fulness of the redeeming power of the Christ's blood has been revealed to them; and in many a home the tears of sorrow have been wiped from the eyes by the joy of the knowledge that the breadth of the Christ's atonement extends to the remotest taint of sin and disease.

They have learned that the body and its functions are sacred to God, and that He will bless and restore if He is sought in sincerity and in truth.

They know that anything short of the full realization of God's purposes for the individual and the family is but a continuation of the power of the enemy and is displeasing to their Heavenly Father.

They have come to realize that it is not the will of the God of love that any should be bound by the hand of affliction, but that all should obey Him and receive the animating touch of His Holy Spirit, which will make them whole again, and prepare them for greater usefulness and blessing in family and social life.

We print the testimony of a mother into whose life the truth of God's love and willingness to bless has entered; and she, with her sons, record their testimonies and add their praise to Jehovah and His Christ. May her words of truth be a means of blessing to many who have not accepted the atonement of their Savior for their bodies, and may they turn and be healed through the power of God's Holy Spirit.

O. R.

Healed of Kidney and Bladder Trouble.

1817 BENTON AVENUE,
SPRINGFIELD, MISSOURI, Febuary 12, 1904.

DEAR OVERSEER:—With a heart filled with gratitude to our heavenly Father I write my testimony, trusting that it may be a blessing to some sick and weary sufferer.

In October, 1893, I was taken sick.

We called Dr. Williams, who said I was suffering from a complication of diseases.

After a few days' rest, and taking medicine, Dr. Williams performed a slight operation for internal trouble.

After several months of suffering I became a



MRS. ANNA STOCKSTILL AND CHILDREN.

nervous wreck, and was in despair when the doctor informed me that it seemed to be impossible for me to become a mother.

I was able to drag about, but was a constant sufferer from constipation, insomnia, nervousness, heart disease, impaired eyesight, and the tortures of kidney and bladder trouble.

I read the 1st chapter of 1 Samuel, and, in my weak way, asked God to help me, and make my life useful.

Although my health was not improved, my oldest child was born in April, 1895.

God was very merciful to me in my ignorance and spared my life, and gave me a bright, healthy child.

In June, I found myself in a worse condition than ever.

The doctor advised another operation, which my husband would not allow. He then took me to a German physician, Dr Reinechan, who said that no operation was necessary, but that I had kidney trouble of long standing.

With the simple treatment he gave me I seemed to grow better for a while, but after a few months my stomach became affected from taking so much strong medicine.

I became almost insane from nervousness and worry over my condition.

On New Year's Eve, 1898, I thought of how God had answered prayer for me when my child was born. I did not know how to trust Him for healing, but resolved to commit myself more fully to His care.

About that time LEAVES OF HEALING was sent to my sister. I read the paper and after comparing the teaching with my Bible I thought that surely was what I had been longing for.

I was slow to obey, being a user of pork; and the teaching was so different from what I had been taught.

In December, 1898, I wrote a request for prayer to the General Overseer.

At the time he prayed for me I felt a thrill through my body, the pain, which had never left my right side for four and one-half years, went down to my toes, and new life seemed to follow.

I received a great blessing, and have been like a different person ever since.

From ninety-six pounds, I gained in weight until in a few months I weighed one hundred twenty-five pounds, my normal weight.

My friends would say, "I do not understand about Dr. Dowie and Zion, but I know that you are better."

I spent the holidays of 1899 in Zion Home, Chicago. My healing was completed at the time the General Overseer prayed with the laying on of hands.

The All-Night in Zion was a blessed privilege and I was greatly benefited by the teaching while in Zion Home.

I had previously given up the use of pork and withdrawn from the so-called Christian church of which I had been a member for eleven years and joined the Christian Catholic Church in Zion on New Year's, 1899.

When the General Overseer prayed for my eldest child, he was entirely delivered from nervousness and kidney trouble, which he had inherited.

My second child, Fred A., a picture of health, is called the Zion boy. He has never tasted medicine and was born without a doctor.

The children have been healed of measles and many small ailments.

My baby was healed of a blood and skin disease in answer to Overseer Piper's prayers. For a few weeks after he was born it seemed as if he would not live, but all traces of disease disappeared.

Through imprudence I was very sick in May of 1899; but was instantly benefited in answer to Dr. Dowie's prayers and rapidly recovered.

I have had many trials, but God has ever been my Leader and Keeper.

I praise God first for Salvation.

I praise Him for all He has done for me and mine, and for keeping me these seven years.

I am in good health and stronger now than I have been for years. My eyesight is perfect and I sleep like a child.

I praise God for Zion teaching every day.

I can never thank the General Overseer enough for his kindness.

I am thankful to Overseer Piper for his counsel and prayers.

Our daily prayer is that God will bless Zion's Leader and Zion everywhere.

Yours in His service,

(MRS.) ANNA STOCKSTILL.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NOTES FROM ZION'S HARVEST FIELD

By J. G. SPEICHER, Overseer-in-Charge

New York City.

DEAR OVERSEER:—The following testimonies to salvation and healing were given in a recent meeting of the New York City Branch of the Christian Catholic Church in Zion:

GERTRUDE TREADWELL, 367 East Seventy-sixth street, New York City—"I was troubled for two or three years with hysteria.

"I could get no relief from doctors. I was healed when the General Overseer prayed for me during the Madison Square Garden Meetings.

"I also had serious throat trouble; and was treated by Dr. Freeman of the Presbyterian hospital, and Dr. Massacar, but became no better.

"I am now perfectly well, in answer to prayers of the General Overseer."

REV. MAX MAGIL, 72 University place, New York City—"I thank God for the miracle which He wrought in bringing me out of Judaism.

"I had always been taught to hate Jesus, the Christ.

"Now, I rejoice to confess Him as Savior and King of the Jews.

"I was a proud smoker, and used to walk the streets with a cigar in my mouth; but after hearing the General Overseer in Madison Square Garden, all desire for tobacco was taken away.

"I believe the Rev. John Alex. Dowie to be Elijah the Restorer, foretold by the Scriptures."

DEACONESS MINNIE B. KINDLE, 204 West One Hundred Forty-first street, New York City—"I praise God for Zion and for the privilege of being with Zion in New York.

"In April, 1902, our little boy was attacked with pneumonia. His fever rose to one hundred five and one fourth degrees; but, in answer to prayer, the fever went down, and he was soon up and around, and completely restored."

FREDERICK LA MARTINE, 771 Courtland street, New York City—"When I received the first copy of LEAVES OF HEALING, I had a pipe in my mouth; but after reading the paper, I put the pipe into the stove.

"I have had many temptations, but intend to stand firm."

MRS. CHESTER E. CLARK, 140 West Fourth street, New York City—"I thank God for Zion and the General Overseer, in answer to whose prayers I was healed of cancer, and many other diseases.

"I was treated by Dr. Balcom of Oswego, New York."

MRS. DORA BAUMGARTNER, 140 West Fourth street, New York City—"I thank God for what He has done for my family and me.

"I had consumption, and was treated by Dr. Tomlinson, Forty-third street and St. Lawrence avenue, Chicago, Illinois, who gave me no hope.

"I had been a Christian, but had backslidden.

"My father directed my attention to Zion, and I attended the General Overseer's meetings; and, in answer to his prayers, was completely healed.

"I also thank God for safe delivery in childbirth; also for healing of my little daughter of typhoid fever."

CHARLES PORTER, 131 Oakland avenue, Detroit, Michigan, testified to the keeping power of God. He has been kept perfectly well since coming into Zion and praises God that he is stronger, healthier, and happier than before.

DEACON PAUL YESSER, 142 Second avenue, New York City, testified to the healing of mashed fingers and broken rib, also the safe delivery of his wife in childbirth after the doctor had said she could not be delivered without an operation.

CARL FROST, 82 Madison street, New York City, said that God had done much for him; He had made a new man of him and had delivered him from sin.

W. G. JOHNSON, 363 Pearl street, Brooklyn, New York, backslid and became a rebel against God.

Through reading LEAVES OF HEALING he has seen the full Gospel and has been brought back to God.

GUS. D. THOMAS, 17 Prospect terrace, East Orange, New Jersey, testified to complete healing of stomach trouble of long standing.

He also told of the healing of his wife of womb trouble of six years' standing, after giving up all human aid and getting rid of race prejudice.

AUGUST HIERDE, 34 Grove street, New York City, testified to healing of a severe cold in answer to prayer.

JACOB GRAU, 7 St. Mark's place, New York City, a converted Hebrew, testified to the healing of his little son.

His wife had sent for a doctor, who prescribed for the boy and charged two dollars, but the boy became no better. In reply to his wife's inquiry, "What shall we do?" he replied that they should go to the Most High God.

She was willing and they prayed to God and the child was healed.

Ever praying for the good work done through LEAVES OF HEALING, I am,

Faithfully yours in the Christ,

GEORGE L. MASON,

Overseer-in-charge of New York City Branch of Christian Catholic Church in Zion.

Kansas and Missouri.

Principal Tabernacle, Seventeenth and Campbell streets, Kansas City, Missouri.
Services—Principal Tabernacle, 3 p. m.; Boylan's Hall, 530 Minnesota avenue, Kansas City, Kansas, 10:30 a. m. and 7:30 p. m.; and in Rock Island Addition, Kansas City, Kansas, 10:30 a. m., on every Lord's Day.

2112 NORTH FOURTH STREET,
KANSAS CITY, KANSAS, January 20, 1904.

MY DEAR OVERSEER:—Our All-Night meeting seems to have marked, if not caused, the beginning of a new era in Zion in this aggregation of cities.

It appears to be my duty as well as privilege to make a brief report of the past twenty days, the fullest of blessing of any like time since I have been at this charge.

At the beginning of the All-Night meeting there was quite a large audience in the Tabernacle, many of whom remained until morning.

We had Bible study, a treat for the Juniors in the way of various toothsome confections, testimonies of God's goodness and love, a sermon, questions and answers, and thoughts for the New Year.

We had advertised to close at six o'clock in the morning, and desiring to be prompt in closing, for the last hour or so I was compelled to exhort the people more than once to hasten, or we could not get through. There was not a draggy or wearisome moment in the entire night.

After we had dismissed, many loitered and rejoiced together until almost seven o'clock.

Thus ended one of the most glorious meetings for me that I was ever in, yet its effect seems to be only now becoming apparent.

Four or five days after the All-Night meeting, I heard of the conversion of a young woman at the home of one of the members.

About this time I was told that a wonderful opening for Zion in what is called the Rock Island Addition should be taken advantage of.

I went down there two weeks ago with a brother, and going from house to house with the Literature we were invited into a tent where lived a poor family.

The wife and mother was very sick from hemorrhage of the bowels, from which she had suffered for twenty years.

She was instantly healed in answer to prayer.

Later in the week her husband was healed; and on the following Sunday delivered from the tobacco habit.

January 10th, I sent two brothers down there and they held a cottage-meeting at which they had an audience of fifty-six.

One man testified to having been saved from sin within the last week through Zion teaching. The whole community seemed stirred with Divine enthusiasm.

A request was sent to one of our meetings for the leader to come and pray with a sick child.

I saw this child two days later and he said he felt all right and seemed to have received much blessing.

January 17th, I went out in the forenoon, to the above-mentioned addition and preached.

Those healed and saved gave enthusiastic praise to God for the blessings received and promised obedience to God.

At this meeting another call for prayer came from a sick lady.

I could not go but sent two brothers who reported that the lady received healing in answer to prayer while they were in the house.

You may be sure all this is raising a stir in that community.

Last Friday word came to me that a brother had been down on the levee of the Kaw river, had found some poor families there, and had taught a man and a woman to trust God for healing.

He asked prayer for them.

We prayed at the meeting.

The next day the brother and I went down to the levee and found that the bedridden woman for whom we had prayed had received her healing, and had gone to see the neighbors.

The man, too, was very much better and thought he could hunt a job this week.

That same night word came that a man dying of consumption wanted to see me.

I went there last Saturday and found him somewhat improved, as a sister had been there the day before and prayed for him.

However, he was a sinner and had to be saved first.

He was gloriously saved and delivered from the tobacco habit that day; and today when I was there he declared with great emphasis that he was well and would search for a job at once.

He and his mother filled out applications for fellowship in the Christian Catholic Church in Zion today and I am to baptize both of them in February.

On New Year's Day, I baptized, among others, an old man seventy-six years of age.

He was deaf and used glasses.

On the following Lord's Day when he came to the service, in almost childish glee he handed me his glasses, saying, God had given him his eye-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

sight, so that he did not need the glasses any more. I asked him about his ears, and he merely remarked, "They are better."

In the midst of the sermon the old man, able to contain himself no longer, sprang up, interrupting me by declaring, "This is the first sermon I have heard for twenty years."

I tested him and found he could hear excellently. He had come from away down in Southern Kansas to be baptized.

Last Lord's Day, at our Tabernacle, we had many strangers. The interest appeared to be deep.

It seems to me everywhere I go since January 1st, a revival is just ready to break out, and all it needs is a word of exhortation.

Rejoice with us, for this is a wonderful encouragement to those of us who have toiled for two or three years in the face of a deadly and unchangeable apathy among the people, which is far worse than even fighting or persecution would be.

Pray for us, that now that the work is opening in so many directions, we may continue faithful to God, and be kept from yielding to the wiles of the Devil.

Faithfully yours, CHARLES E. ROBINSON,
Deacon in the Christian Catholic Church in Zion.

Seattle, Washington.

Elder-in-charge, Rev. August Ernst, Tabernacle 2513 First avenue.
Services—Lord's Day, 2 p. m.; Tuesday, 8 p. m.; Wednesday, 2 p. m.

2611 FOURTH AVENUE,
SEATTLE, WASHINGTON.

DEAR OVERSEER:—Zion at Seattle, Washington, is going forward in the Name of Jehovah, against all the powers the Devil can stir up in those who speak and write about Zion and her noble leader.

The number of our members is steadily increasing, for which we thank God.

We are glad for the willingness of His people to stand together and hold up Zion's banner.

The holiday season was a time to be remembered, especially the "All-Night with God."

A number of our people came from a distance to be with us, and God greatly blessed us.

The meeting was opened about nine o'clock in the evening and lasted, with a short intermission, until six o'clock in the morning.

The first part of the meeting was occupied in observing the Communion of the Lord's Supper.

Next came Zion Restoration Host rally in which three new members were enrolled.

At twelve o'clock we were on our knees, consecrating and reconsecrating ourselves to God.

Following the entering of the New Year we had an intermission and lunch.

The meeting was again opened for testimony, and the time spent in speaking of God's goodness and mercy to His children.

Much blessing was received from these testimonies, and our hearts were filled with gratitude to God for His many blessings.

Some who had thought that they were unable to sit up all night found it even a great delight to be awake and added much to the interest of the meeting.

On the first Lord's Day of this year we had a baptismal service at the Young Men's Christian Association building, since we have no baptistry in our tabernacle here.

Three brothers, heads of families, obeyed the Lord in Baptism.

We thank God for Zion's practical teaching, which has been a blessing to so many homes.

Zion is teaching that the way to blessings is through repentance and a genuine faith in God; while others are theorizing and talking.

Being saved, healed and cleansed from sin, Zion is able to go out preparing the way for the coming King.

Three of the General Overseer's party who came with him as far as San Francisco, California, stopped to visit us, and their visit was a great blessing to Zion in Portland, Tacoma and Seattle.

Deacon Daniel Sloan, Judge V. V. Barnes and Deacon J. F. Peters spoke at our Zion Tabernacle to appreciative audiences, telling us of God's wonderful City of Zion and the people there.

Come again, brethren!

Yours in Jesus' Name, AUGUST ERNST,
Elder in the Christian Catholic Church in Zion.

Sault Ste. Marie, Michigan.

Evangelist-in-charge, Miss Clara J. Lake.
Tabernacle, 707 Bingham avenue.
Services—Lord's Day, 3 and 7:30 p. m.; Wednesday, 7:30 p. m.

SAULT STE. MARIE, MICHIGAN,
February 26, 1904.

DEAR OVERSEER:—I have been wishing, for some months, to send in a little report of our work here for the Field Notes, but seemed unable to get time to do it

God has richly blessed us as a little band of His workers, especially by giving us such good health, and in healing us when sick.

It is wonderful how the Zion people have been kept in spirit, soul and body this very severe winter.

Almost every Lord's Day my partner and I go out with at least fifty copies of LEAVES OF HEALING, to do house-to-house work.

Sometimes it has been impossible, on account of the weather, for our severest storms have been on Saturdays or Sundays this winter.

One lady in the outskirts of the city, who has not been able to do much Restoration work outside of her home, has opened her house every Tuesday night for a cottage prayer-meeting.

Her neighbors are aware of the wonderful healing she has received since being taught the truths in Zion, and attend the meetings regularly.

Often we have twenty people at these services.

God is working in the hearts of these people, and we are praying that they will very soon be serving Him in Zion.

A week ago tonight, we had a little social time at my home for the people, and fifty were present.

Personally, I have great reason to thank God for the way He has blessed and given me strength for my duties as a teacher in the public schools, for home work, saloon work, house-to-house work, and the conducting of the services.

To some of my fellow teachers, who know of the busy life I lead, the health and strength I possess is a great marvel.

To God I give all the glory.

We are taking fifty copies of the LEAVES each week and are able to sell a number of them.

We thank God for the privilege of working for Him in Zion under the leadership of our dear General Overseer, Elijah the Restorer.

May God bless you and all Zion.

Your sister in the Christ, CLARA J. LAKE,
Evangelist in the Christian Catholic Church in Zion.

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:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.—*Psalm 103:1-5.*

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the Week Ending April 2, 1904:

1,014 Rolls to.....Hotels in the United States
730 Rolls to.....Hotels in Canada
500 Rolls to.....Business Men in Nebraska
5,056 Rolls to.....Various States in the Union
1,000 Rolls to.....Switzerland
880 Rolls to.....India, Germany and Russia
600 Rolls to.....Farmers in Scotland
1,300 Rolls to.....Hotels in Switzerland
Number of Rolls for the Week.....11,080
Number of Rolls reported to April 2, 1904..3,105,069

EVANGELIST SARAH E. HILL,
Superintendent Zion's Literature Mission,
Zion City, Illinois.

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.*

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 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 50 cents for six months, or 30 cents for three months. Subscribe now, addressing

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

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 a 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

DIVINE HEALING

From GENESIS *to* REVELATION

THE following orderly arrangement of Scripture was made by Elder C. A. Hoy, of Auburn, Nebraska, which brings together some of the more direct and prominent statements on Divine Healing to be found in about forty books of the Bible: J. G. S.

Abraham's prayer—Genesis 20:17.

I. God's Covenant with Israel and Through Israel to All Mankind.

Exodus 15:26; 23:24, 25; Deuteronomy 7:13-15; Isaiah 58:8.

(a) PHYSICAL CONDITIONS OF ISRAEL WHEN THEY LEFT EGYPT.

Deuteronomy 32:39; Psalm 105:37.

Healed from fiery serpent's bite—Numbers 21:6-9.

(b) EXPERIENCES.

Of Moses.—Deuteronomy 34:7.
Hand healed.—Exodus 4:6, 7.
Caleb.—Joshua 14:10, 11.
Miriam's leprosy.—Numbers 12:10-13.
King Asa.—2 Chronicles 16:12, 13.
Hezekiah.—2 Kings 20:1-5; 2 Chronicles 32:24 and 30:20; Isaiah 38:4, 5.
Dead child brought to life.—1 Kings 17:22.
Israel.—2 Chronicles 30:20.
David on healing.—Psalms 6:2; 30:2; 34:8, 9; 37:3-5, 9; 84:5-7; 91:1-16; 103:1-5; 107:16-20.

II. Divine Healing in Prophecy.

Isaiah 12:2, 3; 35:1-10; 38:4, 5, 9, 16; 40:8; 41:10; 53:4, 5; 58:8, 9; 43:1; 45:5, 11; Jeremiah 17:5, 8, 14; 18:6; 30:17; 33:3-6; Ezekiel 34:4, 16; 18:31, 32; 47:12; Hosea 4:6; 6:1-6; Joel 2:21; 3:21; Amos 5:4-6; Micah 6:8; Haggai 2:4.

IN PROPHECY:

Isaiah 35:4-6; 53:4-6; 42:6, 7; 61:1; Malachi 4:2, 3; Matthew 11:5, 6; 9:16, 17; 1 Peter 2:22-24; Luke 4:18, 21; Matthew 4:16.

III. Divine Healing as a Part of the Christ's Ministry.

Matthew 4:23, 24; 10:8; 12:14, 15; 15:30, 31; 14:34-36; Mark 1:34; 3:10-15; 6:5-56; Luke 4:18-40; 6:17-19; 5:15-17; 9:11; 7:21, 22; John 14:12.

INDIVIDUAL CASES MENTIONED:

Blind Bartimæus.—Mark 10:46-52.
Blind man at Bethsaida.—Mark 8:22-25.
Two Blind Men.—Matthew 9:27-34.
Blind and lame in Temple.—Matthew 21:14; John 9:1-7.
Deaf and Dumb man.—Mark 7:32-37.
Dropsy.—Luke 14:1-4.
Issue of Blood.—Mark 5:25-34; Luke 8:43-48.
Deformed woman.—Luke 13:11-17.
Leprosy.—Luke 17:11-19; Matthew 8:2, 3.
Paralysis.—Matthew 9:2-8.
Infirmity (thirty-eight years).—John 5:5-9.
Centurion's servant healed.—Matthew 8:13-15.
Lazarus raised.—John 11:43, 44.
Withered hand.—Matthew 12:10-13.
Bound of Satan.—Luke 13:11-17.
Widow's son raised.—Luke 7:11-17.
Devils cast out.—Matthew 12:22, 23; 17:14-18; Luke 9:37-42; 11:14, 15; Mark 9:14-27; Matthew 9:32, 33; Mark 8:21-28; Luke 4:31-37.
Jairus' daughter raised.—Matthew 9:23-26; Mark 5:35-42; Luke 8:49-55.
Malchus' ear healed.—Luke 22:50, 51.

IV. Divine Healing in the Atonement.

Isaiah 53:3-5; Matthew 8:16, 17; 1 Peter 2:24.

V. In the Will of God.

Galatians 3:13; Luke 9:1-3; Mark 16:20.

VI. In the Promises of God.

Mark 16:17,18; James 5:14-16; John 14:12-14; 15:7; 16:23, 24; Matthew 18:19; Mark 11:24; Psalm 84:11; 118:8, 9.

VII. In the Acts of the Apostles.

Acts 19:12; 5:15, 16; 8:7; 6:8; 14:3.

INDIVIDUAL CASES MENTIONED.

Lame man healed through Peter.—Acts 3:1-16.
Through Paul at Lystra.—Acts 14:8-10.
Æneas at Lydda.—Acts 9:33-35.
Saul at Damascus.—Acts 9:17, 18.
Dorcas at Joppa—Acts 9:36-42.
Paul at Lystra.—Acts 14:19, 20.
Eutychus at Troas.—Acts 20:8-12.
Paul of viper's bite.—Acts 28:3-6.
Publius of fever through Paul.—28:8, 9.
Evil Spirits.—Acts 16:10; 10:11, 12.

VIII. Divine Healing in the Holy Spirit.

1 Corinthians 12:9, 10; Acts 10:38; Matthew 12:28; Romans 8:11; 15:8-19.

IX. The Body.

Is God's.—1 Corinthians 3:16, 17; 6:19, 20.
Is not for gluttony.—1 Corinthians 11:30; Colossians 3:17.
Must be brought to him for repairs.—Jeremiah 32:7; 17:5; Proverbs 3:1, 2; 3:7, 8; Ephesians 6:10-19; Philippians 1:20; 4:13-19; Psalm 84:11; 40:4; 34:8, 9; 118:8, 9; 117:17-20; 130:23; 146:3; Hosea 11:3.

X. The Bible Against Physicians and Medicines.

Job 13:4 Jeremiah 8:22; 30:13; 33:3-6; 46:11; Ezekiel 30:21; 2 Chronicles 16:12,13; 2 Kings 1:1-6; 1;16,17; Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48.

(a) AGAINST SORCERERS.

Malachi 3:5; Revelation 9:21; 18:23; 21:8.

(b) SWINE'S FLESH FORBIDDEN BECAUSE UNHEALTHY FOR THE BODY.

Leviticus 11:7, 8; Deuteronomy 14:8; Isaiah 65:4; 66:3, 17; Matthew 8:30-32; Mark 5:12-16; Luke 8:30, 34.

(c) SWINE HERDER.

Luke 15:13-18; 2 Peter 2:18-22.

XI. The Christ's Commission.

(a) TO THE SEVENTIES TO PREACH REPENTANCE AND HEAL THE SICK.

Luke 10:1-5.

(b) TO THE DISCIPLES.

Matthew 10:1; Luke 9:1, 2, 6; Mark 6:7-13.

(c) TO ALL THAT BELIEVE AND OBEY BEFORE HIS ASCENSION.

Mark 16:14-20.

XII. God's Unchangeableness.

Malachi 3:6; Hebrews 13:8; Matthew 28:20.

XIII. Jesus Sent to Destroy the Works of the Devil.

Acts 10:38; 1 John 3:8; Hebrews 2:24; Ephesians 6:10-19; John 8:44.

EVERY READER OF LEAVES OF HEALING SHOULD ALSO READ THE ZION BANNER.

The cost is too small to be worth mentioning, being fifty cents for six months.

LESS THAN TWO CENTS A WEEK!

If you will put in a few hours' work among your friends and obtain THREE NEW SUBSCRIBERS TO THE ZION BANNER, we will send you your own copy free.

YOU CAN GET THEM EASILY!

Just give it a trial.

Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

Many people will read THE ZION BANNER who might not be interested in our other publications.

Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any time.
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.
FIELDING H. WILHITE, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois.
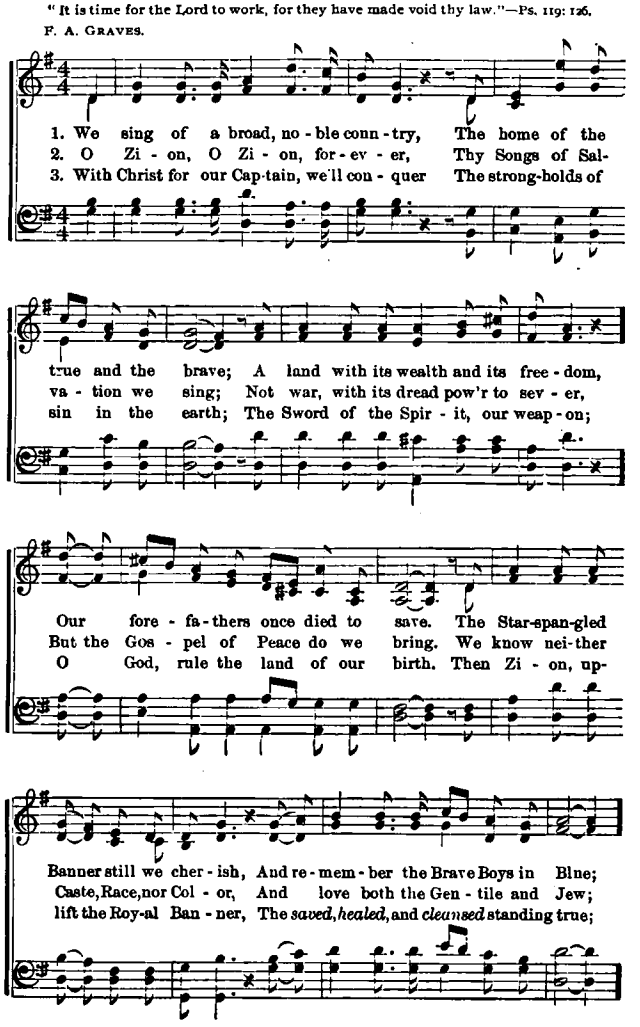
Digitized by Google

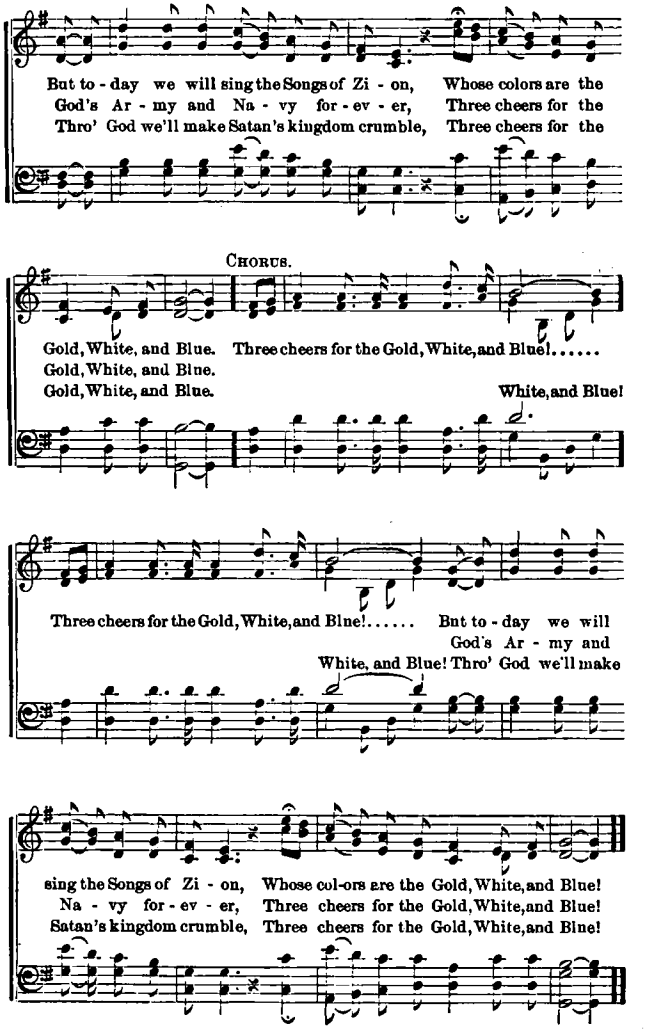
Original from NEW YORK PUBLIC LIBRARY

The Gold, White and Blue

"It is time for the Lord to work, for they have made void thy law."—Ps. 119: 126.

F. A. GRAVES.





Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, APRIL 27th or 28th.

Business Prudence.

1. *Loose methods do not win favor.*—Luke 16:1-12.
   Men must be faithful.
   Men must keep exact accounts.
   Men must know what they are doing.
2. *The "always at it" methods win.*—Ecclesiastes 11:1-6.
   Work when appearances are against you.
   Work when things do not seem favorable.
   Work and expect to succeed.
3. *That which does not give results should be destroyed.*—Luke 13:6-10.
   A Christian who does not increase dies.
   A family name that does not increase rots.
   Men must show progress and gain.
4. *Unity of effort is necessary to success.*—Matthew 12:22-30.
   The Christ wants all to gather with Him.
   Every effort must focus in the Christ.
   Every Christian is under the Christ, our Captain.
5. *The man not wide-awake loses his advantage.*—Matthew 13:24-30.
   A competitor is not asleep.
   Some one will get your place through your neglect.
   You work till the other man is asleep.
6. *The faithful man is alert and never needs to be watched.*—Matthew 24:42-51.
   He knows his Lord's coming is nigh.
   He prays for his Lord to come.
   He works to obtain a reward.
7. *Work well planned and pushed with determinatin is soon done.*—Luke 14:25-35.
   The plan of work must be made.
   The material must be well in hand.
   Then effort will bring it to completion.
8. *Idleness always gets rebuke.*—Matthew 20:1-9.
   People must be set at work early in life.
   They must be taught to love and find work.
   They must be rebuked for being idle.

The Lord Our God is a Prudence-commanding God.

LORD'S DAY BIBLE CLASS LESSON, MAY 1st.

How Men Lose Positions or Business Prestige.

1. *By fooling around having a good time and not getting down to work.*—Proverbs 21:16-20.
   Some men have no purpose.
   They live to see good times.
   They live to spend money and effort.
2. *By giving some excuse for not doing their best.*—Proverbs 26:13-16.
   They put the blame on some one.
   They are full of excuses.
   They will argue to cover up faults.
3. *Having no definite purpose but hoping to get on somehow.*—Proverbs 13:4-12.
   Some have no ambition to spur them.
   They care to have no special worth.
   Being most anything suits them.
4. *They will talk gossip, have fun, and tell tales rather than work.*—Proverbs 26:17-28.
   They can get up a joke at anything.
   They take another man's time to joke.
   They keep something stirred up all the while.
5. *By not being exact in figures, coloring reports, and cheating on the sly when they can.*—Proverbs 11:1-9.
   They do not care to have things just right.
   They will cheat if they get a chance.
   They lose all by such methods.
6. *They are loose in their methods, careless in dealings, and not prompt in dates.*—Proverbs 10:2-9.
   It pays to do things right.
   Opportunities must be improved.
   The man who is not exact is loose-handed.
7. *Some evil-troubling spirit masters them so their best effort is not put into their work.*—Proverbs 12:17-27.
   A troubled man troubles others.
   A man who gets behind stays behind.
   A man must work for all he gets.
8. *They do not keep on good terms with God or their neighbor and are always doing foolish things.*—Proverbs 14:14-23.
   A man who falls away from God has a hard time.
   He tries to get out of trouble and gets in deeper.
   A man must always be in favor with God and man.

God's Holy People are a Labor-loving People.

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 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 would 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, 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."

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Eighteen Thousand Thirty-eight Baptisms by Triune Immersion Since March 14, 1897.

Eighteen Thousand Thirty-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 (Zion City) and Chicago.....	4940		
Total Baptized at Headquarters.....			10,314
Baptized in places outside of Headquarters by the General Overseer.....		641	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		7037	
Total Baptized outside of Headquarters.....			7,678
Total Baptized in seven years.....			17,992
Baptized since March 14, 1904:			
Baptized in Chicago by Elder Hall.....	1		
Baptized in Chicago by Elder Cossum.....	12		
Baptized in Chicago by Evangelist Christie	3		
Baptized in Chicago by Deacon Matson.....	2		18
Baptized in Canada by Elder Simmons.....		5	
Baptized in Colorado by Deacon Cook.....		3	
Baptized in Illinois by Deacon Sprecher.....		1	
Baptized in New York by Elder Warszawiak.....		6	
Baptized in New York by Overseer Mason		10	
Baptized in Ohio by Deacon Arrington.....		2	
Baptized in Washington by Elder Simmons.....		1	28 46
Total Baptized since March 14, 1897.....			18,038

The following-named five believers were baptized in Vancouver, British Columbia, Canada, Lord's Day, March 13, 1904, by Elder R. M. Simmons:

Blake, William George .....567 Barnard street, Vancouver, B. C., Canada
Buzzelle, Shirley Dean.....William street, Vancouver, B. C., Canada
Crawford, Ira Wells.....670 Barnard street, Vancouver, B. C., Canada
Cunningham, Clara Elizabeth, 2124 First avenue, Vancouver, B. C., Canada
Vincent, Minnie M. M. 1363 Richard street, Vancouver, B. C., Canada

The following-named believer was baptized at Bellingham, Washington, Friday, March 18, 1904, by Elder R. N. Simmons:

Linton, Mrs. Maggie.....Whatcom, Washington

The following-named eleven believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, March 20, 1904, by Elder W. H. Cossum:

Alexander, Belle.....6035 Armour avenue, Chicago, Illinois
Alexander, Laird .....2635 Armour avenue, Chicago, Illinois
Brown, Leonard .....1824 Armour avenue, Chicago, Illinois
Brownbridge, Leafy .....215 Logan street, Hammond, Indiana
Knapp, Andrew Jackson.....Hammond, Indiana
Knapp, George Jennett.....215 Logan street, Hammond, Indiana
Raiser, Newton A.....6635 Wabash avenue, Chicago, Illinois
Smith, Rev. Floureau.....2830 Cottage Grove avenue, Chicago, Illinois
Steel, R. M.....614 West Sixtieth street, Chicago, Illinois
Steel, Winifred.....614 West Sixtieth street, Chicago, Illinois
Williams, Will.....3626 Dearborn street, Chicago, Illinois

The following-named two believers were baptized in Cincinnati, Ohio, Lord's Day, March 20, 1904, by Deacon A. E. Arrington:

Koch, Mrs. Lena.....33 East McMicken street, Cincinnati, Ohio
McManarna, George Washington. 437 Crescent avenue, Covington, Kentucky

The following-named three believers were baptized in Zion Tabernacle, Cleveland, Ohio, Lord's Day, March 27, 1904, by Deacon C. F. Kelchner:

Edwards, Sybil.....82 Colgate street, Cleveland, Ohio
Kennedy, Egbert E.....Payne avenue, corner Handy, Cleveland, Ohio
Ruddock, Pauline.....82 Colgate street, Cleveland, Ohio

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 3, 1904, by Elder W. H. Cossum:

Hayward, Jane.....6429 Peoria street, Chicago, Illinois

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 3, 1904, by Evangelist W. C. Christie:

Anderson, Miss Lillian.....12205 Butler street, Chicago, Illinois
Roscoe, Miss Elnore.....5315 Jackson avenue, Chicago, Illinois
Stocker, Wesley.....617 East Fifty-fifth street, Chicago, Illinois

The following named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 3, 1904, by Deacon G. W. Matson:

Bron, Mrs. Maggie.....1824 Armour avenue, Chicago, Illinois
Little, Arbella.....499 State street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named ten children were consecrated in the G. A. R. Hall, Waukegan, Illinois, Lord's Day, February 28, 1904, by Elder F. M. Royall:

Furman, Harris Edward.....124 Edison court, Waukegan, Illinois
Graham, Audrey Maruce.....Waukegan, Illinois
Meyers, Annie Marie.....418 County street, Waukegan, Illinois
Proctor, James.....204 Lowe avenue, Waukegan, Illinois
Proctor, Jerome.....204 Lowe avenue, Waukegan, Illinois
Proctor, Mattie.....204 Lowe avenue, Waukegan, Illinois
Stanley, Evalyn Belle.....811 North avenue, Waukegan, Illinois
Stanley, Lester Albert.....811 North avenue, Waukegan, Illinois
Stanley, Lewis Benjamin.....811 North avenue, Waukegan, Illinois
Stanley, Myrtle Almeda.....811 North avenue, Waukegan, Illinois

ZION IN CALIFORNIA.

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion, San Francisco, California, will hold religious services as follows:

In Public Hall, Maxwell, Colusa County, California, Tuesday, April 19th, 8 o'clock p. m.; Wednesday, April 20th, 8 o'clock p. m., and Thursday, April 21st, 8 o'clock p. m.

A Baptismal Service will also be held during the series of meetings.

Baptismal Services, New York City.

Candidates for Triune Immersion on Lord's Day, April 24th, should communicate with Overseer George L. Mason, 248 West One Hundred Twenty-ninth street, New York City, or with Deacon George A. Corlette, Rooms 419-419a, Flatiron Building, corner Fifth avenue and Twenty-third street.

Rev. John Alex. Dowie

General Overseer of the

Christian Catholic Church in Zion

ELIJAH THE RESTORER



Will speak in New York City on Lord's Day, June 26, 1904, at 10:00 o'clock a. m. and 2:30 o'clock p. m. Tickets of admission may be had on inquiry at the meetings now held every Lord's Day at 3 o'clock p. m., in Carnegie Chamber Music Hall, 154 West Fifty-seventh Street, near Fifty-eighth Street Station of the Sixth Avenue Elevated Railway. ∴ ∴

Digitized by Google Original from NEW YORK PUBLIC LIBRARY



The DESCRIPTION *of* ZION INDUSTRIES APPEARS *in* GOLD LETTERS *on The* DOOR *of* ROOM 419

ZION CITY INDUSTRIES

(JOHN ALEX. DOWIE)

LACES AND CURTAINS

INVESTMENTS

GEO. A. CORLETTE

MANAGER NEW YORK OFFICE

The Business Office of Zion's Institutions and Industries is located in Rooms 419-419a of the Flat Iron Building, which is in the heart of Greater New York. The building occupies the entire triangular block between Twenty-second and Twenty-third Streets, the two great avenues, Broadway and Fifth Avenue, intersecting at the "nose" of the building on Twenty-third Street. Our office is on the fourth floor and faces Fifth Avenue.

Important Notice....

ON AND AFTER May 1, 1904, shares in Zion Lace Industries and Zion City Bank will be permanently advanced to a premium of 10 per cent. Meanwhile, under a special privilege, for the benefit of friends who are endeavoring to transfer their investments to Zion, these shares are offered at the par value of $100 each.

Both Lace and Bank shares are now yielding an income of 9 per cent. per annum, payable semi-annually. Beginning July 1, 1904, the Lace shares will earn 10 per cent. per annum, the year following 11 per cent., and thereafter 12 per cent. in accordance with the provisions of Certificates and Articles of Agreement.

Certificates are non-assessable, negotiable and transferable, and are secured by all of Zion's vast estate. This estate has been recently valued at many millions of dollars above all liabilities, by a committee representing leading business houses of Chicago, who were permitted to examine Zion's affairs.

Zion Lace Industries have been tried and proved, and are known to be one of the most promising manufacturing institutions in America. Large additional funds are required that its operations may be greatly expanded to meet the growing demands of the trade.

Send for subscription blanks and further information.

Fielding H. Wilhite

Manager Zion Securities and Investments . . . . . .

Zion City, Illinois

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

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 XIV. No. 26. *ZION CITY, SATURDAY, APRIL 16, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

FAMILY HEALED AND BLESSED BY GOD IN ZION.

AND WHEN THY SON ASKETH THEE IN TIME TO COME, SAYING, WHAT MEAN THE TESTIMONIES, AND THE STATUTES, AND THE JUDGMENTS, WHICH JEHOVAH OUR GOD HATH COMMANDED YOU?

THEN THOU SHALT SAY UNTO THY SON, WE WERE PHARAOH'S BONDMEN IN EGYPT; AND JEHOVAH BROUGHT US OUT OF EGYPT WITH A MIGHTY HAND.

The testimonies of the people of Zion are testimonies that carry with them weight and convincing evidence that is more conclusive than the evidence that is given in any court. The whole family are partakers of the blessings that result from the healing of the loved ones in the family, and they are participators in the testimony, proving its truthfulness. The children know the condition of the home before their healing and the healing of their parents, and they know the joy that has come to them through the healing. It is their joy to recite over and over again, that God has done this and that for father, mother, sister or brother.

It is the means of drawing the whole family closer to God and of keeping them in more perfect unity than could possibly be done by anything else.

The children grow up in an atmosphere of trust in God; and the first thing that they do in case of injury or trouble of any kind is to go with it to God. Even the little tots who are scarcely turned two years old will run to their parents for prayer, and in a moment all their trouble is gone. It is delightfully sweet to hear the little ones say, "Mamma, pray for me!" as they run to their mothers with their little ailments.

It was the definite instruction of Moses to the children of Israel, just before he left them, that they should recount over and over again to their children the wonderful things that God had done for them in bringing them out of bondage in the land of Egypt, and bringing them through the wilderness into the promised land. It was a wonderful story to tell, but a story that was comparatively soon forgotten. It was also a wonderful story that was told by those of Jesus' time, of the deliverance that was brought to them by the blessed Christ, and in many a home the story of the miraculous healing of some loved one was repeated from generation to generation. But all too soon the story faded out and was forgotten. But, thank God, today, it is being revived in a stronger and better way. The testimony is not only given, but a record



MR. AND MRS. C. A. GAY AND FAMILY.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

is made and kept. It will be preserved until the Master comes. People everywhere can read the story of the deliverance of the children of God.

In the picture we present on the front page you see a typical Zion family, where father, and mother and children are united, and all with one accord return praises to God for His wonderful love. They all have something to tell, and in no case is the story a commonplace one.

The same thing has happened over and over again in hundreds of homes in Zion. And then the next thing they desire is to get with the people of God, that they may enjoy the privileges that are enjoyed nowhere else in the world.

Therefore shall ye lay up these my words in your heart and in your soul;
And ye shall bind them for a sign upon your hand,
And they shall be for frontlets between your eyes.
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.

J. G. S.

WRITTEN TESTIMONY OF MRS. C. A. GAY.

3004 GILBOA AVENUE,
ZION CITY, ILLINOIS, September 2, 1903.

DEAR GENERAL OVERSEER:—Peace to Thee.

It is with a heart full of thanksgiving and praise to God for His many blessings to my family and to me that I write my testimony.

I was sick, more or less, from childhood, having received a severe injury when about ten or eleven years of age in which the end of my back-bone was broken.

About two or three years later I went in bathing at a time when I should not have gone into the water.

I took cold, had a bad cough for many months, and the doctor said that it was developing into quick consumption, which however did not prove to be the case.

My nervous system received such a shock that I never entirely recovered.

When my first child was born, twenty-three years ago, I was terribly injured by the physicians. From that time I suffered untold agonies.

It seemed that nearly every organ in my body was affected and I was a complete physical wreck.

One doctor, a specialist, told me that my nervous system was almost entirely destroyed and said that it was about the worst case he had ever seen.

My stomach was so bad I could hardly eat anything without it distressed me greatly.

I had constipation and piles in a very severe form, and such heart spells and weak sinking spells that it seemed many times that I was very near death.

The internal organs were misplaced and grown fast, causing a constant irritation of the spine, which was so severe that it often seemed that I should surely be paralyzed and become blind.

There would be months at a time that I could not walk a step or even stand upon my feet.

I had twenty-five different doctors, some of the very best, besides taking patent medicines and trying many other remedies.

I took medicine from three to ten times a day, more or less, for over twenty years, so that I can truly say, as did one of old, that I have "suffered many things of many physicians, . . . and was nothing bettered but rather grew worse."

Some of them doctored me for one thing and some for another, but nearly all of them said that I could never be well unless I had a complicated operation.

I did not have it, and now I am very glad I did not, for I believe that had I consented I should have been dead long ago.

Through reading LEAVES OF HEALING I learned God's way of healing and I put away all remedies and accepted Jesus, the Christ, as my Healer, Cleanser and Keeper. I had accepted Him as my Savior many years before.

It has been over four years since I have taken a drop of medicine or had a doctor.

After putting away all remedies and sending you a request for prayer I began to get better.

After we moved to Zion City and you laid hands on me and prayed I was very much better.

I also received a great blessing at the time you baptized me.

Praise God! He has entirely healed me of constipation, piles, heart trouble, stomach trouble, and many other diseases.

Now I can eat anything I like and it does not hurt me at all.

I do my own work for a family of four, and feel that I cannot praise God enough for what He has done for us.

We thank you for your prayers and pray that God will bless you and your dear wife and son and spare your lives, Till Jesus Come.

Faithfully your sister in the Christ,

(MRS.) C. A. GAY.

WRITTEN TESTIMONY OF C. A. GAY.

ZION CITY, ILLINOIS, September 2, 1903.

DEAR GENERAL OVERSEER:—The words as spoken by King Darius to Daniel, in Daniel 6:16, last clause, come to my mind with great force, and I know they are true: "Thy God whom thou servest continually, He will deliver thee."

Your excellent paper, LEAVES OF HEALING, is not large enough to tell what God has wrought in my family and me.

Since coming to Zion, three years ago, God has continually poured out His blessing upon each of us in direct answer to your prayers and those of others in our behalf.

God has healed me of a broken ankle, of asthma in the worst form of over thirty years' standing, painter's colic, and pneumonia several times.

Last fall while painting on Shiloh barn my ladder tipped, throwing me backward on to a pile of stone and rubbish and lumber full of rusty spikes. I was made unconscious and when I came to myself I heard Deacon Cameron and other laborers praying for me.

I soon started for home and met Dr. Speicher, who said that my wrist was very badly sprained and some bones broken in my hand (the only one I have left, the right hand having been cut off by a train years ago).

Prayer was offered for my healing and, praise God, it came immediately.

In less than two weeks I was using the paint brush and I praise God that I have had strength to keep it in motion ever since.

As I was permitted to work upon the big map of New York City, I wished the people in New York might know how near death, or at best being a helpless cripple for life, I had been and how God had raised me up and delivered and healed and kept me.

I praise His Name and take this opportunity to let the world know that God is my Savior, Healer, Keeper and Helper in every time of need.

He is a Wonderful God, and Miracles are being performed daily in answer to Elijah's prayers.

I am glad to lend my hand as a member of Zion Guard to help to extend the Kingdom of God in the Name of Jesus my Savior, and the Judge of this world.

May God bless these words to some one with broken bones, for people constantly ask, "What would you do with broken bones or severe wounds?"

Yours for the Christ and His service,

C. A. GAY.

WRITTEN TESTIMONY OF GERTIE A. GAY.

3004 GILBOA AVENUE,
ZION CITY, ILLINOIS, September 2, 1903.

DEAR GENERAL OVERSEER:—Peace to thee.

I wish to thank and praise God for His wonderful goodness to me.

I have been healed of many different things.

I had throat trouble from the time I was a child.

I have had quinsy several times very severely.

The last time that I had it was one year ago last February.

I was very sick for several days. At last my throat became so badly swollen that I could not talk distinctly enough for any one to understand me, nor could I swallow anything, not even a teaspoonful of water.

It kept getting worse until it seemed that I would choke to death.

We sent for you at Temple Cottage to come and pray for me. You could not come but sent Deacon Sprecher.

He came at once and said that you would pray at the same time.

He laid hands on me and we all prayed. I felt a prickling sensation go through my throat, and from that moment all pain and soreness left and, praise God, I was instantly and perfectly healed.

I have not had any throat trouble since.

In less than an hour I got up out of bed and ate my supper without any pain or difficulty.

Before that time I had the quinsy often, and the lining of my throat always broke and exuded puss, but I have not had it since.

We thank you and Deacon Sprecher and all the other kind friends who prayed for me at that time.

We give God all the praise and glory.

Since then I was wonderfully healed from the effects of a fall.

One morning I fell down-stairs.

It hurt me so badly that I became unconscious and seemed almost dying.

Papa laid me on the couch and went for Elder Dinius who lived next door to us.

He came immediately and laid hands on me and prayed.

I was healed instantaneously, got up and ate my breakfast, and went to my work at Zion Lace Factory.

I hope that this simple testimony may be a blessing to others.

Praying God's blessing upon you and your family and all Zion, I am,

Yours faithfully in the Master's service,

GERTIE A. GAY.

WRITTEN TESTIMONY OF GILBERT GAY.

3004 GILBOA AVENUE,
ZION CITY, ILLINOIS, July 10, 1903.

DEAR GENERAL OVERSEER:—For some time I have thought I ought to write to you about the miraculous healing I received last August.

On August 6, 1902, while vaulting over a stick resting upon nails driven in posts, my toe caught the stick, which whirled endwise, one end sticking in the sod.

I fell full force on to the other end, so that the stick went through a pair of heavy corduroy trousers, tearing through the scrotum from be-

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

neath, cutting a large portion of skin entirely off and lacerating the parts. I bled freely, and the pain was severe.

My mother, with three neighbors, prayed with me, and the flow of blood and excruciating pain immediately stopped.

I suffered no more pain.

Overseer Speicher and my father were sent for.

Overseer Speicher came immediately and dressed the wound and prayed for me.

God has given a perfect healing.

Entirely new flesh has miraculously grown in answer to prayer; and the testimonies of those in attendance is that never in their knowledge of surgery has such a severe injury been recovered from or removed parts restored.

God has healed me also of many other things, such as dog bite, horse bite, severe colds, toothaches, etc.

I praise God for answering your prayers and the prayers of others.

I am fourteen years old, and play in Zion Band; and shall always endeavor to please God in every way I can.

Pray for me that I may be kept pure and obedient.

Yours in the Master's service, GILBERT GAY.

CONFIRMATION OF GILBERT GAY'S TESTIMONY.

130 EAST CONNER STREET,
NOBLESVILLE, INDIANA, September, 2, 1903.

DEAR GENERAL OVERSEER:—I desire to corroborate the testimony of Gilbert Gay, of Zion City.

I came to his home just after he had injured himself by jumping on to a stick which had penetrated his body.

I should judge, without having measured, that at least four inches of the stick entered the wound.

I saw the stick covered with the cloth of his trousers and the flesh of his body.

He was very pale.

After Deaconess H—— talked to him and told him that God would heal him, and after she gave him some of God's promises, she, with others, prayed the Prayer of Faith for him.

The answer was manifested at once.

The color came back into his face, and he said the pain was gone.

He was at his work again in a few weeks.

Faithfully yours Till Jesus Come,

A. S. NELSON.

Notes of Thanksgiving from the Whole World

By J. G. Speicher, Overseer-in-Charge

Healed of Acute Rheumatism.

Jehovah will give strength unto His people.—*Psalm 29:11.*

206 PARK AVENUE, BELOIT, WISCONSIN,
February 29, 1904.

DEAR OVERSEER SPEICHER:—I wish to testify to what God has done for me in answer to your prayer.

On the 15th of February I sent you a request for prayer for acute rheumatism in the feet and ankles.

I was not able to attend school on account of my swollen feet. Four days after I sent you a request for prayer I was on my way to school, well and free from pain.

I thank God for His goodness and mercy.

I thank you for your prayers.

I wish to become more and more a true child of God, and to do His will and be obedient to my parents and those that rule over me in the Lord.

Yours in the Master's service,

ALICE C. ACKROYD.

Family Healed in Answer to Prayer of Faith.

Jehovah is good to all;
And His tender mercies are over all His works.—*Psalm 145:9.*

ORCHARD, NEBRASKA, February 26, 1904.

DEAR OVERSEER:—We wish to express our thanks to you for your prayers in our behalf, as our baby and Mrs. Page and I have been delivered from the power of the evil one.

The affliction had the symptoms of pneumonia, and was very severe.

We are seeking to serve Him better.

With love to you and all Zion,

Yours in the Master's service,

NATHAN E. PAGE.

Healed of Ulcerated Tooth and Eczema.

Jehovah is my Strength, and my Shield;
My heart hath trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.—*Psalm 28:7.*

869 LE MOYNE STREET,
CHICAGO, ILLINOIS, March 1, 1904.

DEAR OVERSEER:—I desire to thank God for His goodness to me.

The General Overseer prayed for me in December for an ulcerated tooth. God heard and answered his prayer.

While in Zion City attending the Feast of Tabernacles, I called at your residence.

I was suffering from eczema. You and Mrs. Speicher prayed for me.

I had been troubled with it nearly all my life, and last summer it seemed to be worse than ever.

I could not be out in the sun or wind even for a few minutes without a thick rash breaking out on my face and arms.

The disease entirely disappeared.

There has not been any sign of it since, and I was out in Zion Restoration work on Sunday mornings during some of the warmest weather of last summer.

I think that was a good test.

I thank the General Overseer, you and Mrs. Speicher, and all the Elders who have prayed for me; but I thank God most of all, for these and many other blessings, and give Him all the glory.

Yours in the Master's service,

(MISS) HATTIE JACOBS.

Girl Healed of Sore Throat and Fever.

All things are possible to him that believeth.—*Mark 9:23.*

119 SOUTH UTICA STREET,
WAUKEGAN, ILLINOIS, February 24, 1904.

DEAR DR. SPEICHER:—I praise God for healing me in answer to your prayers.

I had a very sore throat and a high fever.

I began to get better while mamma was writing a request. The fever left me entirely Tuesday.

I thank God that I feel quite well today and, God willing, I will go to school tomorrow.

Faithfully yours in Jesus, OPAL ROSE.

DEAR OVERSEER SPEICHER:—I also desire to praise God for again answering prayer in behalf of my little girl.

She was a very sick child.

On Monday her throat was so sore that it was very sensitive to the touch from the outside.

Tuesday all fever and most of the soreness left her throat.

She seems quite herself again today.

I also thank you for your prayers.

May God abundantly bless you in your untiring and patient service to afflicted humanity.

Faithfully yours in Jesus, (MRS.) C. M. ROSE.

Little Girl Healed at Time of Prayer.

And if we know that He heareth us whatsoever we ask,
We know that we have the petitions which we have asked of Him.—*1 John 5:15.*

NEW LISBON, NEW YORK, February 4, 1904.

DEAR OVERSEER:—My little girl was healed about the time you received my letter and prayed for her.

Oh, what a wonderful Savior! I thank you through Jesus, the Christ, and in His Name, for your prayers.

Many thanks.

Faithfully yours in Jesus,

(MRS.) MYRTLE HINMAN.

Healed of Catarrhal Trouble of the Chest.

Jehovah is the strength of my life.—*Psalm 27:1.*

HUBBARD, IOWA, January 15, 1904.

DEAR OVERSEER:—Peace to thee.

I wrote you some weeks ago, asking prayer for a catarrhal trouble of the chest, and I desire to acknowledge the answer to your prayer with thanksgiving unto our prayer-answering God, and gratitude to you for your kind note and response to my request.

I am entirely delivered.

Yours in Jesus' Name, (MRS.) A. E. HAVEN.

Healed of Catarrh of Stomach and Bowels.

They that know Thy Name will put their trust in Thee;
For Thou, Jehovah, hast not forsaken them that seek Thee.—*Psalm 9:10.*

2600 ELIM AVENUE, ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—We often think of the many blessings which have come to us since joining the Christian Catholic Church in Zion.

We love our Leader more than ever and praise God for him and the faithful officers under him.

Since coming to Zion I have been healed of catarrh of the stomach and bowels, and only a few weeks ago our little daughter, Laura, was healed almost instantly of jaundice.

I cannot begin to tell of our blessings and the way in which we are learning what God's Will is.

Faithfully yours in His service,

(MRS.) BURNETT S. LOVE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

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.

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

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE. Zion City, Illinois, U. S. A.

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.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

ZIONSHEIM, SCHLOSS LIEBBURG, CANTON THURGAU, BEI ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, APRIL 16, 1904.

TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, APRIL 16, 1904.

ILLUSTRATIONS IN THIS NUMBER—
Mr. and Mrs. C. A. Gay and Family, . . . 745
Elijah the Restorer, . . . 757
Last View of American Continent, . . . 758
Passing the Sierra at Sea, . . . 758
The Palace at Honolulu, the Governor's Headquarters, . . . 761
Views from Pago Pago Harbor, Samoa, Native Traders at the Ship's Side and Grass Huts of the Natives, . . . 762
General Overseer and Party and Members of Zion in Auckland on Board Sonoma, in Auckland Harbor, . . . 764
GOD'S WITNESSES TO DIVINE HEALING—
Written Testimony of Mrs. C. A. Gay, . . . 746
Written Testimony of C. A. Gay, . . . 746
Written Testimony of Gertie A. Gay, . . . 746
Written Testimony of Gilbert Gay, . . . 746
Confirmation of Gilbert Gay's Testimony, . . . 747
NOTES OF THANKSGIVING FROM THE WHOLE WORLD, . . . 747
EDITORIAL NOTES BY THE OVERSEER-IN-CHARGE—
Few Today Have Any Use for the Ancient Law of Moses, 748
Zion Declares that the Decalogue is Still in Force, . . . 748
Zion Has no Sympathy with Lawlessness of any Kind, . . . 748-749
Zion Against Use of Destructive Agencies of every Kind, . . 749
Law of God only Solution of all Questions, . . . 749
Far Better to Suffer Loss than to Compel Others to Suffer Loss, . . . 749
Lie Published in Elkhart, Indiana, *Truth*, . . . 749
Visitation in Australia not a Failure, . . . 749
Denunciation of Unjust Intimations Concerning Character of the General Overseer, . . . 750
Lies Published in Sturgeon Bay *Advocate*, . . . 750
Reply to Newspaper Lies Quoted, . . . 750
Not One Person Suffered from Want of Food or Clothing During Past Winter in Zion City, . . . 750
Official Report of Taxes Collected in Lake County, . . . 750-751
Zion City Has Paid Higher Percentage of Its Taxes than any Other Municipality in this Part of State, . . . 751
Devil Especially Angry at Zion for Daring to Do Right, . . 751
An Anonymous Poem Sent by General Overseer from Australia, . . . 751
Cablegram from Perth, Australia, Announcing Safe Arrival of General Overseer and Party at Fremantle, . . . 751
Marseilles, France, General Overseer's Immediate Destination, 751
Will Send Complete Program for coming Feast of Tabernacles, 751
Zion City Better Prepared to Entertain Friends During "Feast" Than Ever Before, . . . 751
CARTOON—
Elijah the Restorer Pointing out the Straight Path of Obedience, . . . 752
NEW YORK VISITATION OF ELIJAH THE RESTORER AND ZION RESTORATION HOST—
Scripture Reading and Exposition, . . . 753-754
Subject—"Triune Immersion, the Christian Ordinance of Baptism," . . . 755-756
AROUND-THE-WORLD VISITATION OF ELIJAH THE RESTORER, 758-764
MEMORABILIA OF THE NEW YORK VISITATION, . . . 765
ZION'S BIBLE CLASS, . . . 766
OBEYING GOD IN BAPTISM, . . . 767
ADVERTISEMENTS, . . . 768

Notes From The Overseer-in-Charge.

"REMEMBER YE THE LAW OF MOSES, MY SERVANT, WHICH I COMMANDED UNTO HIM IN HOREB, FOR ALL ISRAEL, EVEN STATUTES AND JUDGMENTS."

MANY WHO profess that they are uptodate in practical affairs have but little use for the ancient Law of Moses.

The law which stands in favor with them today is the law enacted by irresponsible men elected to the Legislature by irresponsible voters.

These laws are too often made in favor of the class with the most money to buy votes, as is seen in the case of a United States Senator who, on a salary of Five Thousand Dollars, has been able to pay more than Seventy Thousand Dollars of indebtedness within two years.

THERE ARE still a few who have regard for the old-fashioned Ten Commandments, and who believe that "righteousness exalteth a nation."

One of the western papers has been quoting from a recent speech made by Carroll D. Wright, United States Labor Commissioner, on the subject, "Is there a Solution to the Labor Question?" It quotes as follows:

Law has always failed to adjust wages, and its efforts in that direction have done more harm than good.

The Decalogue is as good a platform as any.

In right action or in practical religion we find the highest forms of solution yet offered.

ZION HAS ever declared that the Decalogue is as much in force now as it ever was.

The solution of all the difficulties, the troubles of the world today, will be found in obedience to the commands of God.

THE THEOCRACY comprehends the rule of God in all things.

IN THE SIGHT of God legalized stealing, legalized adultery, legalized murder, legalized corruption of any kind is just as much to be condemned as when it is found in the individual.

Zion has no sympathy with lawlessness of any kind.

WE HAVE been misquoted recently by some of the papers, which have declared that in a recent address in Shiloh Tabernacle we said that we were in favor of the use of deadly poisons instead of powder and shot in modern warfare.

We simply intimated that if it were right to kill with powder and shot, sword and cannon, it surely would be right to kill

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

in any other way, and we suggested that a more rapid and efficient way would be to administer large quantities of poison to the enemy, in food. This would surely do the work much quicker, and there would probably not be nearly as much suffering as there is being endured today by those who are wounded by cruel cannister and shell, minie ball and sword thrust.

We intimated that probably the doctors would take exception to this, as it would be too much in imitation of their practices.

ZION IS against the use of destructive agencies of any kind.

NOTHING WAS ever really settled by war or contending forces of wrong against wrong.

THE SHAMEFUL spectacle of Civil War that is constantly going on in the ranks of the Labor Unions against Non-union Labor, makes us seriously question as to what will be the end.

THE ONLY solution of all these questions is to be found in 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.

IN CONJUNCTION with this we take the wonderful New Commandment given by our Lord Jesus, the Christ, the New Commandment of the Greater Love for our fellow men than for ourselves.

THERE CAN be no difficulty as to how any question should be settled.

It is far better that we should suffer loss than that we should compel others to suffer loss.

ZION HAS ever taken this stand, that she would rather be the loser than that she should have one dollar of any man's money that did not belong to her.

We are determined that this shall continue, and by the grace of God we are paying every man dollar for dollar, and more, and have never taken advantage of technicalities. We prize and love the New Commandment as well as the Decalogue.

THE PAPERS are foolishly continuing their unreasonable, disgusting and malicious lying about the condition of Zion and her beloved Leader.

These newspaper men are among those of whom Paul spake:

God also gave them up to uncleanness
Through the lusts of their own hearts,
To dishonor their own bodies between themselves;
Who changed the truth of God into a lie.

THEY KNOW they are lying, and it is their desire to deceive the people.

They lie because they love a lie rather than the truth.

One of these papers is the Elkhart, Indiana, *Truth*. (What a name!) It recently had the following article in one of its columns:

John Alexander Dowie has evidently reached the zenith of his fame and power, and has started down the incline on the other side.

His recent crusade in the City of New York was a signal failure.

He is at present in Australia, with the avowed purpose of arousing sympathy and soliciting indorsement and help in his Zion City movement, which he hopes to extend throughout the world.

According to the latest advices, it is evident that the Australians are not to be universally caught in his net.

In Melbourne the public hall was closed against him, and lodging in a leading hotel denied him.

During his absence, activities at Zion City, near Chicago, have come to a lull, the largest factory having closed down, and many are leaving both the place and the ranks.

It is even believed by some of the followers that he will never return to America.

That Dowie is a man of wonderful personal magnetism and gifted with both executive and diplomatic talent and remarkable intellectual attainments, there is no question, but that he should use these endowments in a selfish, fanatic, if not sacrilegious way, is not only to be deplored, but righteously testified against.

That the real "Elijah" may show him the error of his way and the true "Messenger of the Covenant" enlighten both him and his deluded followers is a subject worthy of petition.

WE DESIRE to say that there is absolutely no evidence that "John Alexander Dowie has reached the zenith of his fame and power and has started down the incline on the other side."

It may be true that a great many of the people of Australia are not inclined to hear the Gospel which he preaches; but no more did they like the Gospel of our blessed Lord and Savior, neither did they listen attentively and quietly to the preaching of the Apostle Paul.

Both were killed because of their preaching, and had our beloved Leader been killed in Australia, there could not have been any charge of failure against him, for he has established a work such as no other man can boast of in the same length of time.

And as to the immediate success in Australia, we have the good news from Overseer Voliva that in a meeting held since the General Overseer's visit in Melbourne, he baptized thirty-four persons by Triune Immersion, (see page 767, Baptismal

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

list), and that about one thousand persons were present at the regular preaching services conducted by Overseer Voliva.

It does not look as though the interest in Zion is on the wane.

WE DESIRE to further denounce the unjust intimation that the Reverend John Alexander Dowie is selfish, fanatical or sacrilegious.

First, if he were selfish, he might enjoy the fruits of his labors in quiet, without endangering his life in so many ways as he has been and is doing.

Second, if he were a fanatic, he would not have influence over thinking men and women, to bring them out of their degradation and sin and bring them back into a clean and godly life, where they live soberly and honorably in the sight of God and man.

Third, if he were sacrilegious he would not extol the Lamb of God and honor the Name of Jehovah and solemnly ascribe to the Holy Spirit all power and majesty.

Fourth, if he were sacrilegious, he would not give God all the glory as he does.

IN ALL his great work, John Alexander Dowie simply comes as a humble agent in the hand of God, as every other great man has come before him.

IF THESE miserable vultures of the press had any sense of justice, or purity, or religion, they would not make such ignorantly blundering statements.

But every one can see that it is with *malice prepense* that it is all done.

THE OTHER points in this article we leave to be answered later, while we answer the following outrageous statements clipped from the Sturgeon Bay *Advocate*, of April 2, 1904:

ZION IN A BAD WAY.

Grim want, destitution and starvation stalk hand-in-hand in Zion City, near Chicago, and the collapse of the community is prophesied.

Already all the industries of the place have shut down. Its inhabitants are idle, or have fled to Chicago or other cities to obtain the means of gaining their daily bread. The scrip of the Church—the only currency known in Zion City—can buy little for those fortunate enough to possess it, for the community stores, unable to obtain credit or pay cash, have few supplies to distribute. Wood and coal are scarce, and the suffering entailed upon the wretched people, with the mercury below zero and their homes unwarmed in the bleak, biting winds and deep snows of winter, has found no alleviation.

There is neither money nor the means to earn it in Zion City, and the administration has refused assistance to those whose extremity drove them to apply for it. To the penniless- those without either the coin of the United States or the scrip of Zion- credit is refused, and it is only a question of a few days when many Zionites must throw themselves on the charity of the people of the nearby towns.

Officially more secrecy is maintained regarding the financial affairs of the community than was the rule even before Dowie's departure to join his wife and son in Australia. But things have come to such a pass that the fact can be hidden no longer. Recently the lace factory, the largest industry in Zion, employing thousands of hands, was shut down. Too much finished stock for the market was the excuse given. That there was a tremendous excess of made-up product is substantiated by the fact that this output, estimated to be worth something like sixty thousand dollars, was quietly shipped to Chicago and efforts made to sell it to wholesale and retail handlers of textile fabrics for less than half its normal value.

Next the furniture store of the community was closed. It was then determined by the administration that the residents of Zion City, who are not permitted to purchase anything outside its limits, should not buy anything but food, and that all expenditures should be confined to the actual necessaries for daily existence. By a rule of the church it was expected that all surplus money above the sum required for actual household expenses by those still in employment should be turned over to the acting General Overseer.

Then the low state of Zion's finances and resources became still more apparent, with the refusal of the heads of the church to give credit to the destitute for food or fuel, and the closing of the candy factory, which, next to the lace factory, was the largest industry of the community. Hundreds of girls and women were employed in the candy factory, and they were, in many cases, the only bread-winners in their families.

WE NEED not go into detail in answering this shameful attack.

We have answered it before, but we are determined not to let these things go unnoticed.

There is absolutely not one truthful statement in the whole article.

The Industries of Zion have not been closed this past winter, and are running full force, with double shifts, and have been doing so for months.

It is absolutely untrue that there is no money in Zion, and that the people are unable to buy provisions, that the scrip with which the people are paid is not honored at Zion City General Stores.

WE OPENLY defy any one, either in Zion City or outside, to prove to us that there has been one person in Zion City who has suffered for the want of food or clothing or fuel because he has been unable to obtain it. It cannot be truthfully said that this is the case in any one instance.

Our needs have been most wonderfully supplied by God. We have been able to buy the things that have been necessary, to pay as we go, and to pay largely also on past indebtedness.

THE PEOPLE of Zion City and Zion have paid up their state, county and city taxes, and less than one-half of one per cent. remains unpaid by our people.

The following is a copy of the official statement made by County Treasurer Price, as published in the Waukegan *Gazette* of recent date:

DELINQUENT TAX

EIGHTY THOUSAND DOLLARS NOT PAID IN THE COUNTY

GOOD PER CENT. COLLECTED

TOTAL TAX APPROXIMATELY FOUR HUNDRED SEVENTY-FIVE THOUSAND DOLLARS; COLLECTED THREE HUNDRED NINETY-FIVE THOUSAND DOLLARS DELINQUENT EIGHTY THOUSAND DOLLARS.

County Treasurer Price has completed checking up the collector's books and the figures show that of a total tax of about four hundred seventy-five

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

thousand dollars, three hundred eighty-seven thousand dollars has been collected.

The corrected figures are:

	Taxed	Collected	Delinquent
Zion City	$ 44,747	$44,095	$ 652
Benton outside of Zion	5,165	3,746	1,419
Newport	7,730	7,416	314
Antioch	15,387	14,580	807
Grant	5,092	3,255	1,837
Avon	11,876	11,186	690
Warren	10,716	9,884	832
Waukegan city	106,224	86,822	19,402
Waukegan town	16,565	12,304	4,246
Lake Forest city	66,508	57,736	8,772
Shields	26,964	17,648	9,316
Libertyville	16,263	15,669	594
Fremont	8,676	8,225	453
Wauconda	8,115	7,646	469
Cuba	10,018	8,450	1,588
Vernon	9,808	9,420	387
Ella	11,028	10,736	298
West Deerfield	11,462	8,846	2,616
Highland Park city	61,203	38,469	22,734
Deerfield	18,490	11,621	6,869

IT WILL be noticed that the report from Zion City is far better than from any other part of Lake County. Of the total of $44,747 in taxes due, $44,095 have been paid.

THERE IS no other municipality in this part of the state which has paid so high a percentage of its taxes as Zion City. Some in our immediate vicinity are still owing as much as thirty per cent., which the collector has not been able to collect.

IT IS AN astounding fact that men consider it a joke and great sport if they can lend a helping hand in tearing down an industrial community which is law-abiding and God-fearing.

IT DOES seem that the Devil is especially angry at Zion; for, he seems to reason, why should Zion City serve God more than any other city? What right has Zion to resist the authority of the Devil and stand distinct and separate from all the other cities of the world—one City alone which fears God?

The audacity of the thing appears to amaze the Devil and all those who serve him.

THE FOLLOWING bit of anonymous poetry, sent by the General Overseer from Australia, is worthy of record in this place:

"MY GOAL IS GOD."

Philippians 3:12.

My goal is God Himself, not joy, nor peace,
Nor even blessing, but Himself my God.
'Tis His to lead me there, not mine but His,
"At any cost, dear Lord, by any road."

I may not hurry Him, for naught is gained,
God's way is perfect and His time is best;
Nor may I hinder Him and stay His hand,
Nor settle down half way to take my rest.

No, faith must forward press, the goal is God,
And Love can trust her Lord to lead her there;
Upheld by Him my soul is following hard
Till God hath full fulfilled my deepest prayer.

No matter if the way be sometimes dark,
No matter though the cost be oftimes great,
He knoweth how I best shall reach the mark,
The way that leads to Him must needs be straight.

One thing I know, I cannot say Him nay,
One thing I do, I press towards my Lord,
My God my glory here from day to day,
And in the glory there my Great Reward.

NO CABLEGRAM has been received from our Leader since he left Adelaide, but the following short message from Perth, Australia, announces his safe arrival at Fremantle, according to their arranged itinerary:

PERTH, WEST AUSTRALIA, APRIL 12TH,
VIA VANCOUVER, BRITISH COLUMBIA.

SPEICHER, Zion City, Illinois.
General Overseer and party sailed for Colombo.
All well. HAWKINS.

DEACON HAWKINS is in charge of the Branch at Adelaide, and accompanied the General Overseer and his party to Perth.

IN A LETTER received on Monday of this week, the General Overseer states that his immediate destination will be Marseilles, France.

He further states that he is intending to arrive in America and take charge of the meeting in Carnegie Hall, New York City, Lord's Day, June 26th, and get to Zion City not later than June 30th.

He is making arrangements for the Feast of Tabernacles which begins in Zion City about July 10th. Within a few days of his arrival in Marseilles he will send in a full and complete program for this series of meetings.

WE CALL the attention of the members and friends of Zion to these important meetings.

Zion City is better prepared today to entertain our many friends than ever before, and we believe that a large number of people will take this opportunity to enjoy this principal gathering of Zion for the whole year.

LET ZION everywhere continue to pray for us.

JOHN G. SPEICHER.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER POINTING OUT THE STRAIGHT PATH OF OBEDIENCE.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

NEW YORK VISITATION

OF ELIJAH THE RESTORER AND ZION RESTORATION HOST

*REPORTED BY O. L. S. AND E. S.

CONVINCING, clear and logical was the teaching of the Prophet of God on Lord's Day morning of November 1st, at Madison Square Garden.

That Triune Baptism is sustained by the Word of God and by the practice of the Apostolic Church was demonstrated beyond the shadow of a doubt.

That infant baptism is a farce, a sham, a delusion and a snare, was made equally clear.

As there is a Triune God, a Triune Faith, so, said the man of God, must there be a Triune Baptism, trusting not in the water or the ordinance, but in God, that He may bestow the blessing which He has promised to them that obey Him.

Madison Square Garden, New York City, Lord's Day Morning, November 1, 1903.

The Service was opened by the Congregation's singing Hymn No. 22 in 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!

Scripture Reading and Exposition.

The General Overseer then read from the 1st chapter of the Gospel according to Saint Mark, beginning with the 1st verse:

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.

Do not forget that word.

Every one of you remember that my duty is to "make His paths straight."

What have I to do with your crooked ways? I will not accommodate myself to them.

My business, and the business of every true messenger of God, is to show a straight path.

There are no windings in God's path.

It does not matter if it is up hill; that is all right.

Straight before me is the path—

Straight to heaven, our home, ascending;
Happy he who every day
Walks therein, for Christ contending.
Happy when his journey's o'er;
Conqueror he to Christ shall soar.

God's Word says of those who turn aside to crooked paths:

But as for such as turn aside unto their crooked ways,
Jehovah shall lead them forth with the workers of iniquity.

Let us walk in straight paths.

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!

That is the only kind of Baptism God will have—a Baptism unto Repentance, Faith and Obedience.

The General Overseer then read through the 11th verse, after which he said:

The Flesh Unable to Understand the Workings of the Holy Spirit.

Let us now read from the 2d chapter of the Acts of the Apostles, concerning that which took place after the Holy Spirit descended upon the one hundred twenty in the Upper Room.

I do not believe that if there had been a Jerusalem *Sun* or *World* or *Herald* they would have given a nice report of that discourse, because it was said that the disciples were intoxicated, "full of new wine," or, if not intoxicated, they were mad.

Could you expect the Gospel to have been received in any other way?

The Pharisees had many synagogues that were like the Presbyterian cemeteries and the Baptist sepulchers of today.

The dead are there!

Sometimes the man in the pulpit is dead spiritually.

The worst thing about a spiritually dead man is that he is not buried.

It is a horrible thing to carry around a spiritual coffin!

"Save Yourselves From This Crooked Generation."

Peter finished his sermon, and the results are recorded in the 37th verse:

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus, the Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

This command was given in the Name of Jesus, the Christ.

It was not that they were to be baptized in the Name of Jesus, the Christ, because Jesus had commanded them, as we shall presently see, that the people were to be baptized "into the Name of the Father and of the Son and of the Holy Spirit."

This sentence might be grammatically reconstructed in this way, and be perhaps a better rendering, "In the Name of Jesus, the Christ, unto the remission of your sins, repent ye and be baptized every one of you, and ye shall receive the gift of the Holy Spirit."

For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.

And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

That is what you must say to yourself.

Ask God, the Almighty, to save you from this "crooked generation," and see that you make straight paths for your feet.

Go straight! Save yourselves! Remember that God puts within you the power to keep out of mischief.

It is of no use for a man to tell me, "I could not help it."

You could help it!

You did not need to go into that mud puddle or saloon unless you liked.

You did not need to go into that society unless you liked.

"But I was investigating, like Parkhurst!" some may say.

Christians Cannot Afford to Explore the Crooked Paths.

Dr. Parkhurst had no business to go into the dirty harlot's den and then tell the story.

He merely excites the curiosity of young men all over this country to want to go where Dr. Parkhurst goes.

The best side of a tiger's cage is the outside; but if you will go into the tiger's cage, do not make any disturbance or howl if the tiger wants to take a bite out of you while you are examining his teeth.

Keep out!

Do not go into crooked places.

Save yourselves from crooked ministers, crooked churches, crooked newspapers, crooked businesses, and crooked politics.

They then that received his Word were baptized: and there were added unto them in that day about three thousand souls.

I do not want any one to be baptized who does not gladly receive the Word.

If you receive it sorrowfully keep outside the baptistry.

I do not want you to be baptized if it will be a cross and a trial. It is a privilege!

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers.

A Man to Be of Value Must Be Steadfast.

There are four things that people who are really converted, and have received a real Baptism, will do.

*The following report has not been revised by the General Overseer.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

They will continue steadfastly in apostolic doctrine, in the teaching, in the breaking of bread, and in prayers.

The person who wabbles, and is not quite sure about apostolic teaching, has a back like a jellyfish.

That kind of man is of no account at all.

A man who is of value in the Church of the Living God is steadfast.

He is not forever tearing up things in his garden to see whether they are growing; not forever wondering whether he really is a Christian; not so much bothered about speculation as he is about realization.

He does the thing he knows; and he is in fellowship, and marches to work with the people of God.

He comes into the sweet communion of the Lord's Table.

The True Christian Loves Prayer.

There is one thing sure about him—he loves prayer.

When a man who calls himself a Christian does not love prayer, he is an unmitigated hypocrite, I do not care who he is.

The man who can find no joy in communing with God, is no man of God.

In my own City I am one of the hardest working men, but you do not catch me in bed on Sabbath morning after five o'clock, nor much after four.

You do not find many people in Zion who cannot get out in the morning, no matter whether it is spring, summer, fall, or winter. They pass up to Shiloh Tabernacle, to the early morning meeting, every Lord's Day.

"Oh, they have to," you may say.

Every man is as free in Zion City as in New York.

He loves to pray; he loves to be with God's people.

I Desire You to Read About Another Baptism.

It is the story of the eunuch under Queen Candace, found in the 8th chapter of the Acts of the Apostles.

It is connected with the ministry of Philip, in the city of Samaria, after the exposure of Simon the Sorcerer.

I shall begin with the 25th verse.

They therefore, when they had testified and spoken the Word of the Lord, returned to Jerusalem, and preached the Gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip saying—

I suppose if any one in Christian New York were to say that an angel of the Lord spoke to him, he would be looked upon with great compassion by the intellectual humbugs of the church, let alone of the world, and told that the day for angelic ministry was past.

Why should it be?

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

Why should not God send a messenger to give a man a clear direction?

But an angel of the Lord spake unto Philip, saying, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

Philip Sent by God to Instruct a Negro.

From Jerusalem to Gaza, at noonday, the mighty man of God went.

He was one of the first seven deacons.

He rose and went, and all he saw was a "nigger."

That is what some people would say.

I thank God for the man who was a "nigger."

I am fond of "niggers,"and the blacker they are, the more I like them.

I am always sorry for any of them who are not fully black.

A negro bore the cross of Jesus.

One of the seven prophets and teachers that ordained the Apostle Paul was "Simon, called Niger."

All that Paul saw was a "nigger." Certainly he was a negro prince, but he was a black man.

The Jew had a little prejudice against the negro.

Miriam, Moses' sister, became very angry with Moses because he married a negress.

Did you all know that Moses married a negress, an Ethiopian woman?

Miriam objected, and she got the result of it; she became "lily white"—a leper, as white as snow.

She would please Dr. Lorimer, who asks for a "lily-white party."

She was "lily white" with the disease of leprosy, because she was wroth with her brother for marrying an Ethiopian woman. Some of you would be very angry at your brother if he should marry a negress.

You would say, "You are a disgrace to the family, marrying a 'nigger!'"

That shows your ignorance.

Moses married a negress.

Joseph married a negress, a Cushite, Asenath, the daughter of Potipherah, priest of On.

The Eunuch Eager to Understand God's Word.

Philip, that mighty man of God, was called upon to minister to a negro, in the hot sun of the desert.

And he arose and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship;

And he was returning and sitting in his chariot, and was reading the Prophet Isaiah.

This Ethiopian prince was sitting in his chariot reading the Prophet Isaiah.

When a man desires to understand God's Word, and sits reading it and pondering over it, God will honor that man and instruct him.

And the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

The eunuch must have been reading aloud, as though he could not understand what he read.

It must have been a strange sight to have seen the evangelist running in the chariot wheels' dust, the perspiration running down his face; and the eunuch so busy reading that he did not see him, until he heard a voice—"Understandest thou what thou readest?"

It startled the man.

No, he did not understand.

He turned to Philip, and said:

How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

He was a Prince, with splendid robes, in a lovely chariot, but he took up a man out of the dust of the desert road.

How many of you would do the same thing?

The Baptism of the Eunuch.

Now the place of the Scripture which he was reading was this,
He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So He openeth not His mouth:
In His humiliation His judgment was taken away:
His generation who shall declare?
For His life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus.

And as they went on the way, they came unto a certain water.

I am quite sure it was not a pailful of water.

It was not just enough water to fill an Episcopalian baptismal font. Not much water is needed there.

It was either a river or a lake.

And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him.

Words Inserted By Some Ancient Authorities.

Some ancient authorities insert, wholly or in part, verse 37th of the Old Version, and I think that it is very likely that they are genuine. These are the words:

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus, the Christ, is the Son of God.

I believe that Philip said more than that: "If thou repentest and believest, thou mayest."

The eunuch answered and said, "I believe that Jesus, the Christ, is the Son of God."

That was the assurance of faith.

He fulfilled the Divine conditions.

Let us now read from the 28th chapter of Matthew, the last verses of the chapter, the 18th, 19th, and 20th verses.

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

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Overseer Speicher then led in prayer, and the Congregation sang Hymn No. 46 of the Special Song Sheet.

The General Overseer then delivered his Message:

TRIUNE IMMERSION, THE CHRISTIAN ORDINANCE OF BAPTISM.

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.

My remarks will be divided into two parts.

First I desire to say a few words upon the general question of Baptism, and then address an exhortation to the candidates.

The subject of Baptism is a very simple one for those who are honest. It is very complex for those who are not.

I do not hesitate to say that the great mass of people are not honest about this matter.

A Question Decided by the Practices of the Apostolic Church.

The subject of Baptism is to be decided not by what church councils have said; not by what prayer-books say.

It is settled by what the Bible says; by what Jesus, the Christ, said; by what the Apostles said; and by the practice of the Apostolic Church.

No other authority in this matter exists.

In the first place, infant baptism is a farce, a sham, a delusion, a snare, a lie.

You can take Matthew, Mark, Luke and John, the Acts and all the Epistles, and you will not find that one single baby was ever baptized.

Baptism Was Never Intended for Babies.

Never!

It is a shocking lie and a sham.

Look at the baptism of many churches.

Babies are brought in by the father and the mother; but they must have a god-father and a god-mother.

Perhaps there is no one around except the sexton, or perhaps they bring in some one who is a mere fashionable friend, and the minister gets these people to stand up and renounce "the world, the flesh, and the Devil," on behalf of that baby.

They are full of the Devil themselves, and have never renounced the world, the flesh, and the Devil!

The whole thing is a farce.

They promise to bring up the child, and they do not know anything about bringing up the child in the knowledge of God, for they are not in the knowledge of God themselves.

What a supreme farce it is for the minister to take a little water and sprinkle it on the nose or eyes, and say that the child is then regenerated, having received a new heart, and is a member of the Church of the Living God, because this minister sprinkled it!

It is too ridiculous to think of an infant's being regenerated in that way!

It is not in the Bible!

No Babies in Philippian Jailer's Family.

Jesus never baptized one baby, and no apostle ever did.

If you can find it in the Bible, you bring it to me.

"Oh!" some say, "the household of the Philippian jailer surely had babies in it."

A man who becomes the chief jailer is always a man advanced in years, and his children are usually grown.

Why should you say there were babies there?

Besides there could not have been babies there!

Because the Word says that they all believed; and you cannot get a baby to believe in anything except something good to eat.

Jesus said, "All authority hath been given unto Me in heaven and on earth, Go ye therefore, and make disciples of all the nations, baptizing them."

But those who are to be baptized must repent, believe, intelligently trust God, and obey.

That is a fact; it is not a theory.

The subjects for Baptism are adults.

Your baby baptism is not worth a snap of the finger.

It is worth less than nothing.

Single Immersion Is Not Baptism.

You cannot be baptized, as the Scriptures demand, until you repent and believe; and you never repented as a baby.

"I have been immersed once!" some may say.

Even so you are not baptized, because Baptism is not one dipping; it is three.

Pardon me for a moment if, as a scholar, I call your attention to the meaning of the word *baptidzo* (βαπτίζω).

The word *baptidzo* means to dip repeatedly.

It is used in the Scriptures when the Christ talks of a woman washing pots.

The idea in the word is repeated dipping.

If it were one dipping, it would be *bapto* (βάπτω).

All the Greek lexicons will tell you that.

It is a matter of common sense. It is not a matter of scholarship.

Baptidzo is the frequentative form of the verb, and means repeated action.

The Greeks will tell you that with all its errors, the Greek Orthodox church has just one way of baptizing, and they never baptize with one dipping.

The Roman Catholic church up to the Council of Trent never approved of any other form of baptism than the three dippings.

Triune Immersion Practiced in Early Church for Nine Centuries With But One Exception.

Pope Gregory the Great, speaking to the Cardinals, the Archbishops, and the Bishops, said that any one who baptized by any other than Triune Immersion would be excommunicated.

If any of you are sufficiently interested, and you ought to be, in the scholarship of this matter, you can turn to Smith and Cheetham's great Dictionary of Christian Antiquities, (there is no greater authority) and in an article written by Canon Marriot, a Church of England minister, you will find that for the first nine centuries there was no other form of baptism known to the church than Triune Immersion.

These are facts.

The only exception in many long centuries was that well-known exception of Eunomius, who in the fourth century baptized by one immersion.

But the records of the church tell us that Eunomius was a heretic in other matters, and that the reason he immersed once was because he rejected the divinity of the Christ and of the Holy Spirit, and declared that there was no trinity.

Thus, in order to support his contention, he baptized by one dipping, thus declaring there was no triunity in the God-head.

In other matters he was very far from right, and many grave charges were made against his character.

He was at last excommunicated and set outside the church as a heretic.

He is the one exception for at least nine centuries; one unfortunate one.

There is no question about the continuity in the early days, unbroken up to Eunomius, for four centuries.

The Apostolic practice, the practice of the early Church, was a Baptism

"Into the Name of the Father and of the Son and of the Holy Spirit."

If I were to take this handkerchief, and having three vats before me, one of black dye, another of blue dye, and another of yellow dye, and I were to say to Overseer Piper, "Dip this handkerchief into the black, and the blue, and the yellow" how many times would you dip it?

Overseer Piper—"Three times."

General Overseer—Could you do it by dipping it once?

Overseer Piper—"No."

General Overseer—If I am to baptize "into the Name of the Father and of the Son and of the Holy Spirit" is that not a triune immersion?

People—"Yes."

General Overseer—Do not think that to be baptized by Triune Immersion means to become a member of the Christian Catholic Church in Zion.

You do not do any such thing!

I do not care whether you become a member of this Church or not.

Moreover to sit at the Lord's Table you do not need to be a member of this Church:

It is the *Lord's* Table.

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

You Must Do What the Christ Commands.

Those of you who have not been so baptized, I command you to be baptized. I do not *ask* you to be baptized; I *command* you.

"What right have you to command?" you may ask.

I am God's minister! My business is to command and to teach you to do God's will and obey the command of the Christ.

One of the causes of the church's apostate condition today is that it does not have a real baptism, for the most part.

The Primitive Baptism which the Holy Catholic Church practiced—there was no Greek Catholic or Roman Catholic, or English Catholic, when there was the one Holy Catholic Church—was Triune Immersion.

May God Bring Us Back to an Undivided Church, and an Undivided Baptism.

Baptism stands for three things.

"Buried with Christ in Baptism" means death to sin; "Buried with Him in Baptism" means buried into His resurrection life, endued in that River of Life with Power for Service; and hence it is, that being dead to sin and alive to God, and endued with power for service, there is triune blessing.

There is power in the Christian Catholic Church in Zion because our people are obedient to God, and they have received a Baptism that means something.

Dead to sin, alive to God, and endued with power for service, they are the instruments that God can use.

It did not take the Ethiopian prince a moment to decide after he saw it.

He said, "Here is water, what doth hinder me to be baptized?"

Here is your opportunity.

Miss it, and you may never get an opportunity again.

I have known of large numbers of Christians who were sick, and lived up to their light and knowledge, but did not get any healing until they obeyed in Baptism; and then they were oftentimes healed in the baptistry.

I have known persons who received a wonderful healing as they were baptized, God giving them the blessing even as they obeyed Him.

Obedience does not mean taking your time to it.

Obedience means doing as the Ethiopian prince did, and as Cornelius the centurion did.

I know I am right and you know that I am right!

The General Overseer then delivered his Charge to the Candidates for Baptism, after 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.

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.

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, *sickness*), 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 Healings Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healings 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY



ELIJAH THE RESTORER.

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY

Around-the-World Visitation

OF THE

Rev. John Alex. Dowie

ELIJAH THE RESTORER

General Overseer of the Christian Catholic Church in Zion.

By Arthur W. Newcomb, Special Correspondent.

CROSSING THE PACIFIC.

OUR last paper of this series, closed with a report of the Message of Elijah the Restorer, delivered in the Alhambra Theater, San Francisco, California, Wednesday evening, January 20, 1904.

This was the evening just before our sailing for Sydney, Australia, on the Oceanic Steamship Company's Steamship Sonoma, by way of Honolulu, Hawaiian Territory; Pago Pago, Island of Tutuila, Samoa; and Auckland, New Zealand

The Last Day Ashore.

The next forenoon was devoted to preparations for departure, the sending of final messages to those at Zion City, the packing and transportation of baggage, and the closing up of certain business affairs.

At half past eleven o'clock that forenoon all was in readiness, and the General Overseer gathered the Zion party in his rooms in the Palace Hotel, for a farewell luncheon.

It was a happy gathering; for it seemed certain that every artifice of the evil one in opposition to the Visitation had been thwarted, and Zion had once more been victorious. Naturally there was also a little feeling of sadness in separation.

The little party that had spent three weeks together on the private car Tecalco had been a very harmonious and happy one, and it was not easy to separate.

Evangelist Hill, Deaconess Reakirt, Mrs. Lupton and her daughters, and Mr. Adams, had been very delightful additions to the party, and it was with joy that we had met, and added to our number Elder Taylor and his good wife, and Elder Ernst.

Those who were to stay felt that there would be a vacancy in their lives while the General Overseer was away.

Those who were to go felt the pain of separation from loved ones, home, and especially from Zion City and its beloved people; they also felt the responsibility connected with so significant and momentous a Visitation as that of the Prophet of the Restoration.



PASSING THE SIERRA AT SEA.

LAST VIEW OF AMERICAN CONTINENT.

But all were convinced that the Visitation was God's will, and felt that He would most richly bless it to all the nations of the earth, hence all thoughts of sadness were overshadowed by a deep joy, that God had opened the way for this great Onward Movement.

The luncheon was most palatable and delightful and it was with heartfelt regret that some of us parted with it not long after—but let us draw a curtain over such painful scenes.

The Departure.

After luncheon the entire party took carriages and proceeded to the Oceanic Steamship Company's dock, where all boarded the Sonoma, which was thronged with passengers and their friends.

There was not much time.

The General Overseer went to his stateroom, signed a few letters, a bugle sounded, hurried good-byes were said, and soon the gang-plank was drawn ashore and the vessel's gate was closed and made fast.

Just before, a newly-married couple had hurried aboard, amid showers of rice and flowers.

Then a clarion-voiced newsboy rushed up shouting, "Uxtry poiper, yah!"

Still the ship lingered, while some of the passengers and their friends on the wharf pelted one another with flowers.

A heavily-laden wagon drove up and a large force of men began carrying its contents on board.

It was the United States Mail truck, bringing the last mail for the lands beyond.

When the last canvas bag was on board, lines were cast off, the bugle rang out shrilly the familiar strains of "Auld Lang Syne," ship and docks fluttered with waving handkerchiefs, and our three weeks' ocean voyage across the great Pacific was begun.

As the Sonoma swung out of her berth, the last sight of the docks that we had was of Judge Barnes, Deacon Sloan, Deacon Peters, Deacon Lupton and other officers and members of Zion, waving a loving farewell.

"Peace to Thee!" The General Overseer's voice rang out over the waters.

"Peace to Thee be multiplied," came back from a score of voices.

Our next concern was to prepare some letters and cards to be carried ashore and posted by the pilot.

Through the Golden Gate.

Then we were ready to enjoy the beauties of San Francisco harbor and the Golden Gate.

It was just three o'clock on Thursday afternoon, January 21, 1904, when we passed through the Golden Gate, past the famous "Seal Rocks."

The sky was a beautiful blue, which was not only reflected but deepened in the ocean's waters, until there was a depth and brilliancy of blue to be seen nowhere else on earth.

The sun was shining.

Over and around the Sonoma about a hundred white-winged gulls circled and hovered.

A fresh northwesterly breeze was blowing; there was a lively roll on the surface of the deep, and great showers of spray were dashed up by the bows and whipped across the deck.

After a time the light-ship San Francisco came into view, also a graceful sloop-rigged pilot-boat which came to take off the pilot who had brought us out of the harbor.

Over the side of the ship he went, down a rope ladder, and into a rowboat that was flying up and down on the waves like a thing possessed.

The oarsmen pulled the little shell away to the sloop; the engines on the steamship began their throbbing once more; and, with her nose pointed a few degrees north of southwest, the Sonoma began her journey of two thousand one hundred miles to Honolulu.

Discomforts and Annoyances.

Our voyage, on the whole, was a pleasant one, but very little of the pleasure was experienced by any of the party during the five and one-half days between San Francisco and Honolulu.

The passengers were, for the most part, people on pleasure trips to Honolulu, and were already beginning that abandon which is the world's idea of pleasure.

Flirtation, card-playing, gambling, burning the vile-smelling incense "to Bacchus," and drinking, had possession of the ship.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

To his shame be it said, that the commander joined in these so-called amusements, thus making it all but impossible to have the rule confining smoking to the after part of the promenade deck observed.

With the ship a floating hell, we turned our eyes to sea, in the hope of finding something there of interest. But from San Francisco to Honolulu, the whole face of the deep was one maddeningly monotonous waste of rolling, white-capped billows.

Not a ship or fish did we see, and only occasionally a solitary bird.

The sky was overcast with clouds, a chilling gale was blowing, it rained nearly every day, and never-ceasingly the ship rolled, rolled, rolled.

From side to side, back and forth, rock, rock, swing, swing, decks ever aslant one way or the other, loose doors banging, dishes sliding; we did not sail to Honolulu. As the General Overseer said, we rolled.

The General Overseer and Overseer Excell proved themselves first-class sailors, and the rest of the party were on deck every day after the Friday, feeling very well, considering the state of the weather and the heavy motion of the boat.

One bright spot there was in the dull monotony of these days—our fellowship one with another and the morning and evening worship in the Social Hall and the General Overseer's stateroom.

The piano in the Social Hall was a great help to our singing, with Overseer Excell at the keyboard. Some new hymns were learned and many old and almost forgotten ones were revived.

A Masonic Muzzle on Religious Liberty.

When Saturday night came, we wondered what provision would be made for observing the Lord's Day on board ship. As no notice of any kind appeared, two of our party went to the captain, who is by law, autocratic monarch and supreme pontiff on board a vessel on the high seas, and asked what the custom was regarding Lord's Day on the Sonoma.

He replied that he had had some trouble regarding that point on previous voyages, and had accordingly decided that "as the religion of the United States was that of the Church of England" (!) he would allow no service on board except the Church of England service. If Mr. Dowie or any one else wished to read the Church of England service and then preach a sermon, he was welcome. Otherwise there would be no service.

It was, indeed, startling information that the United States had any sectarian religion, and especially that of the Church of England, whose membership is smaller in America than that of many other denominations; and it was still more startling to find that on board an American vessel there was no freedom of religion.

That this was not actually the case, and that the captain's reply to us was, in reality, an insult to the General Overseer, was shown on the next morning, Lord's Day, when a notice was posted announcing that a Roman Catholic priest would celebrate mass in the second cabin.

Thus, on our first Lord's Day at sea, there was no recognition of God on board the Sonoma except our little private service and this travesty, the idolatrous sacrifice of the mass!

Not only was God not recognized, but a number of the passengers spent the entire day gambling.

The other Lord's Days that we spent at sea were of the same character.

Honolulu, Hawaii Territory, U. S. A.

The five and one-half days of our voyage to Honolulu were long, tiresome periods of time; but they at last came to an end, and early on the morning of Wednesday, January 27th, we sighted, through the mists ahead, the high, rocky, eastern shore of the island Oahu, one of the Hawaiian group, on which Honolulu is built.

Far off to the south, the heights of the leper island, Molokai, could be faintly discerned.

Land!

It was a gladsome sight to our weary eyes.

As we drew nearer, the bold headlands became more and more clear, their feet washed by the blue and white sea and their heads shrouded in clouds and rainbows.

As we came still closer, we could see houses on the beach at the foot of the cliffs, looking like toys in the distance and in comparison with the great rocks that towered over them.

Then we saw the lighthouse on Diamond Head, an extinct crater, which stands guard at the eastern end of the gateway to the harbor.

Dwellings and hotels came into view, as we rounded the Head, and then the city of Honolulu, lying in an arbor of tropical verdure, creeping up the hills that lay behind it, and shadowed by the Punch Bowl, another extinct crater, and by the rugged cliffs of the Pali, eighteen hundred feet in height.

As we came into the harbor, two steam launches and a rowboat came out to meet us.

The rowboat brought out the pilot, the launch with the yellow flag the health officer, and the other launch the United States customs officers and the representatives of the local press.

The pilot took the ship to her dock in the harbor, the health officer, a handsome young fellow in a gleaming white uniform, inspected the officers, crew and passengers of the ship, the customs officers inspected the cargo, while the reporters sought out the General Overseer.

The health inspection was a matter easily accomplished, the ship's surgeon calling the roll of all on board, each one passing the local health inspector as his name was called.

What the Press Said.

The reporters who came on board represented the afternoon papers of Honolulu, and the following are fairly accurate reports of what they heard and saw:

From the Honolulu *Bulletin*, January 27, 1904:

As the steamship Sonoma glided through the harbor up to the Oceanic wharf a conspicuous figure on her deck was John Alexander Dowie, known also as "Elijah the Restorer," the famous founder of Zion City and the Christian Catholic Church.

A *Bulletin* reporter boarded the Sonoma off the harbor and found the Prophet sitting on a bench of the upper deck. Dowie is quite an imposing looking man. He is large and broad. Over his breast flows a long, snowy-white beard, while long, gray locks conceal his coat collar.

The Prophet greeted the reporter kindly and courteously, but with the suspicion which he is said to show whenever a newspaper man is around. "You represent the *Bulletin?*" he said. "Well, I'll say nothing for publication myself, but you can get all the information you want from my Secretary." Dowie then introduced the reporter to Deacon Arthur W. Newcomb, Secretary and General Correspondent, a very courteous gentleman, who readily answered all questions asked him.

"Mr. Dowie has now been in the United States for sixteen years. He is well satisfied with the work he has done there. He is now on his great Visitation around the world."

Here followed the itinerary of the Around-the-World Visitation, taken from the program.

The article closed by saying that the General Overseer would hold no meetings in Honolulu, but would continue his journey by the Sonoma, and ended by a reference to his splendid health, despite the strain of traveling.

The *Hawaiian Star* for Wednesday, January 27, 1904, said in part:

ELIJAH II. ON HIS AROUND-THE-WORLD VISITATION.

TRAVELS IN THE BEST CABIN ON THE SHIP.

REV. JOHN ALEXANDER DOWIE, HEAD OF FAMOUS ZION CITY, ACCOMPANIED BY PARTY, ARRIVED TODAY FROM SAN FRANCISCO BY STEAMSHIP SONOMA—IS MAKING A TOUR OF THE WORLD.

"Elijah II." in the person of the Rev. Dr. John Alexander Dowie arrived today from San Francisco on the steamship Sonoma, and he did not come in the steerage either. Rev. Dowie, the famous head of Zion City, and originator of the Christian Catholic Church of Zion, is making a tour of the world, accompanied by four of his disciples. The arrival of the famous exhorter in Honolulu caused considerable interest, and a good-sized crowd was at the wharf to see him. Accompanying Rev. Dowie are Overseer J. G. Excell, general ecclesiastical secretary; Deacon Arthur W. Newcomb, secretary and special correspondent; Deacon Carl F. Stern, general personal attendant to Rev. Dowie; and Deacon Ernest Williams, stenographer and photographer.

"I am making a tour of the world," he said, "and will be absent until about June 30th. My present plans provide for my reaching New York about the middle of June and being in Zion City by June 30th.

"The visit to New York, a failure? No, by the grace of God, the visit to New York was not a failure. It was highly successful in many respects. There will be another meeting held there on my arrival in June. The recent financial troubles in Zion were due to some of my enemies influencing a few of the creditors to try and cause trouble. The affairs have been settled and Zion is now stronger financially than it has ever been before. The Christian Catholic Church has millions at its disposal. No, I will be unable to remain any time in Honolulu, as the itinerary of my trip will prevent so much time being passed here."

Rev. Dowie is a man of short stature. He stands about five feet five

Digitized by Google Original from NEW YORK PUBLIC LIBRARY

inches in height. He is quite elderly in appearance, being a man apparently of about sixty-five years of age. He is stout and wears a long flowing beard. There is an alertness in all of his actions. He gives one the idea of a sharp decisive person, and a successful leader. He wore a grey suit with a light wrap. The party soon left the steamer and went to the Young Hotel for lunch. During the afternoon they drove about the city viewing the places of interest.

Dr. Dowie went to the Alexander Young Hotel on landing from the steamer, accompanied by the members of his party. The doctor is a very distinguished-looking gentleman, and is imposing in bearing and address. He led his party to the office to enter their names on the register. "There is only one kind of pen I can write with," remarked the distinguished traveler as he picked up a pen. He made a few tests on the side of the page, and then wrote his name, "John Alexander Dowie," in a thin upright hand. His companions followed and then the party retired and prepared for luncheon at the hotel.

Deacon Arthur W. Newcomb, secretary and special correspondent, who is Dr Dowie's secretary in this trip—the doctor travels with a secretary as well as a "personal attendant"—received an interviewer for the doctor. He said that the doctor was somewhat tired after his trip, and had requested him to speak for him. Deacon Newcomb is a young man, whose appearance and bearing suggests an intelligent, college-bred American, and he discussed the trip with readiness and apparent sincerity of belief in the religious end of it.

"We shall not hold any meetings in Honolulu," he said in answer to a question, "and expect to leave this evening on the Sonoma. The general purpose of the trip is for recreation and rest and to hold meetings in many of the places to be visited."

"Is it the intention to establish branches in the Colonies and other places?" the secretary was asked.

"There are already branches" he replied. "Meetings will be held in many places to be visited."

This afternoon Dr. Dowie is taking a drive about Honolulu to see the city. As far as is known there are no Zionists here and the doctor's visit is not likely to leave any permanent traces.

The Landing.

It was a few minutes after noon when the ship was at last brought to the dock and made fast.

As we came up to the dock a number of native Hawaiian lads swam out to meet us, and shouted for coins to be thrown overboard to them. A shower of nickels, dimes and quarters was the response.

Down went the gleaming brown bodies after the money, and in a few seconds they were again on the surface, the boys grinning in triumph as they displayed the rewards of their agility.

Their mouths made convenient and capacious purses, and they were immediately calling for more.

Upon our arrival in the city, we decided to walk to the hotel, in order that we might better observe the people and buildings on the way.

It was a delight to be on land again, although it was some time before we lost the feeling that the whole earth was swaying from side to side as our ship had been doing for days.

Business and Refreshment—A Fine Hotel.

Our first call was at the bank, where the General Overseer attended to some important business matters; then we proceeded to the Alexander Young Hotel, a very large and beautiful stone and brick building, splendidly equipped in the very latest modern style—a wonder when one considers that not many years ago, these islands knew nothing of civilization.

As we walked along, it was evident that every one knew the General Overseer, and the most intense interest was manifested.

At one street corner, a young man was waiting with a camera, and took a snap-shot as the General Overseer came up.

Our luncheon was served, by special courtesy, in a private dining-room, the waiters being very clean and bright-looking young Chinese, clothed in spotless white. We were also shown very marked attention by the dining-room steward, a young man who, until four years ago, made his home on the South Side, in Chicago.

After luncheon we spent a few minutes on the roof-garden of the hotel, a delightful place, at that time deserted on account of a little shower that was falling.

They have showers in Honolulu, the like of which we never saw before.

The rain falls heavily at the tops of the mountains, just behind the city, and a strong wind, which is ever blowing high up among the crags, sends the spray drifting far across the valley. As a result, it often rains when the sun is shining. The rain from such a source is not a heavy downpour, such as we are accustomed to, but a fine, feathery spray.

An Interesting Museum.

The afternoon was spent in driving about the city.

The first place of interest was the Bishop Museum, to which we were given special admittance through the courtesy of the Bishop Bank.

This museum was founded in memory of Mrs. Bernice Bishop, a sister of the ex-queen, Liliuokalani, the last of the monarchs of the Hawaiian Islands. Mrs. Bishop, although a member of the native royal family, was the wife of an American business man, and the founder of certain educational institutions on the islands.

This museum is rich in Hawaiian and Polynesian antiquities, relics and curios. We spent the hour of our stay there in the Hawaiian department, where we were shown about by an exceedingly courteous and intelligent young Englishman.

Here we saw, among other things, the ancient gods of the Hawaiians; examples of their domestic, decorative and industrial arts; reproductions in miniature of their places of worship, where their human sacrifices were offered to appease the cruel and powerful god, Ku; and royal robes, crowns, thrones and scepters commemorative of all their kings from the founder of the dynasty, Kamehameha I., down to the last occupant of the throne, Liliuokalani.

We were especially interested in their ancient religion, as it showed its relationship to ancient and modern heathenism by the fact that it was unmistakably phallic worship.

Another item of especial interest was the royal robe of the ancient kings of the islands, made of the yellow feathers of a certain bird, now practically extinct. The bird was a small one, and had only a few of the prized yellow feathers at its throat, hence the great value of the regal garment—value, it seemed to us, out of all proportion to its beauty.

Our next drive was to Waikiki Beach, said to be the finest place for surf-bathing in the world. It was a matter of regret to at least a portion of the party, that we did not have the time to try it for ourselves.

The drive, however, was a most beautiful and interesting one.

The People of Honolulu.

Honolulu is a thoroughly cosmopolitan city, one where Eastern, Western and European civilizations meet and mingle. Here are the native Hawaiians, now degenerate and rapidly dying out, although some splendid specimens of the old physical giants remain; the Chinese and Japanese, the Portugese, the Germans, the English, and the Americans, with a slight sprinkling of Porto Ricans, Africans, and people from the nations of Europe.

You may see, in the street-car, men and women dressed in the latest western modes, Orientals in their distinctive garb, and the natives in their scant attire.

The flowers and foliage of Honolulu are bright, beautiful, luxuriant, and various, to a degree almost taxing credulity.

The homes, all of them picturesque, are some of them palatial, and the lawns are bowers and gardens of tropical splendor. The inhabitants seem to reflect the same warmth of feeling. Everybody is glad to see you, and greets you with a smile, and the salutation "Aloha!" which means in the minds of the Hawaiians everything that is beatific. It also means farewell, and is the principal theme in the native farewell song, which is sung when steamers leave the port. On such occasions, the passengers are gaily decked with *leis* or garlands of flowers by the people.

With all these pleasant and delightful scenes and customs before us, it was sad to note also the evidences of evil-doing and immorality on every side. It was with joy that we thought that the day could not be far off when God would restore these beautiful and fertile islands to Himself.

We had dinner at the Alexander Young Hotel, where we were decked with garlands made by stringing carnation blossoms on long pliable filaments of dried grass, and entertained by native Hawaiians playing on their native instruments and singing their native songs.

Their instruments were the taropatch, and the ukalili, and the guitar. All three were guitar-shaped, but the taropatch and the ukalili are smaller and are played somewhat as the mandolin, except that no plectrum is used, the strings being struck by the fingers. The music has a certain wild, sensuous beauty, although it is not exactly like the music of the classical composers.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Poi.

Here also we tasted the famous native dish, poi.

This is made by macerating the root of the taro plant, soaking out the starch, and then allowing the resulting paste to ferment.

The natives eat it by placing a bowlful in the center of the table, or, more often, on the ground, in the center of a group, each one dipping in his fingers and then licking off the sour paste. Then, of course, each comes back for more.

This seemed to us to be carrying the community idea a little too far, so we contented ourselves with trying a little on the tip of a fork.

Most of our party did not relish the dish, although we were assured that it was often eaten as a breakfast food by the American residents of the city.

Leaving Honolulu.

After dinner, we returned to the boat, attended to getting off some correspondence, and then, in the silence and beauty of a tropical, moonlit midnight, watched the lights of the city fade from view, as we quietly steamed out of the harbor on our way to the equator beyond.

We had greatly enjoyed our day in Honolulu, and retired with thanksgiving and praise to God.

A Delightful Voyage.

To our great delight, we awoke the next morning to find the sun shining brightly on a calm sea, and the ship pursuing her way without any appreciable roll or pitch—the only motion discernible was the vibration of the engines.

We were also delighted to find that we had left many of the most frivolous of our fellow-passengers at Honolulu. Our passenger list was now quite small, but the quality was much better.

We formed some very pleasant acquaintances among the few passengers who accompanied us all the way to Auckland and Sydney, among them a very bright, intelligent baby boy, twenty months old, who was the life of the ship.

The little fellow formed a very deep attachment for the General Overseer, crowing with delight and shouting, "O-o-o, Dowie, Dowie!" whenever he saw him, and begging to go to him.



THE PALACE AT HONOLULU, THE GOVERNOR'S HEADQUARTERS.
Formerly House of Hawaii's Monarch.

Although we were passing through the tropics, there was a cool breeze blowing, so that we did not suffer any from the heat—in fact there was absolutely no fault to find with the weather.

Then it was that books, paper, and typewriter were brought forth, and we were able to do some reading and work.

Flying Fish.

Here, also, the sea became more interesting on account of the flying fish that were almost always appearing above the water.

These little fellows are about six or eight inches long, and pure white in color.

They leap from the water a few inches and then skim along, swift as birds, close to its surface.

They do not seem to see well; for they apparently run headlong into waves when they do not intend to. If they are close to the crest of the wave when they strike it, they go through it and continue their flight, if not, they are lost to view in the water.

Their flight is usually from a few feet to fifty or even a hundred yards, but occasionally we would see one, perhaps more experienced than his fellows, that would fly two or three hundred yards.

Crossing the Equator.

The equator is something more than an imaginary line, drawn arbitrarily around the earth; it is an exact geographical fixture of the highest importance to many allied sciences, hence we did not think it a matter to be lightly regarded when, at about six o'clock on Lord's Day evening, January 31st, we crossed the line that divides the Northern from the Southern Hemisphere.

It was a perfect evening, and the sun had just set; but it was already starlight, as there is no twilight in the tropics.

Far off in the southern sky, we could see that constellation of which so much has been said and written, the Southern Cross. Four of us saw it for the first time, and the General Overseer saw it again after sixteen years.

Pago Pago, Tutuila Island, Samoa.

On Wednesday morning, February 3, 1904, at five o'clock, we awoke to find ourselves entering the small, but exceedingly beautiful, harbor of Pago Pago. (Pronounced Pango Pango.)

The entrance is very narrow and curved, and the entire harbor is surrounded by very high, almost perpendicular, tree-covered mountains, so that once within there is no sight of the open sea, the ship seeming to lie in a small, inland lake.

As we slowly steamed up to the buoy to which the Sonoma was to be made fast, naught could be heard but the singing of thousands of birds and the crowing of hundreds of cocks on shore.

It was a strange, unaccustomed sight that met our eyes; but one full of interest and a charm that still lingers in the memory.

The air was practically still, the surface of the water calm, and the early sunlight bright and clear.

To our left was the splendidly-situated, newly-built residence of the governor of the island, under the United States Government, a large, summery-looking frame dwelling on a height commanding an excellent view of the harbor. Near it were several smaller houses connected with the naval station.

At the dock, not far away, was the United States Gunboat Wheeling.

Further down the shore, on the same side of the harbor, were a schoolhouse, a little church, several stores, the United States Postoffice, and some light frame dwellings.

Directly across the harbor was a little white church nestling among the cocoanut palms.

All around the harbor were the grass huts of the natives.

Already, rowboats and canoes, crowded with the natives, were beginning to put out from many points and pull towards us, while from the dock came steam launches from the naval station and police department.

The native chief of police, a very pleasant official, wore a white cap, with his title upon it in gilt letters, a white coat with brass buttons, and a clean white cotton cloth that went from his waist to his knees. His feet and legs were bare.

The members of the force wore red turbans on their heads and cloths of white cotton about their loins—nothing more. All were magnificently formed men, straight and sturdy, with great hard muscles playing beneath the shining light creamy brown skin on their mighty arms, massive, arched chests, and broad, flat backs. They patrolled the ship to keep the other natives from boarding it and swarming through it, seeking to sell their wares.

Hence it was that the rowboats and canoes gathered at the side of the ship, and trading was done by means of light lines, with which money was let down, tied in the purchaser's handkerchief, and the goods hauled up.

The Natives.

These traders and their boats are an interesting study.

The rowboats were evidently family affairs, father, mother, sons, daughters and even grandfathers and grandmothers coming out to help in the display of wares and their sale.

The canoes, made out of hollowed-out logs, with outriggers to

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

keep them upright, were for one person only, some of them being occupied by men, some by women.

Both men and women were innocent of hats and shoes, and were not very heavily supplied with any other clothing.

The men wore nondescript and variously-colored cloths about the loins, while their wives and sisters were usually clothed from the shoulders to the knees, their garments being of the utmost simplicity and lightness of material.

The men and most of the women had their hair cut to an inch or two in length, and some of them had its rich, dark brown bleached to a dirty brown, yellow or red, by means of lime. Some of the women, however, had long glossy black hair, and others masses of wavy dark brown.

Some of those who had long hair, had certain wisps and ends bleached, giving them a very grotesque appearance, perhaps considered very coquettishly stylish among their dusky companions.

Their stock in trade was bananas, oranges, limes, and other tropical fruits, beads, fans, baskets, mats, a kind of papery cloth of native manufacture, and other trinkets. The native Samoan is almost amphibious. We were told that the babes were put into the water to learn to swim before they had learned to walk. They float, swim, tread water, dive, and perform other maneuvers in the water with an ease and grace that is wonderful to see, remaining in the water for hours without the slightest apparent weariness. Soon after the arrival of the boats of the natives at the ship's side, several of the young women and girls freed themselves of all clothing, except a cloth about the loins, and took to the water to dive for coins thrown overboard by the passengers. It did not seem to matter how far away they were from the place where the bit of money struck the water, they never failed to catch it before it reached the bottom of the harbor, which seemed to be very deep at this place.



VIEW FROM HARBOR, PAGO PAGO, SAMOA. NATIVE TRADERS AT SHIP'S SIDE AND GRASS HUTS OF NATIVES.

Sometimes several of them would dive for the same coin, interfering with one another so that, for the moment, it would get away from them. Then one of them would go away down out of sight after it, never failing to come up, after a few seconds, smilingly displaying her booty before stowing it away in her mouth.

They were remarkably friendly and good-natured in all their rivalry, each seeming to rejoice in the good fortune of the other.

In one instance, however, one of the women seemed to have a grievance against one of her companions, and a hair-pulling contest was soon raging in the water.

The combatants disappeared beneath the surface as soon as it began, quickly to come up again, struggling.

By that time several peacemakers had arrived on the scene, and the altercation ended. She who had begun it was severely reprimanded and sent, in disgrace, to one of the boats, being no longer permitted to join in the sport of diving for coins. With this one exception, the spirit of mutual love and helpfulness was very beautifully manifested among these simple, kindly people, who laughed heartily and naturally, and did very little frowning or scolding.

We were told that they were all Christians.

It was very sad to note, however, that they all seemed to have acquired a taste for Satan's Consuming Fire, tobacco. Both men and women smoked pipes and cigarets.

We were also pained to see that both men and women were more or less disfigured with tattoo marks.

We Go Ashore to Music of Native Song.

After breakfast, the General Overseer engaged three powerful young fellows to row us ashore and about the harbor.

While we were on our way across the short stretch of water that lay between the Sonoma and the shore, we were treated to a song by our boatmen—the Samoan farewell song.

We had heard the natives singing in time to the strokes of their oars, as they had rowed out to the ship, and had perceived that there was a wild kind of music in their songs, which were sung in somewhat harmonious parts; but we had not had any opportunity to hear the singing near enough at hand to form any definite idea as to its character.

We were delighted, therefore, when, without a word of warning, one of our oarsmen, a strapping young fellow, began to sing.

He carried the air or melody of the music, while the other two joined him, the one in what was intended to be a bass, the other in a kind of alto.

The harmony was weird, and the tune itself entirely different from anything we had ever heard before.

The words, of course, we could not understand, with the exception of the first few, which were, as near as they can be reproduced by English spelling, "Good-a-by, my falellie," which, being interpreted, means, "Good-by, my friend!"

The song ended with an upward fling and wave of the hand, and a vigorous, high-keyed yell, followed by a shout of joyous laughter. It was sung over and over again for our benefit, but we did not seem to be able to learn the tune beyond the first few notes.

On shore, we visited the United States Postoffice, the general store, and some of the grass huts of the natives.

Everywhere we were greeted with a friendly "Talofa," the Samoan equivalent for the Hawaiian "Aloha," and a frank, childlike smile. The people took a great interest in the General Overseer, seeming to regard him with especial friendliness, and following him everywhere.

At the grass huts, we were heartily welcomed. A cocoanut was opened and we were given to drink of the milk.

The people readily consented to be photographed.

While we were returning to the ship a tropical shower fell. It was more like a spray than a shower, accompanied by

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

no wind and no lightning or thunder, and was soon over.

Farewell to Pago Pago.

When the Sonoma was about to depart, at a little after noon, there were about a score of natives in boats and in the water at her side. Addressing the General Overseer, one of the young men, floating on his back, sang:

Good-by, my friend;
We do love you.
We never will forget you.
May God bless you anyway.

His meaning for the last word of the stanza was probably "everywhere," or "wherever you go."

Soon we had passed out of the lovely little harbor, and were steaming away toward New Zealand, leaving this little island, with its docile, gentle-spirited people, far behind.

The Heat Becomes Intense.

While we were at Pago Pago, we began to feel the intensity of tropical heat, and for the next two days we knew what it was to have the sun shining down upon us from the zenith, with very little wind to temper his fierce rays. The nights also were stiflingly hot, and it was not easy to sleep.

If it had not been for the slight movement of the air caused by the motion of the ship, it would have been almost intolerable.

It was not for long, however, and in about forty-eight hours we were fanned by the trade-winds of the Southern hemisphere.

At first, these were a little too fresh for the internal equilibrium of some of the party, but prayer was answered, and all of us were soon on deck again.

About this time, we saw the dim outlines of the Sunday Islands, to the east of us, about sixty miles away, according to the testimony of some of the officers of the ship.

A day or two later we saw a thin column of smoke, dead ahead, which, we were informed, was the smoke of one of the sister ships of the Sonoma, the Sierra.

As this was the first ship at sea that we had seen since our departure from San Francisco, we watched it with a great deal of interest as it gradually came into sight, passed us about a mile to the west, and disappeared on the northern horizon.

As they passed, both ships whistled and dipped the Stars and Stripes that were floating astern.

Auckland, New Zealand.

Late in the afternoon of Monday, February 8, 1904, we sighted, to the southwest, the high, rocky shores of New Zealand, the first land to come up out of the sea, as it were, being the Great Barrier Island, which stands at the entrance of Auckland Harbor.

Soon other islands and mountains on the mainland began to appear, and, as the darkness began to gather, there was land on every side.

From a lighthouse over to the west, a brilliant light was flashing out across the waters at regular intervals.

We passed very close to a small island, which we were told was the Little Barrier, and was the home of thousands of New Zealand birds that had been in danger of becoming extinct, kept there by the government. As we passed we heard their strange night-cries.

A little later, the lights of Auckland harbor and streets came into view, and the Sonoma whistled and burned a light for a pilot.

Then a long, slender launch came silently out of the darkness, leaving a stream of phosphorescence gleaming in the sea behind her, crept up to the side of the ocean vessel, and a pilot came aboard. Then it went away as silently as it had come.

As we proceeded into the inner harbor, various vessels passed us in the darkness with a silence that was almost ghostly.

The Sonoma could not be taken to the wharf that night, because the local health officer would not make his inspection until the next morning, so we were obliged to anchor in the harbor. It was nearly one o'clock Tuesday morning when the great iron anchor went into the water with a splash, and we came to rest.

The next day was most delightfully pleasant, bright and cool—a perfect day.

The sight of Auckland from the harbor was very beautiful, but we were to see it from a much more advantageous point of view before the day was over.

The health officer came out at about seven o'clock and looked us over, and a short time after, the Sonoma was being made fast at the wharf.

The ubiquitous newspaper reporter was on the heels of the General Overseer as soon as the health officer would allow any one on board. He was treated kindly and courteously by the General Overseer, who gave a very gracious interview to representatives of both the Auckland *Star*, and the New Zealand *Herald*.

Greeted by Zion in Auckland.

As we drew near to the wharf, we were delighted to see that there was a large company of the officers, members and friends of the Branch of the Christian Catholic Church in Zion in Auckland, gathered to meet us.

It was good to hear the hearty "Peace to Thee be Multiplied," that came ringing back to us in response to the General Overseer's loving salutation.

When the gang-plank bridged the space between the wharf and the ship, these good friends, led by Deacon and Deaconess J. Thomas Wilhide, came on board and gathered in the Social Hall.

When all had assembled, it was found that sixty men, women and children were in the party.

Besides Deacon and Deaconess Wilhide, Deacon and Deaconess Johnson, who had held the fort for Zion in Auckland for a long time, were present, everjoyed at seeing the General Overseer, whose face they had not beheld for sixteen years. Other officers of the Church were also present, and among the members were several who had been with the General Overseer in his ministry in New Zealand in 1888.

When the little company had gathered, the General Overseer introduced the members of his party, each of whom made a brief address of appreciation of the kindliness and love of the welcome that had been given them, and asked God's blessing upon Zion in Auckland.

Our hearts were filled with thanksgiving to God as we heard the fervor with which these true Christian Catholics joined in the singing of "We're Marching to Zion," showing that although most of those present had not seen the General Overseer before, they all love him, and had the true Zion spirit.

The General Overseer's Talk.

Then the General Overseer spoke.

He expressed his joy at meeting the members of the Branch in Auckland, and gave them loving greetings from Zion in Zion City and throughout the world.

He told them in his own graphic way about Zion City, and especially about the great victories that Zion had won there during the few weeks immediately before his departure.

He told them of the great work that Zion was doing throughout all the nations of the world.

Then he paid his compliments to the captain of the Sonoma, who had refused to permit the worship of God in accordance with the dictates of conscience on board his ship, pointing out that he was a Freemason, and declaring that Freemasonry was here, as everywhere, an enemy to true religion.

He closed by emphasizing the command in the letter of September 21, 1903, and calling all into Zion City.

After prayer, he shook hands with each one present, distributed Zion candy among the children and Zion lace souvenirs among the ladies, and then all adjourned to the deck, where a photograph of the party was made.

After another handshake the people were dismissed, and the General Overseer and his party, accompanied by Deacon and Deaconess Wilhide, went to the Royal Hotel, whence they took carriages for Mount Eden.

Mount Eden.

This elevation is the highest in the neighborhood of Auckland (about one thousand eight hundred feet), and affords a wonderful view of the city, the harbor, and the surrounding country.

It is an extinct volcano with a crater, perfectly funnel-shaped, about a hundred feet deep, showing a mass of dark, reddish volcanic rocks at the bottom.

From the top of Mount Eden, over thirty extinct craters are in sight; some larger, some smaller, some only a few feet high;

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

showing that, at one time, the entire neighborhood was bubbling, volcanically, like a pitch-pot.

Taken all in all, one would travel far before one would find a more beautiful view than this from the top of Mount Eden.

Auckland itself is a very picturesque city.

Nearly all the houses are one-story high, painted a light terra-cotta color, with light drab, galvanized iron roofs. These roofs gleaming through the luxuriant foliage of the trees that grow everywhere, present a very odd but pleasing appearance.

On every side of the city there are bays, sounds, channels, and other arms of the sea, winding in and out among the capes, peninsulas, and promontories upon which the city and its environs are built.

Pines, oaks, tea-trees, eucalypti, palms, ferns, and other trees, and many flowering shrubs and plants make the landscape good to look upon, covering over the terrible scars caused by the volcanic upheavals that at one time rent the earth. They also fill the air with a sweet, spicy fragrance.

After luncheon at the Royal Hotel, the General Overseer and a portion of his party took a drive to a beach some miles from the city, while Deacon Williams and the writer attended



GENERAL OVERSEER AND PARTY AND MEMBERS OF ZION IN AUCKLAND ON BOARD THE SONOMA IN AUCKLAND HARBOR.

to the taking of photographs of places of interest about the city, all returning to the Sonoma at six o'clock in the evening.

Farewell to New Zealand.

Here we found the good Zion people of Auckland gathered on the wharf to bid us good-by. Hymn after hymn dear to Zion hearts was sung, loving greetings were sent, God's blessing was invoked, Deacon Wilhide leading his people in asking God's blessing upon the Australian Visitation, upon Overseer Jane Dowie, Dr. A. J. Gladstone Dowie, and Zion everywhere.

"God be with you till we meet again," was sung as the vessel moved away, and we set out upon the last stage of our long sea voyage with kindest remembrances of Zion in Auckland.

The Tasman Sea.

All that night and a portion of the next morning, we sailed in sight of the long promontory of mountainous land that extends northwestward from Auckland, our last sight of New Zealand being the islands off the northern point called "The Three Kings."

The portion of the Pacific Ocean between New Zealand and the Australian Continent is called the Tasman Sea. Our recollections of it will never be exactly pleasant.

When we crossed it, it was very rough, wrought to fury by a high wind, which brought with it a driving rain.

The General Overseer and Overseer Excell, as usual, were perfectly well and in the best of spirits. The rest of us were on deck every day, and did not suffer much; but we would have preferred a smooth sea.

The number of passengers from Auckland to Sydney was large, some of them being very pleasant people. Many of them manifested very earnest and respectful interest in the General Overseer.

Sydney Sighted—A Fine Harbor.

Glad we all were, early in the morning of Saturday, February 13th, to sight the high, rocky "heads" that guard the narrow entrance to the wonderful harbor of Sydney, New South Wales, Australia.

This harbor, with all its many bays, coves, inlets, and sounds, is said to have a coast-line of two thousand five hundred miles, and to be large enough to accommodate all the navies of the world and then have room to spare.

From its waters, the view of the city of Sydney and its suburbs is a magnificent one.

The city is built on a number of hills, has a very attractive and splendidly-situated public domain, or park, has many large public buildings of excellent architecture, is remarkably free from smoke, and is bright with the verdure of many trees, so that it is a goodly city to look upon.

It seemed especially so to us, after our three weeks and one day at sea.

WARNING TO SUBSCRIBERS.

Scarcely a week passes that we do not have complaints about money having been sent to us in currency, stamps, or silver, in the open mails, for renewals of subscriptions or for other purposes, WHICH WE HAVE NOT RECEIVED AND WHICH NEVER REACHES US.

Therefore, we desire to warn every member and friend of Zion sending money to us, to always use some safe means, preferably a money-order, or bank-draft on New York or Chicago, or personal check on Zion City Bank.

In conforming to this notice you will save yourselves trouble and expense, and us much annoyance.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church 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.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

Memorabilia of the New York Visitation

By Mrs. Emily Ware

WHENEVER a heart turns toward God, even with a small and imperfect desire, that desire is always met by a chance being given for the heart to come a little nearer.

Without doubt, the woman of Samaria had become very weary of her sinful life, and her heart had cried out for the Living God, even though she may not have realized it.

We know this, because, sinful though she was, she was looking for the Messiah, and her first question to the Christ, when she saw He was a prophet, was, as to where she ought to worship, with the assertion also that she knew the Messiah would make it all plain when He should come.

The Lord met her with the good news that the Messiah stood before her, ready for her acceptance and ready to relieve the heartache. We believe she received Him as her Savior.

New York must have been crying out for the Living God, and the cry was met by the chance to find Him.

From the record following concerning the paralyzed man, it would seem as if he, too, in his heart, had been saying, "Oh, if I but knew were I could find Him," and lo! the opportunity.

ALEX T. CAMPBELL, Zion City, Illinois.—We went to a hotel in Jersey City, where an old lady was tending the bar.

We gave her the salutation, "Peace be to this house," with a copy of LEAVES OF HEALING, and as we turned to go she called us back, and said she wanted to help this good work along.

She stepped to the drawer and taking out fifty cents handed it to us, saying, "Although I am not in a good work, I know a good work when I see it, and I want to help it along."

When we had found our captain, we gave the money to him.

He said he had just met a man who was partly paralyzed, and who wanted to come to the meetings at Madison Square Garden, but had no money.

He went back and told the man how God had opened the way for him to go, and as he gave him the money he cried like a child .

MRS. JESSIE SCHULTZ, Zion City, Illinois.—We went to the New York Visitation with our ten weeks' old baby, Samuel Gladstone, and God took care of us wonderfully.

One morning, as we were going to Madison Square Garden, we met three nicely dressed ladies.

They stopped us by saying, "We believe you belong to those Zion people." My husband wore his Guard suit, so that accounted for their remark. We replied that we did.

They said that the papers stated that diseases had broken out among the Host, and that many babies were very sick. "And just think," one said, "I read in one paper that there was one baby ten or eleven weeks old, whose mother was starving him to death."

I replied, "We have the youngest baby in the nursery, eleven weeks old; this must be the one."

"May we see it?" they asked.

I removed the covering from his face, and they exclaimed, "Oh, what a sweet, bright little thing he is! He does not look very hungry;" and he gave them a sweet smile, as if to say, "No, indeed, I am not!"

They said they had found they could not believe one word the papers said, for they had been investigating for themselves.

One day, while on Seventy work, we came to the home of a Scotch lady.

When she came to the door and we had given the salutation and the Message, she looked at us quite sharply and said, "Oh, you are those Dowie people! Here, take this back; I have no use for it; I am a Protestant."

I said, "So are we, my dear woman."

"Why," she said, "I understand by the papers that you call yourselves Catholic."

I told her we were Catholic, and explained what the word meant, telling her we had prefixed the word Christian, to denote that we were following the Christ.

After talking with her for some time, and answering her questions, she said, "I never thought of it in that way," adding, "Keep at it, and I believe you will do a grand work, and may God bless you."

I felt so happy after that and I thanked God for the privilege of going to New York, if for no other reason than to set that lady right regarding her opinion of Zion and our General Overseer.

We had a chance to give many testimonies and to interest many people, some of whom said that they intended to visit Zion City the coming summer.

MRS. MINNIE I. RICKERT, Zion City, Illinois.—I had a blessed time working for God with Zion Restoration Host in New York City.

The people received us very kindly, with very few exceptions.

I did not miss one day in the work. God blessed and strengthened us, and much good was done.

The people heard gladly and many asked God to bless us.

CARRIE W. M. ANDERSON, Zion City, Illinois.—A prominent Christian lady and active worker in New York writes of the Carnegie Hall meetings: "Dr. Dowie gave a grand talk. How I wish thousands could have heard it!"

Also a lady prominent in society, writes from Brooklyn: "I hope I shall see you when you come in 1905. Certainly the spirit of the Christ animates you all."

GEORGE MCELROY, Zion City, Illinois.—As I was standing outside of Madison Square Garden, a gentleman came along and, stopping, asked me a great many questions about Zion.

After I had talked with him a long time I took him to the Zion lace and candy exhibit.

He told me that he owned a foundry in New York, and that his men had asked him what he thought about Zion. He had told them he would go to the Garden and see for himself.

He said that he would like to bring his family to live in Zion City, and would do so if it were not for his large business.

He also said that he should bring all his men in a body some evening to the meeting.

He took my name and address, saying he would send a contribution to the work.

I became acquainted with a family who told me that they had made up their minds to have nothing to do with us, but somehow they found themselves attending the first meeting, and had attended all but two of the evening meetings.

H. G. RICKERT, Zion City, Illinois.—I thank God for the pleasant time I had in New York, and for the complete success of the Visitation.

I was an usher on the ground floor, and had the pleasure of speaking to many about Zion City, and our General Overseer. Every one seemed greatly interested.

One business man took one of the Guards home with him to supper and kept him over night, and told him when he came again he must come and stay with him during the Visitation.

He also asked me to write to him, and send him papers, and he said he would read them.

ANDREW HALL, Zion City, Illinois.—A servant who had gained permission from her employer to attend the last meeting in Madison Square Garden, said, "Why, not one of them has a hard face!"

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:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.—*Psalm 103:1-5.*

MEETINGS IN ZION CITY TABERNACLES.

SHILOH TABERNACLE.

Lord's Day—Early morning service	6:30 a. m.
Intermediate Bible Class	9:45 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, 10:00 a. m.	
Monday—Zion Restoration Host rally (Second Monday of every month)	8:00 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Adult Choir	7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion	8:00 p. m.
Saturday—Junior Choir	1:00 p. m.
Meeting in the officers' room.	

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service	9:45 a. m.
Lord's Day—Services (German)	10:30 a. m.
Tuesday—Services (German)	8:00 p. m.

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World

MID-WEEK BIBLE CLASS LESSON, MAY 4th or 5th.

God's Work of Restoration.

1. *A leader with a burdened heart is a necessity.*—Nehemiah 1:4-11.
   He must be chosen of God.
   He must be responsible.
   He must know his work.
2. *The work begins in prayer.*—Nehemiah 2:1-8.
   Prayer must prepare the heart.
   Prayer must prepare the way.
   Prayer must direct each step.
3. *Introspection and organization is necessary.*—Nehemiah 2:12-20.
   One must grasp the work.
   The plan must be studied out.
   The people must be aroused.
4. *There is a part and lot for each.*—Nehemiah 3:1-12.
   Every person can have a part to do.
   Each can do the work nearest him.
   Breaches must be repaired.
5. *Opposers will arise to ridicule, scorn and scoff.*—Nehemiah 4:1-12.
   Some get angry at God's success.
   The enemy takes advantage of weak places.
   A willing-hearted people succeed.
6. *Vigilant effort required for twofold work.*—Nehemiah 4:13-23.
   One must tear down and build up.
   One must be progressive and defensive.
   The enemy must be kept away while work goes on.
7. *The greed of the get-rich class always hinders.*—Nehemiah 5:1-13.
   Some live to live off of others.
   Some oppress even their own flesh.
   Some think of their own ease while others toil and labor.

The Lord, our God, is an Order-restoring God.

LORD'S DAY BIBLE CLASS LESSON, MAY 8th.

The United Effort of a Faithful People.

1. *Victory comes after faithful effort.*—Nehemiah 6:5-16.
   God expects us to be faithful.
   An unfaithful man is cursed.
   The people must get the mind of the Christ.
2. *A well-kept record is a necessity.*—Nehemiah 7:5-7, 63-69.
   What a man is and does is to be preserved.
   The man who does not show a good record is to be shunned.
   The Book of Life is to be an open book.
3. *The unfolding of God's plan is given in teaching.*—Nehemiah 8:1-8.
   The Word of God must be taught.
   The people must see the Truth.
   Those who know the Truth can be relied upon.
4. *There must be great convocations.*—Nehemiah 8:13-18.
   It is a good thing to get all the people together.
   There are ceremonials that are inspiring.
   These great feasts are of God's appointment.
5. *The recounting of God's leadings is inspiring.*—Nehemiah 9:4-23.
   Look back and you see how faithful God has been.
   See how God has led you and be thankful.
   God has promised never to fail or forsake.
6. *Covenant relations must be entered into.*—Nehemiah 10:28-39.
   God will have a covenant people.
   A people who will obey God's Truth from the heart is desired.
   A people who will obey in all things have success.
7. *Volumes of praise come from true hearts.*—Nehemiah 12:27-43.
   When people obey they are happy.
   The songs of God's people tell much.
   Music reveals a state of harmony with God and those about us.
8. *The curse of God is on a do-nothing class.*—Nehemiah 13:1-9.
   The man who will not help God's work is accursed.
   The man who abuses his position is a traitor.
   Some people will never help but always hinder.
9. *Those who disobey suffer and have trouble.*—Nehemiah 13:10-29.
   They turn God's day into pleasure-seeking.
   They marry the ungodly and vain.
   They bring half-hearted children into the world.

God's Holy People are an Associating 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.

Rev. John Alex. Dowie

General Overseer of the

Christian Catholic Church in Zion

ELIJAH THE RESTORER



Will speak in New York City on Lord's Day, June 26, 1904, at 10:00 o'clock a. m. and 2:30 o'clock p. m. Tickets of admission may be had on inquiry at the meetings now held every Lord's Day at 3 o'clock p. m., in Carnegie Chamber Music Hall, 154 West Fifty-seventh Street, near Fifty-eighth Street Station of the Sixth Avenue Elevated Railway.

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.

CHARLES H. IRISH, Assistant Cashier.

Digitized by Google

Original from NEW YORK PUBLIC LIBRARY

OBEYING GOD IN BAPTISM.

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

Eighteen Thousand Eighty-nine Baptisms by Triune Immersion Since March 14, 1897.

Eighteen Thousand Eighty-nine Believers have joyfully followed their ord in the Ordinance of Believer's Baptism by Triune Immersion since the rst Baptism in Central Zion Tabernacle on March 14, 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 (Zion City) and Chicago.....	4940		
Total Baptized at Headquarters.....			10,314
aptized in places outside of Headquarters by the General Overseer.....		641	
aptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		7084	
Total Baptized outside of Headquarters.....			7,725
Total Baptized in seven years.....			18,039
Baptized since March 14, 1904:			
aptized in Chicago by Elder Hall.....	1		
aptized in Chicago by Elder Cossum.....	12		
aptized in Chicago by Evangelist Christie	3		
aptized in Chicago by Deacon Matson.....	2	18	
aptized in California by Elder Taylor.....		4	
aptized in Canada by Elder Simmons.....		5	
aptized in Colorado by Deacon Cook.....		3	
aptized in Illinois by Deacon Sprecher.....		1	
aptized in New York by Elder Warszawiak.....		6	
aptized in New York by Overseer Mason		10	
aptized in Ohio by Deacon Arrington.....		2	
aptized in Washington by Elder Simmons.....		1	32 50
Total Baptized since March 14, 1897.....			18,089

The following-named eleven believers were baptized in Te Aro Baths, Wellington, New Zealand, Lord's Day, January 17, 1904, by Elder J. C. Reiff:

Hodges, George.....Wellington, New Zealand
Hood, Mrs. Maria Eliza .....Rixon Grove, New Zealand
Leggett, Mrs. Ann Jane,
Washington avenue, Brooklyn, Wellington, New Zealand
McHaude, Mrs. Louisa.....5 Elizabeth street, Wellington, New Zealand
Murrell, John M.....88 Majoribanks street, Wellington, New Zealand
Murrell, Hina.....88 Majoribanks street, Wellington, New Zealand
Murrell, Mrs. Lilian Mary.88 Majoribanks street, Wellington, New Zealand
Murrell, Nancy Rhoda....88 Majoribanks street, Wellington, New Zealand
Murrell, Stella Mary.....88 Majoribanks street, Wellington, New Zealand
Prior, Henry John.....3 Cambridge terrace, Wellington, New Zealand
Tolley, Rebecca.....11 Dock street, Wellington, New Zealand

The following-named two believers were baptized in Oriental Bay, Wellington, New Zealand, Wednesday, February 3, 1904, by Elder J. C. Reiff:

Brown, Mrs. Martha..Washington ave., Brooklyn, Wellington, New Zealand
Brown, James.....Washington avenue, Brooklyn, Wellington, New Zealand

The following-named thirty-four believers were baptized by in Central Zion Tabernacle, Melbourne, Victoria, Australia, Monday, March 7, 1904, by Overseer Wilbur Glenn Voliva:

Baker, Stephen Albert Frederick Edwin,
2 Cottage Coaches Lane, Collins street, Melbourne, Victoria, Australia
Barton, Walter Joseph.....1 Russell place, Hawthorne, Victoria, Australia
Blombery, Mrs. Mari....Ashling street, North Brighton, Victoria, Australia
Bracken, Herbert.....Bridgetown, Western Australia
Bracken, William H. H.....Bridgetown, Western Australia
Brown, Mrs. Sarah Ann...123 Charles street, Northcote, Victoria, Australia
Butler, Miss Esther May...9 Pickle street, Port Melbourne, Victoria, Australia
Butler, Mrs. Jane .....9 Pickle street, Port Melbourne, Victoria, Australia
Callaghan, James .....10 Rankins road, Kensington, Victoria, Australia
Coxon, Richard .....Invergordon, via Numurkah, Victoria, Australia
DeBeilac, Mrs. Era ...7 Hunter street, West Brunswick, Victoria, Australia
Dickenson, Mrs. Amelia .....57 Lyle street, Brunswick, Victoria, Australia
Dickenson, Mr. Henry .....57 Lyle street, Brunswick, Victoria, Australia
Eddy, Mrs. Louisa.....Invergordon, Victoria, Australia
Fernie, Miss Elizabeth Margaret,
Osborne street, South Yarra, Victoria, Australia
Fernie, Miss Laura..... Osborne street, South Yarra, Victoria, Australia
Fernie, Mrs. Mary..... Osborne street, South Yarra, Victoria, Australia
Glover, Mrs. Eliza..53 Blair street, Brunswick, Melbourne, Victoria, Australia
Hansen, Miss Mary Burrows..London Bank, Clifton Hill, Victoria, Australia
Jenkins, John..... Benalla, Victoria, Australia
Jenner, Mrs. Lucy..... 50 Hanover street, Brunswick, Victoria, Australia
Lamb, Master Robert Pool Smith,
Geelong road. " Rockey Nook," W. Footscray, Victoria, Australia
Long, Mrs. Lois Florence Nightingale Lou,
2 Cottage Coaches Lane, Melbourne, Victoria, Australia
McKinley, Miss Isabel Helen,
142 Pickle street, Moonee Ponds, Victoria, Australia
Mintern, Michael Jonas.....Porcupine Ridge, Victoria, Australia
Mintern, Richard.....48 Oban street, Hawkesburn, Victoria, Australia
Paterson, Mrs. Jane.....Kinnabulla, via Birchip, Victoria, Australia
Paterson, William Perry .....Kinnabulla, via Birchip, Victoria, Australia
Richardson, Miss Bessie Learmonth,
128 Gatehouse street, Parkville, Melbourne, Victoria, Australia
Rogers, Mrs. Leah..High street, Northcote, Melbourne, Victoria, Australia
Scherb, Ferdinand ..76 Hotham street, East Melbourne, Victoria, Australia
Smyth, Miss Sarah Elizabeth,
66 King William street, Fitzroy, Melbourne, Victoria, Australia
Stanward, Frederick Charles,
113 Holden street, North Fitzroy, Victoria, Australia
White, Mrs. Mary .....Rose street, Surrey Hills, Victoria, Australia

The following-named four believers were baptized in San Jose, California, Monday, March 28, 1904, by Elder W. D. Taylor:

Barnes, Sarah E.....214 East Third street, San Jose, California
Newton, Elizabeth Malinis....241 South Second street, San Jose, California
Slaughter, Clarissa C.....86 North Seventh street, San Jose, California
Whitman, Mary A.....9 Whilton avenue, San Jose, California

CONSECRATION OF CHILDREN.

The following-named seven children were consecrated to God, Tuesday, March 29, 1904, by Elder W. D. Taylor, of San Francisco, California:

Callender, George Herbert..... Ben Lamond, California
Callender, Grace Leah..... Ben Lamond, California
Dow, Edwin Milton..... Ben Lamond, California
Dow, Florence Elmira..... Ben Lamond, California
Proctor, Cordelia Lynn..... Ben Lamond, California
Proctor, Marian Lurine..... Ben Lamond, California
Thebold, George .....23 Cirribos street, San Jose, California

Expiration of Subscriptions.

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 15—11, you may know that your subscription expires with Volume XV, Number 11, which will be July 2, 1904. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

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

Send money only by Bank Draft, Postoffice or Express Money-order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each.
Savings or Surplus Money can be thus employed any 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.
FIELDING H. WILHITE, Manager Zion Securities and Investments.
Zion Administration Building, Zion City, Illinois

Digitized by Google
Original from NEW YORK PUBLIC LIBRARY

It Is a Delight...

To turn out a
Product
That is

A Thing of Beauty and a Joy Forever...

ONE friend says that he has always admired our neat work, and from henceforth, God willing, Zion Printing and Publishing House shall do all of his commercial printing possible.

We invite the careful and prayerful attention of our readers to our Printing, Electrotyping, Designing and Office Specialties and Supplies.

WE ARE PLEASED WITH THE RESPONSES TO OUR FORMER NOTICES AND TO KNOW THAT OUR FRIENDS ARE GIVING US THEIR ORDERS.

"All that a Man Hath, will he give for his Life"

GREAT indeed is the value of a human life, and when we remember that thousands of people have been saved, not only from the grave, but from hell itself, by reading LEAVES OF HEALING, we feel justified in asking ***you*** if you are doing all ***you*** can to increase its circulation.

No task should be considered too arduous, no expenditure too extravagant, if thereby lives may be saved, and children born into the kingdom of God.

You can help us reach the people. Work in your own way, but ***Work!*** There is no time to spare. "Eternity is drawing nigh!" The groans of the dying are heard everywhere! Act today; tomorrow may be too late! We want the needy to read LEAVES OF HEALING. ***If you do your duty***, they will get it.

ZION PRINTING AND PUBLISHING HOUSE

Zion City, Illinois

Digitized by Google

Original from
NEW YORK PUBLIC LIBRARY